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THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

VOLUME XXXIX.

BOSTON:
MISSIONARY ROOMS, 33 SOMERSET STREET.
1859.

1907-1908
1909-1910
1911-1912

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THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JANUARY, 1859.

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BOSTON:

MISSIONARY ROOMS, 33 SOMERSET STREET.

1859

THE MISSIONARY MAGAZINE FOR 1859.

THE thirty-ninth volume commences with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the _____, for the Foreign Department, and the Rev. JONAH G. WARREN, for the Home Department.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

JANUARY, 1859.

No. 1.

AMERICAN BAPTIST MISSIONARY UNION.

THE PROMISE FULFILLED.

“Lo, I am with you alway, even to the end of the world.”

In the work of saving souls, either at home or abroad, there is a necessity for the presence of “power from on high.” Without Christ and his Spirit, no conversion of sinners could take place even in Christian lands. No eloquence of speech, nor soundness of intellect, nor cogency of reasoning, could ever convert a single soul. How much more is that “power” requisite in heathen lands, where often men are not only ignorant, but infidel; not only destitute of true religion, but wedded to a false religion, to which they seem to adhere the more tenaciously in proportion to its falsity and absurdity. Hence no success in the ministry or the missionary work could exist, apart from the influence from above which renews the soul and prepares it for glory. No amelioration of the condition of the world would take place. Seed might be sown, but it would yield no fruit. Divine truth might be set forth, but it would be without effect.

Besides, God has committed the gospel to frail and dying men, whose lives are short, and their period of active usefulness even shorter than their lives. He has committed to them a trust, and retained with Himself the power, “that the excellency of the power might be of God, and not of us.”

It is wise that it should be so. Were the power in human hands, we should not use it wisely. We should not distribute it justly. God would obtain from it less glory; man, less good. But when Christ sends forth his servants with his commission, and appends to it the promise, “Lo, I am with you alway, even to the end of the world,”—what a weight of care is taken off from our shoulders! What a burden of anxiety and responsibility do we escape! What a fountain of strength is opened to us like rivers in the desert!

And the Lord Jesus has not only given this promise, but fulfilled it continuously in the progress of the ages. The history of the world since the opening of our era has been a history of the fulfilment of Christ’s engagement to his servants. The more largely the promise has been put to the test, the more largely it has

been honored and established. We find proofs of its fulfilment in the period of the New Testament, in all times of special persecution, in all occasions of peculiar exigency throughout missionary history, — from the time when Herod “killed James, the brother of John, with the sword,” and when Stephen saw “the Son of Man sitting at the right hand of power,” down to the prison of Oung-pen-la, the martyrdoms of Madagascar, and the seas of blood through which the servants of Jesus Christ waded to their death in the recent Indian mutiny. The more numerous and deep the exigencies, the more occasions there are for the fulfilment of the promise, the more illustrious the opportunities for the display of Christ’s glorious presence. Just as, the more numerous the rain-drops in which the light suffers refraction, and the heavier the cloud opposite the sun, the more distinct and beautiful is the rainbow.

Even in the times of the Old Testament there was a foreshadowing, in the history of the prophets, of what should come to pass in the latter days. Moses complained, at the time of his divine legation, that he was slow of speech ; but God said to him, “Surely I will be with thy mouth.” Elijah deemed in his despondency that he was left alone, and trembled lest all the camp of Israel should turn to the worship of Baal ; but God answered by fire from heaven, so that the people exclaimed—“The Lord, He is the God ! The Lord, He is the God !” Jeremiah said, when he assumed the prophetic office, “Ah, Lord God, behold I cannot speak, for I am a child ;” but there came from Jehovah the reply, “Behold, I have put my words in thy mouth.” Thus God gave beforehand an illustration of what should occur in later times, when He would promise to his people—and fulfil his promise — “Lo, I am with you alway.” And from the beginning of the history of the Christian church, we have a profuse record of the same thing, to the honor of God and the glory of his Son. Paul and Silas were thrust at evening into the inner prison at Philippi, but the promise was fulfilled before the morning light. The believing and baptized jailer, with his believing and baptized household, and the first church in Europe, then and there begun, was a proof of its truth and a witness of its power. John was exiled to the isle of Patmos ; but the glory of the Lamb which shone around him, rendering the days of his expatriation the brightest period of his life, was a beautiful illustration of the passage — “Lo, I am with you alway.” When the revelation was made to Paul, “Lo, I am with thee, and no man shall have power to sit on thee to hurt thee” (Acts 18 : 19), — then sounded again that key-note of Christian consolation. When in our own New England, Obadiah Holmes was scourged for his religion, he said that he felt not, as it were, the punishment, though it was very violent, — by reason of the sweet manifestation of the Lord Jesus to his spirit. When our missionary brethren have suffered bonds and imprisonment for the name of Christ, and when they have “labored for his name, and have had patience and have not fainted,” the promise has again and again been fulfilled. Why should we dwell only upon the names of the honored and beloved dead ? We remember once to have heard the statement from our esteemed br. Oncken, that the month which he spent in prison for the name of Christ was one long Sabbath of communion with God, and Christ, and saints, on earth and in heaven.

The missionary work has its difficulties, and those who engage in it have their

toils and their trials. But the "Lord of the way" stands at the head of the way announcing his promise of aid; and along the whole pathway of ages are fulfilments of the promise, set up like memorial stones, each being inscribed — "Fear not for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

TELOOGOO MISSION.

LETTER FROM MR. DOUGLASS.

The first portion of the following communication is, in part, recapitulatory of the history narrated in the letter of Mr. Jewett, published in the Magazine for November. It is presented, however, with additional and interesting details which entitle it to a place in the record of our missions.

Conversion of Ma Lutchmy.

Nellore, Sept. 29, 1858. — You have been apprised by former letters of the recent work of God among us in the conversion of precious souls. But I should not say *recent*, since God is giving us present proof of the operation of his Spirit among us. Showers of grace continue to fall on this blackened and furrowed heathen soil. The seed sown is springing up, and though we wait long for an abundant harvest, we are sure God's promises cannot fail. Jesus will have his own.

We made a visit to Annareddy palem, nearly two years since, at which time Narayadu was baptized.* From that day we have looked with anxious solicitude for the work of the Spirit in giving repentance and eternal life to the wife of Narayadu. About five weeks since the Lord opened to the truth the heart of her daughter, Mā Lutchmu, who is a member of the boarding school. Soon after she visited her mother to tell what a blessed Saviour she had found. But to her great joy the Lord had passed that way before her. Her mother had begun to pray, and the scales of darkness and unbelief had fallen. That was a happy hour, when in that humble weaver's house father, mother and eldest child prayed, and worshipped together the King of

kings, who had come to take up with them his abode. The visit of the daughter at home was greatly blessed.

We had hoped that Lutchmy might be baptized in the same place where her husband had been; but scarcity of water and her ardent wish to profess her love in Jesus seemed to indicate Nellore as the place for the happy event. At our request she came to Nellore, and was baptized on the fifth of this month.

Instead of our regular preaching service, we devoted the morning to prayer and a church meeting, at which Lutchmy related her story of the dealings of God with her soul. During the account, which was clear and interesting to all, many were present who know not God. The church was unanimous in her reception, for the work of the Spirit was most manifest. Her story ran somewhat thus:

Narrative before the Church.

"I have long served Satan and sin, living in ignorance of the true God and devoted to idols, until I heard of Christ and his salvation from the sainted Christian Nersov. Afterwards I heard from other native Christians the story of the cross, so that gradually I came to understand my duty better, and that I was a great sinner. Still my heart was hard and remained unmoved. When my husband was baptized and for some time before, I felt that this was the true way; yet I remained in idleness about my soul's salvation, until about four months since. About that time I began to feel that I must do something to be saved. I began to pray alone, and soon God, I trust, heard my prayer; for I now love Jesus. Idols are nothing; Jesus is all."

"Have you been a sinner?" she was

* See Magazine for August, 1857, p. 307.

asked. Stretching her hands wide asunder she said, "Yes, my sins are numberless." "How do you know you are born again?" "Old things are going; new things coming."

Thus another soul, we trust, has passed under the covert of our dear Saviour's love; illiterate, but taught in the science of heaven. Though very feeble, and unable to walk, except with great difficulty, she walked from her village home, thirteen miles distant, in two days, to profess before a heathen world her love to Christ.

Another hopeful Convert—Baptisms.

Margaret, one of our boarding school girls, came before the church at the same time, feeling that now was her opportunity to profess her love to Jesus. She is one of the three mentioned by br. Jewett as having asked for baptism at the former occasions of administering the ordinance. The principal evidence of her faith was her consistent walk and love of prayer, and energy of purpose to serve Christ at all times. As in worldly matters, so in religion, what she does she does with her might. Her whole name is Margaret Baldwin; she is named after the late widow of the Rev. Dr. Baldwin, of Boston.

The two were baptized at sunset in the Pennar, by br. Jewett. In the evening, after the baptism, sixteen native Christians gathered with us around the table of our Lord, and we all felt that it was good to be there.

If such scenes as we have passed through and are passing through do not recommend the work among the Teloochoos to the churches of Christ in America, we are at an utter loss to know what will.

Pray for us, that the Lord may establish the work of our hands, by filling them with his own blessed employ.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

The Mission House completed.

Henthada, July 9, 1858. — I have the pleasure to inform you that the "Mission

House at Henthada" has been built. It is, at least, a decent appearing house and very permanently built. It will, I think, afford a good dwelling for some one for the next twenty years. But its walls have gone up "in troublous times." Last March, when there was not sufficient money in our treasury to support our families even a week, we commenced the house and carried on the work without interruption, until about a month since, when the house was completed. We record with pleasure that, although the house cost about fifteen hundred rupees, yet we are entirely free from debt; and that even now our "barrel is not quite empty."

I hardly need say that we find it extremely pleasant to live in our new house; for it has cost us much toil and anxiety. Besides, we are freed from a crushing burden of anxiety. Henceforth we hope to devote all our energies in laboring directly for the salvation of souls. The fear that every severe gale may level our dwelling with the ground, no longer haunts us.

Normal School—New Worshipers.

I have said that our house has been finished about a month; but long before it was completed, we were surrounded by about sixty young men and women, the members of our present normal school. The school is now fully under weigh and employs much of our time; yet we have a sufficient number of native teachers in school to enable us to spend all necessary time with visitors from the jungles.

We are constantly hearing of new worshippers in various parts of this wide field. But we long to see more glorious displays of God's grace. Here, among the fifty thousand Karens resident within the limits of this mission, pray that the Spirit's presence may be manifested as it has been for months in our own beloved land.

Wants and Supplies.

So much has been said to the people of God in America of late in respect to

giving to the cause of missions, that one feels loth to say more on that subject. But let me ask, Do our friends know that they are not supporting their missionaries in Burmah? For the first six months of the current year, we received but little more than enough to purchase our daily food. For the past three months, we have not received a cent through the Union from Baptists in America. Had not aid reached us from other sources, we should have all starved to death! A serious fact.

But aid from other sources has unexpectedly, and almost miraculously, reached us. It has come from India. Yes, English officers, some of whom had just lost all their property, or what was far dearer than gold or silver, — military officers, even in the midst of the excitement and toil of war, have come to our aid. They have within the last two or three months sent more than twelve thousand rupees to us — American Baptist missionaries in Burmah! Hence we remain at our posts, and are going forward, just as we intend to do until death.

One hundred and seventy were baptized within this mission during the past year. Totah, whose likeness appeared in the Magazine for August, baptized twenty on a recent tour.

NINGPO MISSION.

JOURNAL OF DR. MACGOWAN.

Concluded from Vol. xxxviii. p. 425.

The Hu Clan—Hardships of Travelling.

Opposite the district city of Tunglu we quitted the river and commenced a long land journey, which led us far from home, but was necessary to complete the survey of the province. At the close of the first day we came to a village exclusively occupied by the Hu clan, the descendants of the god of that name.* Everything indicated prosperity. The village was beautifully situated at the entrance of a long gorge which belonged to the family.

*See Magazine for January, 1858, pp. 13, 14.

A fine temple to the god of literature, by the side of the ancestral temple, among other things indicated the Hus to be people of consideration.

As we were not cordially received, our experience as travellers taught us to make sure of a place of shelter. Happily the door of the literary temple being open, we seated ourselves at the sill, while our people went in search of lodgings. They returned, bringing information that neither lodging nor food could be procured. We then spread our blankets on the floor of the temple, to the displeasure of the Hus, who did not care to go so far as to order us out. In the course of the evening some of the leading members of the clan visited us and condescended to receive books; yet,—a most extraordinary thing in China,—they sent us no tea.

As we went to bed supperless, and could get no breakfast in that inhospitable place, we rose early and hurried on to the next village. Here too we could purchase nothing; but as there was a village at every mile or two, we went on increasingly confident that at the next, or next place, we should breakfast, or dine, for it was now noon. We subsequently discovered that the laird of the valley had preceded us in a sedan, and had admonished all against receiving us. At their usual dinner-time we arrived at a large village; every man, woman and child turned out to see us, each with a bowl of rice, which the nimble chopsticks were passing into their gaping mouths. Our famished people did their best to make a purchase of food; but to their surprise every family declared that no provisions could be spared. The people would not even allow us to boil our chocolate. To ascend that gorge is hard at any time; it was particularly hard that day. My companion endured fatigue and hunger very well. But I began to feel as travellers do who are perishing from cold; a drowsiness was added to weakness and trembling. But now the laird himself had grown hungry, and remained so long feasting at the last village that we reached the next before him; and as the people

had not yet received their warning, we procured refreshments towards the close of the day, before Mr. Hu had come up. It was here that we discovered the cause of the mystery. Some expressions which we let drop were conveyed to the laird, no doubt with exaggerations, which led him to retrace his steps instead of going further up the gorge. So we saw him no more.

Crossing that wild mountain, we reached a beautiful valley, in the richest part of which is the city of Pukiang. We passed through two other walled cities, Iwu and Tungang, in all of which we leisurely distributed books and prescribed for patients. In some parts of this route I was able to use the assistance of a sedan, which I shared with our teacher. At a large village called Taping (Greatpeace), there was a gathering of people. We had arrived on the birth-day of a god. Our whole party passed quickly through the town, to avoid the crowd which on such occasions is always unruly. Unfortunately, my bearers put me down in front of a space which was filled with crowds gazing at a theatrical performance. The outskirts were filled with gaming tables and booths. The theatre and the gaming table were at once deserted, and the most worthless populace in that region surrounded the sedan. By friendly conversation I kept those immediately around me quiet; but the multitude, being unable to see or hear, became uproarious, and pressed so hard that the sedan was being crushed. I got out and walked out of the town, followed by noisy thousands. At last, some, inflamed by liquor, began to throw cornstalks at me, and next stones. Whenever I faced the rabble and advanced towards them, they retreated, running, not hundreds, but thousands of them, although I had nothing in my hand but a cane. As soon as I turned my back upon them, they took courage and picked up stones. I turned in time to face the volley, and was able to dodge each missive. I made another rush, when they scampered off so far as to allow me time to get some distance beyond the village before any others

came up. That time only a score or two ventured within stone's throw, and then took to their heels when they saw me turn, before they had time to cast a stone. The sedan, however, was sacked by the thieving part of the mob, who carried off several articles which it contained belonging to our teacher.

Proceedings of Teacher Le.

I can go no further with this chapter of incidents without introducing teacher Le. One cannot travel advantageously in China without the assistance of a native literary man to act as go-between in engaging boats and lodging, but who is needed particularly when things do not move smoothly, to attend to the litigation which is so apt to arise, and to assist in intercourse, personal or written, with literary men and mandarins. We expected to be able to take a Christian with us; but just as we were setting out, the native brother was suddenly detained, and none of the ordinary teachers could be induced to undertake what was considered a perilous expedition. Mr. Le, a pettifogger, was our only available man, and almost a stranger to us. His capacities were small, and he often put our patience on the stretch; but on the whole he did passably well.

When he heard of my disaster, he started back for Greatpeace, against our remonstrances, as we feared that the rabble there might proceed to further mischief. But Mr. Le was too fond of litigation to suffer the loss of a jacket without contesting the point, although he knew that we would make good the loss. Back he went to the court, crowded with players, gamblers and pedlars. "You call this Greatpeace, do you," commenced the orator. "Now what does this mean? Here are some distinguished foreigners, who are passing quietly through your town, and you undertake to rob and butcher them. Do you know what you have been about? These men will lay their case before America, England, France, Russia and Loochoo; and you, ah ye miserable wretches, will smart terribly for these

deeds of violence. Let those dollars, and the watch, and other valuable things, which you rogues have stolen, be brought back instantly." He went on at this rate ringing changes on the whole list of foreign places which he knew, lying outrageously about the amount stolen, until the respectable people of the place became alarmed. The elders and shopkeepers soon recovered the jacket and nearly all the trifles stolen, but were in great trepidation about the dollars and the watch, which our bullying secretary falsely affirmed had been stolen. The leading men made apologies for the row, and promised that everything should be recovered, entreating Mr. Le to give them time. Mr. Le, however, left them, shaking his head, while they called out begging that the case might not be laid before America, England, France, Russia and Loochoo.

When our lying assistant came up and reported his proceedings and oratory, we were not a little vexed; but it was night, and the following day brought its usual cares and perplexities, so that the misdeeds of the previous one could not be taken up.

The next day brought us to a coal region; the mines were badly worked, and the mineral an inferior article.

Southern Buddhism—A pirate Village.

A journey of several days brought us to the Tientai mountains. These are celebrated as a stronghold of the religion of Sakyamuni, the place of the origin of the southern school of Buddhism. Here the celebrated priest Chikai founded that school, near the close of the sixth century. Twelve hundred years have rolled by since that time, and still these solitary regions are exclusively occupied by the votaries of the Indian atheism. We had many a weary walk in visiting the monasteries which asceticism has founded in these magnificent solitudes. At one, where we passed a night, we had considerable conversation with the priests, but all, we fear, to no purpose. Some of them knew us, and had visited us at Ningpo. At one of the temples we were shown a Sanscrit

manuscript written on palm leaf, in as good a state of preservation as if executed yesterday. It was a Buddhist classic, which Chikai had conned over. The priests showed us the silk robe worn by the founder of the establishment, and also his copper rice-bowl. The relics of saints are as much prized in China as in Christian lands so called, and doubtless are as efficacious in the hands of expert miracle mongers. That part of our journey which lay amongst those mountains would furnish matter for a volume.

On emerging from the Tientai mountains we came to the city of Tientai, for which we had but half a dozen books. Thence we went due east to the sea-coast, a couple of days' journey, intending to embark at a town called Haiyu, for Shikpu, the latter place being about three days' walk from Ningpo. But as our journey towards the west was interrupted by rebels, so here we had to tack about on account of pirates. The only boat that was willing to put to sea, we knew to be a pirate. We lodged therefore at Haiyu, and decided to continue our pedestrian journey over the intervening mountains direct to Ningpo. We soon discovered that Haiyu was itself a pirate village, one of those places too common on this coast, which are at war always with one neighbor or another, and ever defying the authorities. We made the best of our condition, treated the rowdies as men of honor and distinction, who, we were sure, would protect us from robbers. This was our only chance. The bigger villains drove the smaller ones away and did duty as policemen, exhibiting us to one set of visitors after another until both they and ourselves were thoroughly fagged out. Then came the women, who were more civil. They admired us, exclaiming, stretching the point a little—"They are as white as snow, &c." I fell down on my bundle of straw asleep. My companion was not so thoroughly fatigued, and had to listen all night to very suspicious conversations which the patrol held betimes under our window.

Before it was quite dawn we were

beyond the outskirts of Haiyu, and breakfasted on the mountain overlooking it. At the next city, Ninghai, we parted company, our Imlec taking a shorter cut home, while I pursued my way skirting the sea-coast. Another day brought me to the borders of Taiangshan, a district belonging to Ningpo, on entering which I quitted Taichau, the dangerous region through which we had been again travelling, and I congratulated myself upon reaching a place of safety.

Robbed in the Way—Return home.

My attendants stopped late in the afternoon to take refreshments at a small village, while I pushed on ahead. I turned off the road a few paces to quench my thirst at a spring, and to re-wet the towel with which I was compelled to protect my head, in addition to cap and umbrella, when half a dozen men called out to me, brandishing clubs, spears and knives. As I drew towards them they showed evident signs of fear; they were pale, their lips quivered, and they trembled. The cowards allowed me ample time for reflection. It was very clear that if I were to make at the leader with my cane, the whole party would run. Yet I knew them to be pirates, and in all probability part of a larger gang not far off, who might come upon me at night and have their own way entirely. I therefore threw my stick, of which they seemed to be afraid, on the ground. They then closed in upon me; every man of them made for my back. Having pinioned me, they took the weapon they had been brandishing, an ugly, rusty thing used for eviscerating fishes, and put it to my neck, ripping the clothes from within outward, so as to enable them to feel readily all round my person for money that might be tied to my body. They found thirty dollars in the pockets, which they carried off with my coat. They were civil enough, when they discovered that I was not going to harm them. At one pocket I got the better of them. They drew out of it a string of cash. "O," said I, "let me have something to get a cup of tea with." They let

it go, and inferred that the pocket contained nothing but copper. It contained several dollars, and as I had given ten dollars the night before to my servant, to fall back upon in case of robbery, there were just funds enough to take us home without suffering.

We made forced marches that afternoon and night, and reached the city of Taiangshan just before the gates were closed. Two days more brought us home in safety. The same almighty goodness which had protected us through the journey of nearly six weeks had kept my loved ones, and I had rest.

Such a journey, deliberately pursued, would, in some cases, prove more salutary than a sea voyage. Of its utility in a missionary point of view I am perfectly satisfied. It is extremely desirable that a tour should be made annually over the whole province. In no other way can the twenty-six millions of Chikking be so readily made acquainted with the fact that a new religion challenges attention. Christianity was disseminated at the first with greater facility, from the expectation which a general knowledge of Judaism had caused of the approach of a new era in the moral world. A great point will be gained when the Chinese get a general idea of the existence and aim of the gospel. This work is to be accomplished by itinerating book-distributors. Much precious time is lost and much precious strength exhausted in addressing noisy, gaping crowds, who are so bent on feasting their eyes that, if the speaker addressed them without bad accent or fault of any kind, they would hardly guess what he was talking about. If the multitude knew beforehand that it was not a show, but an address on a doctrine that they were called together for, the speaker would be saved a long preamble. If further, the people knew that the doctrine to be expounded was salvation by Jesus, the speaker might proceed to his subject at once. The few thousand pages of divine truth which have just been scattered through "the regions beyond" may do more than give a general impression.

Every page was a gift of God's praying, believing people upon the mission-altar. Who that believes in the efficacy of prayer can suppose that none of the seed just sown can be quickened and bear fruit? It is impossible that these pages should all fail to elicit inquiry. Our concern is not for what effect they may produce; that is secure enough; but for an assurance that such labors should be continued from year to year, until the name of Jesus shall be familiar to all as the Saviour of sinners.

SIAM MISSION.

JOURNAL OF MR. TELFORD.

Itinerant Labors—The King's Zeal for Idolatry.

Bangkok, Nov. 16. — Left home at seven, A. M., on a boat tour to the sugar mills on the Tachiu river; thence to the Bangchang station, *en route* to Photeram, a Chinese town on the Maklong river, which we visited last year on our way to Chamburee.

We reached the Tachiu about seven, P. M., by a canal which a few weeks later in the season would have compelled us to call in the aid of buffaloes to draw us over the mud. Passing down the river a few miles, we stopped for the night at the mouth of the Pa Tam canal. This canal has been opened by the present king, in order to afford greater facilities for reaching the Pa Tam pagoda, a sacred spot, about a half day's journey from the river.

It is a remarkable fact that the present king, who has so high a reputation abroad for liberal views and freedom from the gross superstitions of his people, should excel his predecessors in zeal for building and repairing temples, and visiting and reviving old shrines that had fallen into decay, and might soon have been forgotten, but for his royal patronage.

17.— Being told that a large number of Chinamen were still at work completing the pagoda, we concluded to spend a day in exploring it. We reached the pagoda about noon. Conversd with those

who seemed to be willing to listen to us, and gave a few books to those who could read. We did not find more than forty or fifty Chinamen on the route. The pagoda is situated on a slight elevation, and is distinguished for nothing but its great size and height.

The king is adding greatly to its dimensions by building over it a new pagoda, with the present mass of brick for a centre. The wat and out-buildings connected with this temple were all in ruins, and it must cost many thousand dollars to complete the repairs. We found very few people save those connected with the temple and its repairs. A few devoted Buddhists were there from a distance, hoping to add to their store of merit. The tradition is, that a son, by some mischance, killed his father and mother, and this temple was erected as a propitiatory offering for the murder of his father. Another, but much smaller temple was pointed out, as the one erected as an expiation for the murder of his mother.

18.— Reached the river early this morning. During the day called at six sugar mills. The men were usually very busy in making preparations for the sugar season, which would commence in a few weeks. We sought opportunities to talk with as many as we could. Usually we were tolerably well received; perhaps about as well as a colporteur often is, when he attempts to labor in a yard where thirty or forty workmen are employed. But there is this striking difference, you are not likely to meet with even one whose eye moistens and whose lip quivers as you tell him of a Saviour who died for perishing sinners. Some listen with interest, but there is much trifling. Each mill forms a community of its own, and has its marked characteristics. At each mill we gave a few books to such as would probably read them.

Consistent Conduct of a Convert.

20.— Called at the remaining sugar mills, making twenty-three in all. At one we were glad to meet one of our church members, and two or three who

had attended worship more or less in Bangkok. The first man we met at the landing, an entire stranger, when we told him our business, said at once, "Chek Chong lives there," pointing to the other side of the yard. We were rejoiced at this, for we regarded it as the best evidence we could have that this young disciple did not hide his light under a bushel. We learned also that his employer was well pleased with him; and although he kept the Sabbath, yet he lost fewer days than the other workmen who had their heathen holidays to observe.

The head man of one mill sent for me. I found he was anxious to get medicine for the leprosy. I had no medicine for him, but tried to direct him to the disease of his soul, and the great Physician who alone could heal him. But his thoughts were all about his body; as to the condition of his soul he was quite indifferent.

The high price of sugar last season has turned unusual attention to the manufacture of it. We saw one steam mill nearly ready for work, and we have since learned that it is in successful operation.

Peguan Wat — Inquirer.

21.—Sabbath. Spent the day at a Peguan wat. Gave a few Peguan books to the priests, but they did not manifest the usual interest shown in receiving books in their own language.

22.—Started early, and reached the canal leading to the Maklong river before breakfast. At three, P. M., reached the station. This whole region has been entirely flooded with water, much to the injury of the rice crop; but the water is now rapidly subsiding. We crossed fields and ditches through masses of floating weeds and over muddy banks to the house of an inquirer. We found him at his brother's house. He received us very kindly. The family were called together, and after a short season in conversation we bowed together at the mercy-seat.

FRANCE.

LETTER FROM MR. D——.

Encouraging Progress at P——.

P——, Oct. 20. — A letter from Mr. C—— informs me that at C——, near V——, there are several persons who read the Bible with interest, and that some among them reject the errors of the Romish church, and appear not far from the kingdom of heaven. Mr. C—— adds that his work is one requiring patience, and that those whom he visits advance but slowly. Our meetings at P—— are still attended by a good number of hearers. Our colporteur disposes of more Bibles, Testaments and religious tracts than ever. Among the Catholics whom we visit, many are seriously inquiring with respect to the salvation of the soul. Our meeting for public worship on the Sabbath is closed by a most interesting prayer meeting, which appears already to be yielding fruits. We long for a revival such as that which is now visiting the United States. May God pour upon us a blessing beyond the expectation of our feeble faith.

LETTER FROM MR. B——.

Seven converts baptized — Opposer tamed.

I hope God will make me the instrument of good in my new field of labor. The brethren welcomed me with joy. They appear well disposed and ready to assist me; and I must say to the praise of Mr. F——, who preceded me, that the church has been well instructed, and established on a good foundation.

The last Sabbath in September we had a delightful day. Seven persons, — three males and four females, — professed their faith in the Lord Jesus as their Saviour. The examination took place in the chapel in the morning, and the church was fully satisfied and most happy to receive these new converts into its bosom. In order to have water enough for the ordinance of baptism, we were obliged to travel a

league distant, to a forest where we thought we should be alone. But what was our surprise, on arriving at the place appointed, to find a crowd of people, informed, I know not how, of what was to take place, who had come to be present at the ceremony. People were there from several different villages, and some had travelled three leagues to witness the ordinance. Seeing such a crowd, composed of Catholics, I supposed we should be annoyed by mockery and jests, and that probably the occasion would not be much blessed. But God is good and caused every thing to be favorable. Before the baptism, I addressed the multitude, showing them that the ordinance was according to Scripture, and that it was on that account that we thus practised. They listened to my long address with attention, and my words produced a serious impression. When the baptism was administered, many were seen to shed tears. The candidates were very courageous in confessing their faith. Many of them were well known by the spectators, but they did not blush to own their Lord. I hope the day has left upon more than one heart impressions that will never be effaced, and that more than one soul has been seriously affected by the baptism and the Lord's Supper which followed. May God grant us many such days.

Among the persons baptized was a woman who had long been an enemy of the Protestants, and who had been influenced by her curate to annoy them in many ways. Her husband having known the truth several years, she opposed him for a long time, threatening to commit suicide if he abandoned the Catholic church. But the Lord who anciently converted Saul of Tarsus knew how to change also the heart of this poor woman, and she is now of the number of those who suffer for the name of Christ. I believe she will be no less zealous for the truth than she has been for error.

I visited D——, my former field, last Lord's day. The meetings are as well attended as when I was there, and the brethren

are doing all in their power to fill my place.

CHEROKEE MISSION.

LETTER FROM MR. J. B. JONES.

Quarterly Report — Preachers' Meeting.

Cherokee Nation, July 12, 1858. — For the quarter ending with March last, almost every week our meetings have begun on Saturday, sometimes at noon and sometimes at night. They are punctually attended to; and moreover God is not leaving us without some evidence that He is smiling on our labors and blessing his word.

Commencing on Thursday, April 1, we held what is called a preachers' meeting, at the Tse-yo-he church. Meetings of this kind have been common in the operations of this mission for many years. Their object is to get all the brethren who preach or exhort to come together, and expound the Scriptures to them. In their reading, they mark passages which appear obscure to them, and are prepared to ask an explanation of them at such meetings. Thus a great number and variety of texts and subjects are brought to our notice and expounded to them. Many of the brethren take notes of the expositions, to aid in recalling the meaning of the passages for future use. At these preachers' meetings we spend two or three days in this kind of conversational exercise. My father and myself both generally try to be present, and furnish ourselves with such works as will aid us in answering their questions.

Prayer Meeting for the Missionary Union.

Simultaneously with the missionary anniversary at Philadelphia, we had meetings for prayer appointed at many of our preaching places in the Cherokee nation. The object of these meetings was to pray for the cause of missions in general, and more especially that God's blessing might rest upon the work of the Missionary Union, — that God would deliver that

society from every embarrassment, and give our brethren, then met for consultation, wisdom to direct all their movements according to the will of God.

Three of these meetings I attended. They were held on Monday, Tuesday and Wednesday of the anniversary week. The brethren seemed to appreciate, to some extent, the importance of the object for which we had met to pray. They spoke and prayed with warm hearts. I explained the vast object for which the Missionary Union was organized, and told them of the origin of the missionary enterprise in America; of Judson and his companions, laying themselves, soul and body, on the missionary altar; and of the consequent organization of the American Board, and afterwards of the Baptist Triennial Convention. This history seemed to make a deep impression on all their minds. One man rose and said, "When I hear of such work as that, I do not seem to myself to be a Christian at all. When I hear of six young men, willing to leave home and friends and country, and go far off among a different people, into the darkness of ignorant nations,—willing to face death by disease or by the hand of the heathen, and begging the churches to send them there;—when I hear of their doing all this, because they loved Christ, and because they loved the souls of men, I do not seem to myself to be a Christian at all, or ever to have done anything for Christ. I determine now to do more for God than I have ever done. When work for God is to be done, I will never again say, 'I am poor'" (though he is very poor). He said more; but, as he said these last words, his voice faltered with emotion and tears stood in his eyes. He closed with the words, "Let us pray." We all prayed together to the God of missions.

After singing a hymn, a young man who had recently been hopefully converted rose to speak, but his soul was too full. He stood weeping, and wiping away his streaming tears. He finally broke the silence, but could not say much. He spoke of the great work in which our

brethren were engaged, who were at that hour convened in Philadelphia; of the great love of Christ in dying for sinners, and urged his brethren and sisters, while praying for the heathen of other lands, to pray also for sinners of their own tribe. Not his words, but the evidence that the Spirit of God was upon him, his simple earnestness, melted all the congregation into tears. As he closed his remarks, he fell upon his knees. All present being touched with the same emotions which stirred his own bosom, we bowed with him and joined his prayer as he poured out his petitions before God.

Two brethren who had just returned from a long preaching tour, made their report. They told of the great interest in religion, which they had found in the destitute part they had visited; that the people were not satisfied with the few visits our brethren were making them; that it was important that the churches should exert themselves to follow up the impressions already made, and gratify their present desire for more preaching. After their report, one of our most active brethren said to the church, "You have heard the report of these men, who have been engaged in the same work for which we have met to pray. When they started, it was a time when every day was needed in their fields. But I told them to go on and preach, and I would take the responsibility of promising that we, as a church, would give their corn one good ploughing. From the feeling I see manifested here to-day, I feel sure you will not leave me to fulfil that promise alone. When this prayer meeting is over, let us fix upon a day, and all take our horses and ploughs and work their fields over for them, so that they shall lose nothing by their long absence."

Before the meeting closed, the brethren appointed another prayer meeting for the cause of missions, to be held on Wednesday of the anniversary-week of the Missionary Union next year.

I have spoken only of the meetings which I attended myself. Our brethren attended similar meetings at other places,

league distant, to a forest where we thought we should be alone. But what was our surprise, on arriving at the place appointed, to find a crowd of people, informed, I know not how, of what was to take place, who had come to be present at the ceremony. People were there from several different villages, and some had travelled three leagues to witness the ordinance. Seeing such a crowd, composed of Catholics, I supposed we should be annoyed by mockery and jests, and that probably the occasion would not be much blessed. But God is good and caused every thing to be favorable. Before the baptism, I addressed the multitude, showing them that the ordinance was according to Scripture, and that it was on that account that we thus practised. They listened to my long address with attention, and my words produced a serious impression. When the baptism was administered, many were seen to shed tears. The candidates were very courageous in confessing their faith. Many of them were well known by the spectators, but they did not blush to own their Lord. I hope the day has left upon more than one heart impressions that will never be effaced, and that more than one soul has been seriously affected by the baptism and the Lord's Supper which followed. May God grant us many such days.

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fortunate in being so much of the time incapable of making any effort. I do not know that the Ottawas consider me of the least use. All I can say is, that they ever meet me with a smile. As yet I can neither speak nor understand their tongue. This excludes me most effectually from their intimacy. Then, preaching through an interpreter is a miserable business. I can only give a sort of outline of a discourse; almost the entire filling up is wanting; emotion is stifled, and the power of feeling cut off. I do not wonder that I am so little useful. But the Lord's work does not depend upon me. It moves

"and I therein do rejoice and will rejoice."

On the 17th inst. Mr. Foulon, formerly of the French mission, passed the day with us. He made some remarks, which he requested br. Jones to interpret in Ottawa. At the close of the meeting the Ottawa brethren came to shake hands with br. Foulon and the other brethren with him. They were all dumb, not knowing each other's tongue. But the language by which they exchanged feelings was eloquent. I never before saw the brethren manifest so much interest.

MISCELLANY.

EXPERIENCE OF A CONVERTED BRAHMIN.

On the 24th of June last, Mr. P. Jagannatham, formerly a Brahmin, was publicly set apart at Vizagapatam to the ministry of the gospel among his countrymen, in connection with the London Missionary Society. Mr. Jagannatham is a man of considerable talents and acquirements, and has been long held in high esteem by the missionaries on account of his fidelity, zeal and devotedness to the cause of Christ.

The trials and mental exercises to which a high-caste native is exposed on renouncing the faith of his ancestors, are given in this account exactly as prepared and read by the candidate himself.

The question having been proposed—"Will you explain how it came to pass that you, a Brahmin, should desire the office of an evangelist in the service of Christ?" Mr. Jagannatham replied as follows:—

"In compliance with the request expressed in the question put to me, I would, in adoring gratitude to the Almighty God, endeavor to give you a brief account of the way in which His sovereign grace has brought me to the knowledge of Himself through the Lord Jesus, and enabled me

to fill the office of an evangelist among my countrymen. I feel that I can never discharge the deep debt of gratitude I owe to Him for all the tokens of his loving-kindness and tender mercy which He has hitherto shown towards me, an unworthy sinner. I believe that if his Holy Spirit had not been poured out upon me, I would never have thought of renouncing heathenism with its abominations for the sake of the Lord Jesus.

"About the year 1840, I entered the Vizagapatam Native English school, superintended by my dearest friend, the Rev. J. Hay, to whom, under God, I owe almost all that I know and what I am. My object in entering the school was to acquire a knowledge of the English language, as a passport to wealth and honor in the world. I knew nothing about the true God, and Jesus Christ whom He hath sent, whom to know is eternal life. I was indeed a stranger to true religion. Remarkable as I was for the performance of the ceremonies incumbent upon me as a Brahmin, I was dead in sins and trespasses, like every other child of Adam. I was no doubt proud of my Brahminism. I belonged to the Vaishnavite sect, and was fond of reading the Bhagavata, which chiefly treats of the deeds of Vishnu, to

whose worship I was devoted. When, in the course of scriptural instruction, Mr. Hay sometimes touched on the follies and wicked practices of Vishnu, I was enraged against him, as I thought he spoke evil of my favorite god. I worshipped idols; and when he spoke against the folly and ungodliness of idolatry, I often tried to defend it in good earnest. I am ashamed to say that I was the most superstitious Brahmin lad in the school. Being afraid of polluting myself by touching those in school whom I regarded as Pariahs, I was scrupulously careful in keeping myself at my proper distance from them.

"Such was my state before Mr. Hay went to England; and such continued to be my state for some time even after I entered the school again in 1844, when it was re-opened by him after his return.

"After my friend went to England, my desire of making further progress in English was great; but I knew no European who would help me in my studies. When I heard that the Rev. J. W. Gordon was removed to Vizagapatam from Cuddapah, I went to him with a petition begging him to aid me in my English studies, and he kindly complied with my request, and instructed me for some time, and gave me a copy of the English New Testament, before he removed to Chicacole. As I was still opposed to Christianity, I did not care for the sacred volume, which he so kindly gave me. A few months after I re-entered the school, I had the oversight of a class, which I taught with zeal and earnestness. The religious lessons that I taught had a re-action upon my mind. They led me to think whether what I taught was true or false. In the Bible class I attended under Mr. Hay, I had several discussions with him on the comparative merits of Hinduism and Christianity. For some time, the more I heard about Christianity the more I was opposed to it, and tried to raise objections against it. One of my chief objections was, that it did not explain the way in which sin came into the world. When I stated my objection to Mr. Hay, he would try to explain the subject as much as he could, and dwell

more largely upon the fact that sin *was* in the world, and that I was a sinner needing a Saviour. I knew I was a sinner; but my proud heart would not believe that Jesus was the Saviour of the world. I was ashamed of the Hindu gods, so that I could not look to any of them for salvation.

While I was in this miserable condition, fancied that I could find something in Vedantism to satisfy my mind. Alas! that abominable system undermines the very foundation of morality, and impiously charges the Most High with being the author of sin. I was so far led away in my mind by Vedantic notions, that I began to doubt whether there was any real difference between right and wrong. I foolishly tried to satisfy my own mind that what are called the First Truths in moral science, in Abercrombie's book on the Philosophy of the Moral Feelings, were not true. The arguments that Mr. Hay used to show that God could not be the author of sin came home powerfully to my mind. Divine truth was gradually fastened upon my mind, I believe by the Spirit of God; so that I felt at last that I was a lost sinner. It appeared for a while too good a thing to believe, that the great God would become a man to suffer and die for sinners. When my mind was filled with fear and dismay on account of my sins, I prayed to God without the mediation of Christ, and found no relief. When in the midst of the troubles of my heart, I tried to console myself with the contemplation of the glorious orbs in the evening sky, the thought would powerfully occur to me that I had no right to console myself with any thing while I remained an unpardoned sinner. For some time I had no peace in my mind. Nothing could make me happy. Through the mercy of God, the truth of the gospel became more and more clear to my mind, so that I believed that Jesus Christ was the Saviour of the world, and that it was my duty to receive Him as my Redeemer and Master. But there were many obstacles in my way, which seemed for a while invincible. The fear of man, the pain of being irrecoverably separated from my

dear mother, sisters, and brother, and the like, greatly depressed my heart. It was providential that the English books that came in my way contained some truth which recommended to my mind the religion of Christ and encouraged me to become his follower. Even the few Scripture texts that I met with in Robinson Crusoe comforted my heart and helped me to call upon God for help. I hated idolatry; and when I was obliged to go to a celebrated idol temple, I would not lift my hands to pay respect to the idol as others did. It is true that I used to repeat the Gayatrimantram and the like as long as I was a heathen, not because I cared for them, but because I was afraid that if I omitted them, I should immediately be prevented from attending the Mission School, where I could learn the Christian truth. When I sat at meals with my brother, I was obliged to sprinkle water upon the food, repeating the Gayatrimantram, and after the idle ceremony was over, I used to thank God inwardly for the bounties of His providence.

"This sort of double-dealing was unspeakably painful to me, and yet I had no courage to renounce heathenism. The illness and death of my elder brother, whom I loved very dearly, convinced me more than ever of the uncertainty of life. When I was filled with sorrow on account of the loss of my dear brother, as well as on account of my undecided state, I often took my Pilgrim's Progress with me into a garden, and, as I read the first few pages over and over again, thought that the account of the man with a burden upon his back with his face from home exactly described my case. While I was thus troubled in my heart, I was forced to perform the funeral rites of my dear deceased brother, on the ground of my being the youngest brother living. Thus I was brought to perform with my own hands many absurd and unmeaning ceremonies with which I was disgusted.

"Arrangements were soon after made to have me married. It was a sore trial to me again, for I knew quite well that at the time of marriage I should be forced to

worship idols in one shape or another, and be dragged through a number of foolish ceremonies. Besides this, I was aware that if I embraced Christianity after marriage, the young person to whom I was to be married would be regarded as a widow for life. Still I had no courage to declare myself publicly for the Lord. I frequently read Psalm xiii, and used as my prayer to God the words of the 2d, 3d, and 4th verses. 'How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? Consider and hear me, O Lord my God, lighten mine eyes, lest I sleep the sleep of death, lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.'

"On the night of the 24th of April, 1847, I prayed to God most earnestly to enable me the next day to renounce my all for the sake of the Lord Jesus; and I believe the Lord heard my prayer and helped me. The next day, while my dear brother was busily engaged in making preparations for my marriage, I took my English Bible and 'Companion to the Bible,' and went to Mr. Hay's Bible class with the full purpose of heart to cast in my lot with the people of God. After the class was over, I expressed to Mr. Hay my earnest wish to follow the Lord Jesus, and stayed with him. On a false charge, I was taken to the Police Cutchery, where I was surrounded by a number of Brahmins and others. Some of them mocked me, and others entreated me not to embrace Christianity. The night I slept in company with a few fellow prisoners, I had an opportunity of reading to them a portion of God's Word, which was with me. The next day when I was taken to the Assistant Magistrate's Cutchery, I was greatly encouraged by a passage in God's Word which occurred to my mind, 'Fear not, Abram, I am thy shield and thy exceeding great reward.' After the magistrate decided that I was at liberty to follow the dictates of my conscience, I went back with my dearest friend, and was baptized on the 28th of April, 1847.

"From the commencement of my Christian career, I was strongly inclined to tell others of the Saviour, whom I esteemed as the pearl of great price. Notwithstanding troubles and trials in my heart, and external discouragements, the desire of devoting my all to the service of my Divine Saviour and Master has not abated. For some time my way was not plain before me, how I could accomplish the desire of my heart, so that my faith was greatly tried. I prayed to God if it was His holy will that I should become a messenger of the gospel of peace, to make my path clear before me. I trust that, in answer to prayer, the Lord has graciously made my path plain before me, to consecrate my life to the work of preaching the gospel among my countrymen. I believe that God has put into my heart the desire to preach the gospel to others; so that I stand now before Him and His people to be publicly set apart for His blessed service. I am really unworthy of such honor. I feel my own ignorance, foolishness, and weakness to do the work of an evangelist. My heart fails within me when I think of the human heart, in which an evangelist has to sow the precious seed of God's Word. I know that whatever some of my heathen countrymen may say of me now, they will hate me when they think of the object of a missionary of the gospel. Satan, too, will try to throw obstacles in my way. My only hope is in the Almighty Saviour; and I cast myself upon His care who has graciously assured His servants, saying, 'Lo, I am with you, even unto the end of the world.' I beg of my dear fathers and brethren, to pray for me to the God of all grace, that He may abundantly bless me and enable me to honor Him in the great work which He has intrusted to my care." — *London Miss. Chronicle*.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Different Modes of Divination.

In a semi-civilized and superstitious nation like the Chinese, possessed of an an-

cient and voluminous literature, the existence of many theories and arts for unlocking the secrets of futurity, might naturally be expected. From the earliest period of Chinese history to the present time, it has been customary to resort to augury in determining important events and movements, either of a public or private character. Formerly, divination was practised by the examination of the shell of the tortoise. The abstruse character of some of these mystic arts, which are not understood even by those who practise them, and which owe much of their influence to the prestige of antiquity, may be in a manner described, but cannot be satisfactorily explained.

In the practice of divination, great use is made of the "Eight Diagrams," invented by the emperor Fuh-hi, probably more than three thousand years before Christ. About eleven centuries before Christ, Wan-wang, the Literary Prince, and his son Chow-kung developed these eight diagrams into sixty-four, attaching to them additional ideas and explanations. Confucius, about five hundred years before Christ, collected and perpetuated these relics of the past in the Yih-king, or "Book of Changes," which is still one of the most venerated of the ancient Chinese classics. These diagrams are nothing but arbitrary signs, the original meaning of which cannot be satisfactorily determined. They are supposed to embody the principles by which the universe was evolved out of chaotic matter; and which, by necessary and unchanging laws, determine all the changes which take place in nature. Those who profess to be able to disclose future events, generally rest their claims upon public credulity, on some new views gained of this book of mysteries, or on their familiarity with books written by others in explanation of it. It is believed that the mines of wisdom hid in these diagrams have never been fully explored; and that great advantages will accrue to those who have the penetration to find the key to their contents. It is a common remark among the Chinese: "If foreigners, with

all their skill and ingenuity, possess themselves of the Yih-king, all the world will become subject to them." It is also said that Heaven will not permit the Yih-king to be taken out of the empire; and that, when the attempt to export it has been made, vessels bearing it across the sea have encountered storms and tempests until it has been thrown overboard.

In the latter part of the Chau dynasty, Kwei kuh-sien-sz applied the Yih-king to the use of soothsaying, and is regarded as the father of augurers; though no book has come down to the present from him. During the present and preceding dynasties, many books have been written on this subject; among the most noted of which is the *Poh shi ching tung*, "Source of True Divination," written in the forty-eighth year of the emperor Kang-hi. This work consists of six volumes, and contains a minute and detailed system of elaborated nonsense, such as it would be difficult to find a parallel to in any language. The preface will perhaps give as clear an idea of its contents as could be otherwise obtained, and forcibly reminds one of the manner in which quacks and empirics, in other lands, decry the nostrums of others, while they extol their own. It contains also a true and lively picture of the evils which the system it advocates entails upon the people. The following is a translation of the greater part of it.

Divination by the Invocation of the Gods.

"The secret of augury consists in communication with the gods. Its object is to determine good and evil fortune; to settle doubt and anxiety; to discriminate between *yin* and *yang* in the different forms of the diagrams. The interpretation of the transformations is deep and mysterious. The theory of this science is most intricate; the practice of it most important. The sacred classic says, 'that which is true gives indications of the future:' therefore, if a person seeking a response is not sincere, he cannot move the gods; if the interpreter of the response is careless and inconsiderate in his divi-

nations, they will not be fulfilled. These two remarks are emphatically true and important. It is common to see persons seek a response when occasion requires, while sincerity is entirely forgotten. When, from intoxication and feasting, or licentious pleasures, they proceed to invoke the assistance of the gods, what infatuation to suppose that their prayers will move them! Besides, the wealthy or honorable, affecting a contempt for the art of soothsaying, either look to a friend, or send a servant to ask a response in their stead, without showing their zeal and earnestness by presenting themselves in person. Hence, when no response is given, or the interpretation is not verified, they lay the blame at the door of the augurer, forgetting that the failure is due to their want of sincerity. This is the fault of the one seeking the response. It is the great fault of augurers, that, from a desire of gain, they use the art of divination as a trap to ensnare the people. For instance, in case of sickness, (than which nothing can be more important,) some, regardless of the principles of rectitude, have a private understanding with Buddhist priests, and nuns, and Taoists,* by which they are to share in their gains; thus forgetting augury in their lust after money. They determine whether to exact a greater or less amount from the applicant, by observing his wealth or poverty. They recklessly prescribe that a certain number of chapters of prayer shall be repeated at some Buddhist or Taoist temple; or that a certain number of days shall be spent in chanting over a sacred book in a nunnery. The applicant, overcome by anxiety, readily assents to anything. If the individual be wealthy, it matters little; if he be poor, he may be led to pawn his clothes, contract debts, and squander his property; and may be thus reduced to the severest straits and necessities, while he indulges the hope that the sick person will be restored.

* The augurer, as a return for directing the applicant to worship in a particular temple, is permitted to share the money paid to the priests of that temple.

But, in fact, before the prayers are finished the sick person dies; while the sacred book is being read, the sufferer is no more. These injuries result from alliances with Buddhists and Tauists. Again, inexperienced physicians, unskilled in their profession, apply for assistance in gaining practice, and the augurer, in his prayers and temptations, indicates clearly where this physician is to be found, thus furnishing him with employment. They do not consider that, while the augurer secures in a year a little gain, the sick man, in an unsuspecting moment, meets death by the hand of his attendant. This is the sin of forming an alliance with physicians. These two evils exist everywhere, and are the plague of every city. I have suspended my sign in front of the office of the military magistrate. If the above classes of men come to tempt me, I take an oath to reject all their proffers, and will in every case carefully divine according to the diagrams, and no doubt my prognostications will prove true."

Divination by Diagrams.

In every place of any considerable size, fortune-tellers of this class are numerous. They are not unfrequently blind, and, when so, have an assistant. The manner of their divination is as follows. When a person wishing a response presents himself, a small box containing three copper cash, is handed to him, which he takes very reverently in both hands, and with which he describes a circle around incense sticks, kept continually burning before paintings of the patrons of the art of divination. After having made his prostrations before these paintings, he proceeds in the same reverent manner to the door, and then invokes the aid of Heaven, in a form somewhat like the following: "To-day, I, [—], residing near the temple [—], on account of sickness in my family, (or for some other cause, as the case may be,) present myself to obtain a true response respecting this matter. Let me know the event, whether it be favorable or the contrary." This ceremony being

the applicant places the box with cash in the hands of the diviner, who also, after asking a few questions, waves it with even greater solemnity over the table of incense. He then repeats a form of prayer, generally addressed to the patrons of the mystic art. The form prescribed in the book before referred to, is the following. "Though heaven has no voice, when addressed, there is a response; the gods are living, and, when invoked, are near. A man is now present who is harassed with mental anxiety; and, not knowing whether his affairs will prove prosperous or adverse, he is unable to solve his doubts and perplexities. We can only look to the gods, spirits, to instruct us as to what is or is not to take place." This done, the box is shaken, and the cash are cast upon the table three times in succession. The upper surfaces of the coins are observed each time, and each combination of the surfaces of these three cash being represented by an arbitrary sign, the three signs combined will coincide with one of the eight degrees. After another prayer, the cash are again cast three times, and the different combinations together with the previous results, will coincide with and point out one of the sixty-four diagrams. One of these having been in this way determined, the next question is how to interpret it. Three distinct considerations combine to fix this interpretation, and give an endless variety to the meanings of each diagram. These are, the particular objects sought in the divination; the meaning or power of the two characters designating the current month; and the meaning of the two characters designating the day. The response that is sought may have reference to matters of business; the course of procedure to be adopted in a case of sickness; or the feasibility of any plan which suggests itself in any emergency. The greater part of the book above referred to is occupied with minute instructions to aid in the right interpretation of the diagrams in all supposable cases and circumstances. The diviner, being a close observer of human nature, is influenced in

a great measure in his interpretations by what he has been able to learn through shrewd and indirect interrogations respecting the character and circumstances of the applicant. The diagram with its explanation is written out and handed to the inquirer, who sometimes has it interpreted a second time in another place. A larger or smaller sum is paid to these fortune-tellers, according to the circumstances of the applicant, and the importance of the matter in hand. As has been before intimated, no small part of the gains of those who engage in this occupation, is obtained by making business for priests and physicians, for doing which they receive a consideration from them.

In the practice of divination above described, called *ki-ko*, the object is to determine the issue of any present difficulty or emergency. In less urgent cases, when a person is in doubt with reference to his business affairs, or has a curiosity to know the general fortunes of his future life, another method of anticipating the future is resorted to, called *swan-ming*, "reckon the life." In *ki-ko*, the correctness of the divination is supposed to be due, not only to the right interpretation of the mysterious and unchanging principles of the diagrams, but to the indications of the gods, whose assistance is regarded most important. In *swan-ming*, a knowledge of the future is supposed to be obtained by the use of hidden arts alone; the special assistance of the gods not being sought.

Divination by Means of eight Characters.

The most common mode of *swan-ming*, is that of "examining the eight characters," or, as it is sometimes called, *pi-ming-tsz*, "examining the paper of life." In describing this mode of divination, it will be necessary first to refer to the Chinese mode of reckoning time. The sexagenary cycle, which gives names to years, months, days, and hours, is represented by a combination of two sets of characters, numbering ten and twelve respectively; the former being regarded as connected with heaven or the *yang* principle, and the latter with earth or the *yin*

principle. The first ten names of the cycle, are the union of the ten characters referred to, with the first ten of the twelve in regular order; each cycle being represented by two characters. In forming the second ten combinations, the eleventh of the twelve characters is united with the first of the ten, and so on; so that in the sixty combinations, each of the twelve characters is used five times, and each of the ten six times. Representations for the different numbers of the cycle being thus formed of two characters each, the combinations or names are applied to designate sixty successive years, sixty successive months, sixty successive days, and sixty successive hours; these sixty names revolving in perpetual cycles, in the greater and lesser divisions of time. Each one of these two sets of characters, is supposed to have a certain mysterious connection with one or other of what are regarded as "the five elements," viz. metal, wood, water, fire, and earth.

With these preliminary observations, we may get some idea of the manner in which *pi-ming-tsz* is practised. A person presents himself before the diviner, to ask the general question, whether the present period of his life is auspicious or otherwise, with special reference to the prosecution of business, change of residence, attending the examinations, &c. The applicant is first required to state the year, month, day, and hour of his birth. The couplets of characters representing each of these four divisions of time, present together the "eight characters," which form the basis of the calculation. The eight characters of my Chinese teacher may serve as an example. The most important or leading character, is always the former of the two representing the day of birth. This character happens to be, in the present instance, connected with the element *wood* or *tree*, therefore the life of the individual in question has a mystical connection with a tree. The day of birth occurs in one of the autumn months; a time unfavorable to the growth and luxuriance of vegetation; hence, without some special reason to the contrary, the general

fact is arrived at, that the individual will be weak and delicate. In addition to this, one of the characters representing the month, and one of those representing the hour, are connected with metal: metal cuts wood; therefore the condition of the individual is still more precarious. Two of the other characters are connected with earth, which produces metal, and this makes the case of the individual even more deplorable. But, on the other hand, one of the characters is connected with water, which contributes to the growth of wood. This happy circumstance, together with others less easy of explanation, serves to counteract to some extent adverse influences. In every case, the divination consists in striking a balance between good and evil influences, in doing which there is a wide scope for the play of individual fancies. Those who practise this art are astute observers of character; and the circumstances and appearance of the applicant, together with information derived by subtle questions, have much to do in each case in determining the nature of the response. The eight characters not only form the basis of deciding the fortunes of an individual at the time when the divination is sought, but for any number of years in the future. The fortunes of any subsequent year are supposed to be decided by the question, whether the characters representing that year have a propitious or unpropitious connection with the leading character of a man's life. Thus, it is often remarked that such and such years will be difficult to pass. The minute details of this kind of soothsaying, are presented in a work of four volumes, entitled "*Tsz-ping-yuen-hai*."—*J. L. Nevius, in Home and For. Record.*

THE "BRETHREN'S UNION," OF ELBERFELD.

The "*Brüder Verein*" (Brethren's Union) of Elberfeld, in the far-famed Wupperthal, has been in operation since the year 1856.

It consists of about 200 members; they

are required to declare their adhesion to the nine articles of the Evangelical Alliance,* and to prove this by their walk. The object of the society is to make known the glorious gospel of the Lord Jesus Christ, and it endeavors to enlist all the talents and gifts which it is believed the Lord, in endless diversity and various degrees, has given, and continues to give, to all who are living members of His body, which, saith Scripture, is the church.

The pecuniary resources of this society are the result of voluntary contributions. Each member declares what sum he sees fit to appropriate to the attainment of the object in view monthly.

In order to make the gospel known, those members who are able to do so hold public meetings, at stated places and times, in which the truth as it is in Jesus is proclaimed; at the meetings a chapter is read, after prayer and praise have been offered up, and this is expounded in a simple, popular way, while the meeting is closed by prayer and singing. At present, about ten or twelve brethren hold such meetings. They generally take place on Sabbath afternoons, that being the most appropriate time, especially in the country.

Besides this, the "*Brüder Verein*" employs nine evangelists (two more are about to be added to this number), brethren who stand under the superin-

*The Evangelical Alliance is an association composed of evangelical Christians of every name, combined together for the promotion of religious liberty and the advancement of spiritual Christianity. It has branches in many kingdoms and states of Europe and elsewhere. The seat of its operations is in London, where a monthly periodical, entitled "*Evangelical Christendom*," is published by the Society, devoted to the diffusion of information. This periodical has reached its thirteenth volume. It embraces monthly intelligence from all lands pertaining to the objects of the Association. The "nine articles" of the Alliance are those elementary principles of Christian theology, on which evangelical believers agree, and on the basis of which it is supposed that a union of Christians may be formed to coöperate together for the ends embraced in this organization.

tendence of the inspector. The "Brüder Verein" has no Evangelical School or college, at which the evangelists are trained; but they meet the Inspector monthly, for several days, during which time meetings are held for prayer, reading, and studying the Scriptures, and a running course of practical theology is gone through, the evangelists being questioned on their views of particular passages of Scripture, and requested to communicate the method they would adopt in publicly speaking on them. Every month about one hundred public meetings are held by these evangelists, and the other brethren mentioned above.

These meetings are generally well attended, and the journals of the evangelists, which are published in the "Säemann," the organ of the "Brüder Verein," prove abundantly that the Lord has not withheld His blessing, but has recognized this "work of faith and labor of love," by causing many to turn from darkness to light, and from Satan to the Lord Jesus Christ.

It need scarcely be added that the "Brüder Verein," not being an ecclesiastical corporation, but a fraternal union, gladly receives as its members all who love the Lord Jesus Christ, irrespective of their peculiar denominational preferences. About one-fourth of the members are Dissenters; three-fourths belong to the National Church. The sum contributed by the dissenting brethren is, however, seven-eighths, that from the others, one-eighth.

The "Brüder Verein" is governed by a Committee, consisting of seventeen members. They hold a public annual meeting. The members of the Committee are appointed by all the brethren; every year a fourth part of the Committee members is replaced by others.

In that part of Prussia in which the "Brüder Verein" principally labors (Rhenish Provinces and Westphalia) there is liberty to hold public religious meetings; the only condition is twenty-four hours' notice to the local authorities.

The evangelists distribute Bibles, New

Testaments, tracts and handbill tracts are those published by the German societies, those of Dr. I &c. The handbills, containing statements of gospel truth, appeal to men's hearts and consciences, frequently written by members of the society, or they are translations, and for account of the brethren.

Besides this, the "Brüder Verein" publishes a weekly paper, the "Säen der Sower"—containing eight large octavo, full of good matter is distributed to about 2,300 souls at two shillings per annum.

The Clergy are generally of the "Brüder Verein," and the meetings held by the evangelists. This is natural. The "Brüder Verein" does not fight under the banner of the Church. Some godly clergymen, however, are members of the society; they are more passive than active members belonging to the rank sent are the only laboring brethren.

EVANGELIZATION IN SPAIN

Some account was given in the February, 1858, of the progress of evangelization in Spain. The following extracts from articles in "Evangelical Christendom" show that the work is onward.

A gentleman writes: "A friend lately returned from a tour of up to a month. He visited a great many Spaniards, distributing tracts and Testaments, and was everywhere received with respect and joy by all. The chief seemed to be to possess a copy of the 'Biblia' (Bible) entire; but of the latter, unfortunately, he had none, except one, and these he gave away readily. He also succeeded in collecting together a congregation of from thirty to thirty Spaniards, to whom he read chapters and my Spanish tract, not sufficiently fluent to address them in their own language. He described the poor people as most attentive, and concluding with the service after the sermon concluded."

The Committee state that their publications for the last year, including seven thousand nine hundred and seventy-six copies of Testaments and bound portions of the Scriptures, purchased or obtained in grants, have amounted to the large number of sixty-three thousand six hundred and sixty-nine. These are of course, not yet all in circulation, as a supply must be kept up continually, to prevent the interruption of the Society's procedure.

How these publications are got into Spain and Spanish America cannot be made public. Suffice it to say, that they are got in, and that the Government of Spain knows this, as well as the alarmed and aroused priesthood. The truth of this assertion is evident, both from the stern edicts of the former against the introduction and circulation of heretical publications, and from the anathemas of the latter in the public journals of both Spain and Spanish America.

During the past year, there have been martyrs in Spain, who, simply for the faith of Jesus, have suffered imprisonment and banishment as felons, to Spanish penal settlements. While the society and its agents studiously avoid all interference with politics, and seek only to make known to all classes and parties the glorious and blessed gospel of the Son of God, it is interesting to remark that even among those who suffered death for resisting the late overturn of the comparatively free constitution of Spain, there were individuals who apparently loved the Redeemer, and were not ashamed to confess Him in the midst of his enemies. Before the troubles broke out, they were earnest and successful in the furtherance of the faith of Jesus, in accordance with the measure of their own knowledge and spiritual enlightenment; and, afterwards, while in the prison, they did not decline from the prosecution of their work in spreading the knowledge of gospel truth. Though flattered, threatened, and cursed by the priests, in order to induce or compel them to desert from their Christian course, and die in the faith of Rome, they continued

steadfast, maintaining their integrity to the end; and, on the scaffold, at once repudiated the claims of the priesthood, and laid their help upon Him, the one great High-Priest of their profession, Jesus Christ the righteous. Whatever may be thought of their political course, every true Christian must rejoice to know, that the saving doctrines of the gospel of Christ have influenced, and appeared to uphold their souls, in the prospect of their immediate dissolution, and their entrance into the eternal world.

The following letter gives an account of the first celebration of the Lord's Supper in Gibraltar.

"My chief object in writing, is to report to the Committee of the Spanish Evangelization Society, that, in the providence of God, and by the blessing of His Spirit, an important step has been reached in our Spanish mission at Gibraltar. Yesterday (Sabbath) evening, at their usual hour of worship, I was privileged to dispense the Lord's Supper to twenty-four individuals regularly attending Señor Ruet's services, several of them heads of families, who, in this way, publicly proclaimed their protest against the novelties and superstitions of the church of Rome. For several weeks they had been as catechumens under special instructions, and their character and conduct, as well as knowledge of Bible truth, were approved of. I met with them a short time before, addressed them on the solemn responsibility of their position, and prayed with them that grace might be more and more given to make a good profession before many witnesses. Friday last (in addition to the usual meetings on Tuesdays and Thursdays,) was observed by a preparation service, when, after a solemn and suitable discourse from Señor Ruet, those approved of as worthy of the privileges of membership met with me in the vestry, and in accordance with the custom of the Waldensian church, Señor Ruet, placing his right hand on the open Bible, asked if all and every one of those whose names were now read, solemnly, as in the sight

of God, took this Divine word to be the only rule for faith and practice, and separated themselves entirely and for ever from the church of Rome. Several of them rose and held up their hands, and from all a distinct and firm 'Si, Señor,' came forth as the reply. I then gave a short address and prayed; after which I gave them the right hand of fellowship, and a communion card, or 'token of admission to the table of the Lord.' Señor Don Pablo Sanchez, the Spanish missionary, long supported by the large kind-hearted friend of gospel truth, John Henderson, Esq., of Park, was present, and I asked him also to engage in prayer for the Spirit's blessing. He and two others, members of the Spanish Methodist church, joined with us in the observance of this solemn feast. There was a good attendance in the church yesterday evening, but it would have been greater had the weather been more favorable, for it excited some interest that so many—and twenty of them for the first time—were in this solemn way professing Christ Jesus to be their only and all-sufficient Redeemer. Several afterwards came to the vestry to put down their names as anxious for further instruction; and the members, as if filled with thankfulness, expressed their happiness, and shook heartily my hand when they left. This simple statement will, I doubt not, be sufficient to secure for these witnesses of the truth, amid much wickedness and discouragement, the earnest prayers of the Society, and of all who love the Lord, that they may witness a good confession, and adorn the doctrine of the holy Jesus in all things."

A still later communication gives the following interesting intelligence.

There are indications that some of the people of Spain are awakening to a consciousness of their spiritual condition, and beginning to cry out, "Men and brethren, what must we do to be saved?"

Amid all the darkness and degradation of Spain, and in spite of long centuries of grinding oppression in church and

state, there is something peculiarly attractive in the inhabitants, and especially in the lower orders of that sunny land. But putting aside all the romance which attaches to this country, and all the stirring incidents of her national history, surely there is enough in the actual existing circumstances of so many millions to secure our warmest sympathy—their galling thralldom and deep debasement, the streaks of light giving promise of a brighter day, the spirit of inquiry now abroad, and the opportunities which seem to be opening up for the evangelization of the Peninsula, such as have not been presented for centuries. Though the door may seem, at first sight, to be in a great measure shut against the entrance of the Word, yet we find from every number of the Spanish Evangelical Record that it is not so in reality. It is, indeed, most gratifying to learn that a wide circulation of the Bible and religious tracts is constantly going on in many cities and districts of the Peninsula.

In one town, an agent of the Spanish Evangelization Society "circulated about one thousand gospels, pamphlets, and tracts in the month of February last." And it must be remembered that only a small portion of what is really effected can with propriety be told. There is this peculiarity attaching to evangelistic operations in Spain, which does not attach to missionary work among the heathen, that it would be imprudent and suicidal—however gratifying for the moment—to relate the particular proceedings of agents, and to announce publicly the spheres in which they are laboring, and the special instances in which success may crown their efforts. All that can safely be given to the public is either general statements, or details with the names of persons and places omitted. But this marks significantly the nature of the work which is being carried on. Striking things are told of the progress already made; of the absorption of package after package of books and tracts; of the perplexity and wrath of the priesthood; of the willingness of the people to read; of the existence of a prayer-union

for Spain; of the manifest answers to prayer; of the new Spanish Protestant congregation at Gibraltar; and of the vast moral wastes lying ready for cultivation in South America.

ENGLISH CHURCH MISSIONARY SOCIETY AND NORTHERN INDIA.

The North India mission field occupies the greatest extent of country, and numbers the largest staff of European missionaries, of any of the Church Missionary Society's missions. The distance between its extreme stations is fifteen hundred miles.

The stations of the Church Missionary Society in Northern India, comprise in Bengal, Calcutta with its out-stations, Thakurpukur and Agurparah, Burdwan, the district of Krishnaghur with its nine stations, and Bhagulpur.

Within this range are contained classes of heathen inhabitants of the most diverse character, from the highly-educated and acute native aristocracy of Calcutta, down to the degraded peasantry of the plains, and the lawless Santhal of the hills.

The Church Missionary Society, in distributing its spiritual forces, has provided chiefly for the lower classes of the people, remembering our divine Master's words, "The poor have the gospel preached unto them."

North India has proved no exception to the general experience of the church under the Christian dispensation, that the gospel *ascends*; and that, though it still remains true that it is the poor of this world who become rich in faith, and not many wise, not many mighty, not many noble are called, yet that delightful testimonies have been given in India to prove that a few, at least, out of each of these classes, have been drawn into the gospel net.

The North-West provinces comprise the missionary stations of Benares, with its out-stations of Gharwa and Chunar; Juanpur, with its out-station of Azimghur; Goruckpur; Jubbulpur in Central India;

Agra, and its out-stations Muttra and Secundra; Mirut, and its distant out-stations, Bareilly and Landour; and Kotghur in the Himalayas. In each of these there are small congregations of native converts, schools, and a resident missionary, or his occasional visits in the case of the out-stations.

The Punjab comprises the stations of Umritsar, the ancient Seikh capital; Kangra, on the mountains; Multan, which has been occupied during the last year; and Peshawar, which, though the frontier station of India, has been proved, after two years' occupation, to present the same encouraging openings and facilities for the missionary as other parts of India.

The case of Peshawar, the remotest and most critically situated of all the Punjab stations, is remarkable and instructive. The Mohammedan population of that city is singularly fanatical, and the city is encompassed with hill tribes as daring as they are fanatical. The first British resident there after the conquest of the Punjab, declared that so long as he lived there should not be a Christian mission beyond the Indus. This resident was assassinated by a Mohammedan fanatic.

His successor was Major Edwardes, a man who fears God and loves the Saviour and His cause. When it was proposed to establish a mission at Peshawar, he at once fearlessly headed it, and openly declared, in substance, that the Christianization of India ought to be regarded as the ultimate end of our continued possession of it.

At the outbreak of the mutiny, nearly the whole of the eight native regiments at the station showed symptoms of disaffection. Most of them had to be disarmed, and one of them has since been cut to pieces. In the midst of these internal troubles, surrounded on all sides with a fiercely fanatical people, what were the missionaries to do? If they were even called on by the authorities to pause for a season, no one would have wondered; but no, Sir John Lawrence and Mr. Montgomery said, in substance, *Let the preaching and other missionary opera-*

tions by no means be suspended; and Dr. Pfander only absented himself once or twice from his usual evening preaching.

The statistics of the Church Mission establishment in North India are as follows:—

Ordained missionaries 45, ordained native missionary 1, European catechists and teachers 6, European female teachers 2, East Indian catechists and teachers 5, native catechists 33, native Scripture readers 66, native teachers and schoolmasters 307, native schoolmistresses 26, stations 27, communicants 1119, native Christians 7409, seminaries and schools 119, seminarists and scholars 7027.—*Missionary Sketches.*

THE CHINESE TREATIES.

One of the most interesting and important events of the year just closed is the opening of China to commercial intercourse and to the unrestricted pursuit of missionary labors. By the treaties recently signed at Tientsin between China on the one hand, and the four great Western powers, England, Russia, France and the United States on the other, the barriers reared for the purpose of arresting the progress of the gospel are broken down, and the "land is now available in its length and breadth, in its eighteen provinces and its boundless dependencies," as a field of missionary effort. "In a commercial point of view," says Mr. Muirhead, of the London Missionary Society, "there has been a great extension of privilege, but not to be compared with the increased facilities that have been granted to missionary labor. It has been agreed that missionaries be allowed to travel far and wide in the discharge of their work, and to reside in the different towns and cities in the interior without let or hindrance. They may preach the gospel in the most open and public manner, and in all directions far and near. Instead of being molested or opposed as heretofore, they are to be recognized in their true character, and protected accordingly."

The provisions in the treaties of the four powers we take from a communication of Mr. Aitchison, of Shanghai, in the *Missionary Herald*.

RUSSIAN TREATY.

Article 8. (Translation.) "The Chinese government, recognizing the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire.

"The Chinese government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass every where in the country. A fixed number of missionaries passing through the cities, or open ports, shall be furnished with passports, signed by the Russian authorities."

AMERICAN TREATY.

Art. 29. "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested."

ENGLISH TREATY.

Art. 8. "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

FRENCH TREATY

Art. 13. (Translation.) "The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their

religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity, if he pleases, and to obey its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire."

There is a manifest difference in the wording of the above articles. But there is an article in each treaty which secures to the nation making it, all the advantages of any description which may fall to the lot of any of the other treaty-making powers. Hence, wherever the religion of Rome or of the Greek Church, would be tolerated, or their missionaries, respectively, would find free access, there the missionaries of any Protestant denomination have a right to go, and, according to the terms of the treaty, may demand full toleration.

Mr. Williams, Secretary of the American legation to China, writes, under date of Shanghai, July 13:—

"The provisions of the American treaty allow complete toleration to the preaching and practice of Christianity. • • By the French treaty, it is allowed to the missionaries of that nation to travel through the country, and the same liberty will enure to Americans, whether Protestants or Roman Catholics, so that we may regard the country as fully open for the dissemination of the gospel. Probably there will be some difficulty, for a time, in a missionary's settling, with his family, at an interior city, like Suchau or Hangchau; but the unmarried man will be able to go through the towns and cities making known the truth.

"The officers at Tien-tsin were not altogether indifferent to the subject of toleration, and they seem to have considered its bearings. They are afraid of settlements in their borders, (and then the consolidation, perhaps, of forts and factories, like those formerly known in India,) under the name of mission stations; but a few years' experience will show them, that missions are not now likely to be turned into magazines or forts. • • •

"One of the leading Manchus at Tien-tsin was asked what he considered the population of the empire to be, and answered, without the least hesitation, as if the subject was familiar to him, 'Four hundred millions'—thus confirming the general opinion. Tien-tsin has a population of about 200,000 in and around its walls. The demand for immediate action is great, and we doubt not it will be met."

Besides the five ports hitherto open to foreign commerce, nine are specifically mentioned as certainly opened to trade, and of course to the propagation of Christianity, "three on the coast, three on adjoining islands, and three on the great river Yang-tsz-kiang. One of these is in the extreme North, on the coast of Manchuria, with the climate of New England; another in the extreme South, on the Island of Hai-nan, with the climate of Cuba; and the rest are between these limits, presenting a variety of climate adapted to every sort of physical constitution, and a difference of population suited to every grade of mental culture."

"In a postscript, Mr. Aitchison gives the following list of new ports opened.

On the coast, six, viz:—

1. Niu-chwang, near the mouth of the river Liao, in the Manchu province Shing-king; lat. 41°.
2. T'ang-chau, on the north shore of Shang-tung promontory; lat. 38°.
3. Tan-shui, on the north end of the island of Formosa; lat. 25°.
4. Tai-wan, on the south-west shore of the same island; lat. 23°.
5. Swa-tow, on the coast between Canton and Amoy; lat. about 23°.
6. Kiung-chau, on the island of Hai-nan; lat. 20°.

On the Great River, three, viz:—

7. Ching-kiang, situated at the junction of the great canal with the river; lat. 32°.
8. Wu-hu, in the department of Tai-ping-fu, province of Ngan-hwui; lat. about 31°.
9. Han-keu, at the mouth of the river Han, in province of Hu-peh; lat. about 31°.

The last two are to be opened when the rebellion is suppressed."

In commenting on the new state of affairs in China, Mr. Aitchison writes:—

"We are not so sanguine as to suppose that no obstacles lie in the path to the full

attainment of privileges above indicated. Imperial edicts cannot change the disposition of the masses, nor secure the integrity of officials. In planting the standard of the cross in regions hitherto unexplored, we must expect opposition and danger, must be prepared for exhibitions of contempt and hatred. Families, especially, will have to encounter rooted prejudice and aversion. But it is our deliberate opinion that the time for the occupation of the interior has now come, and that all difficulties will vanish before the power of faith and love."

In this connection, the following remarks of a missionary of the London Missionary Society, at Shanghai, are both pertinent and important :—

"In China, as elsewhere, the poor are the most susceptible of impression. The more I have to do with the people, the more profoundly convinced I become of the absurdity of the old standing idea, that China must be worked upon from above, and that *here* we must commence with the wise, the rich, and the noble, and descend from thence to the lower classes. Besides the *à priori* improbability of this, I believe that the experience of missionaries in China,—both Roman Catholic and Protestant,—goes to show that the land of Sinim is no exception to the general rule. These are the words of an old Roman Catholic missionary: 'In short, although amongst the Christians that are in China, we reckon no more princes and ministers of state since the last persecution of Father Adam Shool, yet for all that we baptize every year mandarins, doctors, and other persons of quality; yet it is true that the *common people* make up the greatest number: *Not many mighty, not many noble*. And it is no news to own that the *poor* have always been the elect portion and precious inheritance of

Jesus Christ in the church.' Long since, however, even their mandarins and doctors have fallen away; and it is a well-known fact, that at present their converts are almost entirely among the poorest and most illiterate of the people. If we would convert China, we must begin with the common people, and devote our energies principally to their enlightenment.

"Connected with this is another false impression, namely, that none but men of high mental endowments and profound erudition will do as missionaries for China. The reason of this misconception, I suppose, is the literary character of the people, and the unconquerable difficulties of the language. There can be no doubt but that China has her wise men in abundance, and that the acquisition of a profound knowledge of the language is more than a life work to any foreigner; but, on the other hand, experience has taught me that the path of the missionary lies chiefly among the illiterate and poor, and that a diligent student of moderate capacities may, within the first two years of his missionary career, be able to read and explain his Chinese New Testament intelligibly, and speak with sufficient ease and accuracy to convey to the mind of a Chinese audience a full and correct idea of the principal truths of the gospel. I do not mean to say that a thorough knowledge of the language and literature of the Chinese is unimportant; on the contrary, I maintain, the more profound the better; every missionary should constantly aim at perfection in this respect. I only assert, that it is by no means essential to long and extensive usefulness, and that a man of moderate calibre may acquire in a comparatively short period a sufficient amount of Chinese to enable him to do a great deal of work. We want here men of action, as well as men of thought. We could not dispense with the latter, yet we deem the former equally invaluable."

OTHER MISSIONS.

TURKEY.

The district of Nicomedia is at present in an interesting state. In the village of Ovakuk, where, less than two years ago, the people were so hostile to Protestantism that they drove out two colporteurs, cruelly beating them and tearing up their books, there is now a regular Protestant service every Sabbath, and a school during the week, and

a very favorable impression has been made. The Armenians even send their children to the Protestant school for the present. They have been stimulated to build a school-house of their own, which is nearly finished, and when it is done they say to the Protestants that they are intending to apply to *them* to furnish a teacher. There is an awakened state of the public mind through almost all

the Armenian villages of the district, embracing a population of from 70,000 to 100,000, and apparently a strong tendency to cast away their superstitions, and retain nothing but what is sanctioned by the Divine Word. In the same village of Ovajuk, the leading men of the church lately held several meetings to consult about church reforms, and it was almost their unanimous decision to take down all the pictures from the church, some thirty in number, and bury them under the ground. The decision would have been immediately put in execution but for one individual, who wanted to give the old saints a decent burial, and who promised, if they would wait, to prepare a sepulchre for them.

In Nicomedia itself there are some promising signs. A Protestant female, who was educated at the American school in Constantinople, and for many years received a salary from the mission for teaching a small girls' schools in Nicomedia, has lately opened a school for herself on the self-sustaining plan. She has about fifty-seven girls, all of them pay-scholars, and only three of them are Protestants! The rest are from Armenian families, and those usually of the higher class, while the school is a thoroughly Protestant school, in which the Scriptures are daily taught and prayer offered; and all the books used are from the Protestant press. And, furthermore, the parents themselves are often present, and seem to be fully satisfied with the religious and other training their daughters receive. This is truly wonderful, especially when we consider that only a few years ago there was a most bitter feeling of hostility in that same community against the Protestants, and sometimes violent persecution.

It has been lately ascertained that there are in Nicomedia about fifteen or twenty young men of the Armenian race, who are diligently studying the Bible by themselves, and whose minds have been freed from superstition, by the blessing of God's Spirit on the written word. They never had any direct intercourse with the Protestants, and never heard evangelical preaching until since they became thus enlightened; but quite recently a few of them have begun to attend the Protestant place of worship. Not satisfied with having received the light themselves, they have begun zealously to labor

for the enlightenment of their fellow-countrymen.—*News of the Churches.*

JEWS IN SMYRNA.

A missionary among the Jews in Smyrna, Turkey, writes in the *News of the Churches*, as follows:

The work among the Jews continues to progress beyond expectation. I have labored among my people for the last ten years, and never during that time have I witnessed, in any particular place, or at any particular time, a state of things more promising and full of hope than it is in Smyrna just now. The attendance of Jews at the Lord's day service, the Bible class on Tuesdays, and the meeting for general discussion on Saturdays, is highly satisfactory. On the 8th September, I preached to them from Matt. vii. 13, 14: "Enter ye in at the strait gate." Several Jews came in after the service, and I conversed with them for hours. In truth I may say that, with very little intermission, I was preaching "the glorious gospel of the blessed God" from eight in the morning till seven in the evening. In the afternoon English service I preached from Matt. xii. 49, 50: "Behold my mother and my brethren!" By the blessing of God, six souls have been gathered into the church since the commencement of this mission in 1856, four Jews and two Jewesses. Several more are anxious to be received into the church; but I wish to have more convincing proofs of their sincerity and attachment to the truth as it is in Jesus. The conduct and deportment of those hitherto baptized have been highly satisfactory, and the greatest harmony and good-will prevail amongst them. Not that they are free from trials and persecution. They have much to endure, both from friends and foes; but by the grace of God, they are enabled to withstand temptation, to bear reproach patiently, and, agreeably to the Master's command, to bless and pray for those who curse, revile, and persecute them. Like the disciples of old, "they have all things common;" and though their heads may not be very enlightened, their hearts are, as I believe, under the gracious influences of God's Spirit.

SANDWICH ISLANDS.

From the general letter of the mission of the American Board on these islands, published in the *Missionary Herald*, we make the following extracts, giving a succinct view of the progress of Christianity and education on Hawaii.

The whole number connected with the churches is about the same as it was a year ago. In one or two churches, the state of religion is represented as low; none have, during the last year, experienced what we usually denominate a powerful revival; but, with one or two exceptions, members have been received to every church, on profession of faith. In several, such additions exceed the number of removals by death and in all other ways; and this in a land where, for several years, the births among the whole people have but little exceeded the number of deaths in the church, is not a small matter.

Many of our native church members are active, growing Christians, whose light shines, and will shine more and more, till they enter those mansions which Christ has gone to prepare for them. All things considered, we believe the Hawaiian churches, defective and imperfect as they confessedly are, will not, proper allowances being made, suffer by comparison with any community of churches in any land. Still, we would feel that our all, for the future, depends upon the revival of God's work. Our one great need, for ourselves and our people, is the baptism of the Holy Spirit.

The statistics of the churches, for the past year, are but imperfectly reported. So far as reported, the additions, on profession, have been 803; the deaths, 718; the exclusions, 876. The money contributions mentioned amount to \$20,164.33. From four churches there is no report of contributions.

The schools at these Islands, are the college, high schools, English schools, and the common or district schools. The number of these schools has decreased, as also the number of scholars connected with them. In 1856, there were 332 district schools, with 8,671 pupils, reported to the Board of Education. But in 1857, there were only 312 schools, with 8,460 pupils; making a diminution of 20 schools, and 211 scholars in one year.

There are many hindrances to the pro-

gress of common schools. The first is the want of skill in the teachers. These, for the most part, are not deficient in a knowledge of the studies which they are expected to teach, but they are deficient in the art of governing a school. They do not know how to communicate knowledge to their pupils, so as to interest them. The want of good, convenient, pleasant school houses, is another impediment to the progress of the schools. But notwithstanding all impediments, our common schools have been, and are, a great blessing to the nation. We seldom see a child, of suitable age, who cannot read, and many write a good hand, and are acquainted, more or less, with arithmetic and geography.

The English schools have diminished in number, and in the number of pupils, during the year past. In 1856, there were 17 English schools, with 758 scholars, supported in part by government and in part by the parents. But in 1857, there were only ten schools, with 477 scholars; making a decrease of seven schools, and 281 pupils in one year.

The high schools are three, two of which, viz., the Hilo boarding school and the Waioli select school, are supported by the American Board, and one, Lahainaluna seminary, by the Hawaiian government.

The Hilo boarding school is in a prosperous state. There are now sixty-four scholars. The great object of this school is to prepare teachers for the island of Hawaii, and to supply the seminary with a portion of its pupils. The whole number of pupils who have been connected with the school from the year 1836 to this time, is 491. Of these, twelve are now ordained missionaries at Hivaoa, (they having graduated, also, from the Lahainaluna seminary,) four are licensed preachers, six are superintendents of government schools, and a multitude are lawyers, tax collectors, school teachers, &c. &c.

The Waioli select school has the same object in view for Kauai and Niihau that the Hilo boarding school has for Hawaii. Fifty-seven pupils have been connected with that school the past year.

The Lahainaluna seminary has been in existence for twenty-seven years. During this period, there have been connected with the institution 603 pupils, 537 of whom have gone out from it, many of them to exert a healthful influence upon their fellow-men,

both in church and state. Among its graduates, are circuit and district judges, superintendents of schools, tax collectors, legislators, lawyers, clerks, school teachers, pastors of churches, licensed preachers, and missionaries. There are now 134 teachers of district schools who have been connected with this institution, and at least 96 of the whole number have died.

All the pupils are expected to work from three to three and a half hours per day, on land belonging to the seminary, and the avails of their labor go towards their support. There are three teachers, two foreign and one native, (who is also a licensed preacher,) connected with the seminary. This institution has always been popular among the people. To graduate from it is regarded as an honor by the Hawaiian community, and that it has been a blessing to the nation, few will be disposed to deny. That there have gone out from it some who have not been thus a blessing, and who have dishonored their alma mater, is not strange. The great thing which the institution needs, to make it a fountain from whence may flow streams which shall make glad the city of God in future, is an outpouring of the Spirit upon teachers and pupils.

There are two other schools which are doing much good, viz., the royal school, and the Honolulu free school. The Oahu College has been in session since the return of its President from the United States, and is in a flourishing condition.

DONATIONS.

RECEIVED IN NOVEMBER, 1858.

Maine.

Waterville, ch. 50.40; Piscataquis Asso. 28; Warren, ch., Ladies' Bap. For. Miss. Soc. 10; Rockland, J. Wakefield 50; Wells, Fem. Miss. Soc. 20; 158.40

New Hampshire.

Lyme, a friend 1.00

Vermont.

Swanton Centre, "C. H. W." 1; Lamelle Asso., E. A. Fuller tr., Jericho, Fem. Miss. Soc. 15.75; Johnson, Fem. Miss. Soc. 4; 20.75

Massachusetts.

Boston, Bowdoin Square ch., T. B. Wheeler tr., Board of Benev. Operations, mon. con. 55.64; Chelsea, ch., Dea. S. Bryant tr., mon. con. 60.47; Lynn, 1st ch., with prev. donas. to cons.

James M. Nye L. M., 50; New Bedford, William st. ch., Luther G. Hewins tr., mon. con. and special coll., to cons. Edwin Sanford, George Homer and Nathan Barker L. M., and of wh. 100 is fr. Sab. Sch., George S. Homer tr., to cons. Thomas Bliss L. M., 400; Frammingham, 1st ch., W. Nixon tr., 60; West Acton, ch., mon. con. 3.01; Woburn, ch., B. Millett tr., mon. con. 22; Amherst, ch. 80 cts.; Barnstable, Cotuit Port, Union meetings, A. C. Childs tr., mon. con. 20; South Wilbraham, Mrs. Maria B. Warner 2; 664.02
Old Colony Asso., Middleboro', 1st ch. 15.04; 3d ch. 33.20; N. Scituate, ch. 15; North Marshfield 8; Rev. Thos. Conant 5; Dea. Alba Howard 1; Plymouth, ch. 10; with other donas. to cons. Dea. Samuel Norton L. M., per Rev. J. Aldrich, agent, 87.24
Worcester Asso., Uxbridge, ch. 10.25; Worcester, Pleasant st. ch., of wh. 33.70 is ann. coll. and 6.50 mon. con., 40.20; per Rev. J. A., agent, 50.45
801.71

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 22.04 is mon. con., 20 an. sub., per O. Johnson, collector, and 10, Pardon Miller's an. sub., per Mrs. Miller, 52.04; Wickford, 1st ch., per N. Spink, with prev. donas. to cons. Beriah Gardiner L. M., 45; Providence Asso., Sheltonville, ch., per Rev. J. Aldrich, agent, 37.00
134.04

Connecticut.

Pendleton Hill, two ladies, friends of missions, 15.00
New Haven, 1st ch., per Rev. J. Aldrich, agent, 476.80
491.80

New York.

New York city, Rev. A. MacLay, D. D. 10; Fayetteville, a friend of missions, by hand of H. Edwards, 60., and Marion, ch. 20., for the sup. of native preachers under the direction of Mrs. M. B. Ingalls, 80; Townshp., C. Seabury, for Mrs. Jewett's sch., Nellore, 5; 95.00
Monroe Asso., Austin H. Cole tr., 254.37
Chenango Asso., Joseph Baldwin tr., a friend 2; Caroline T. Fitch 8; 10.00
Dutchess Asso., Amenia, ch., with other donas. to cons. Rev. Thomas E. Vassar L. M., 72.81; Stamford, ch., 81.60; J. Booth 1; Mrs. A. Lawrence 1; Miss L. Lawrence 5; P. W. Hewsted 5; John Pulver 1; Seth Walton 1; Henry Sage 10; North East, ch. 32.75; Dover Plains, ch., with other donas. to cons. Mrs. Maria K. Mabbett L. M., 32.25; James Ketcham 10; South Dover, ch. 9.75; Poughkeepsie, 1st ch. 12.25; per Rev. O. Dodge, agent, 225.41
Hudson River North Asso., Alfred Noxon, per Rev. O. D., agent, 25.00
Saratoga Asso., Saratoga Springs, ch. 33.64; Greenfield, ch. 6.75; per Rev. O. D., agent, 40.39
New York Asso., Brooklyn, Gen.

tral ch. 40; New York city, Bethesda ch. 7.50; per Rev. O. D., agent,	47.50	
Hudson River South Asso., Poughkeepsie, Central ch. 57.78; New York city, a friend 10; per Rev. O. D., agent,	67.78	765.45

New Jersey.

Rahway, James H. Linsley	1.00	
West N. J. Asso., Marlton, ch. 14; Moorestown, ch., of wh. 8.61 is fr. Sab. Sch., 27.08; Trenton, Central ch. 7.48; per Rev. S. M. Osgood, agent,	48.49	
Central N. J. Asso., Lamberts-ville, ch., per Rev. S. M. O., agent,	100.00	
East N. J. Asso., Plainfield, 1st ch. 40; Middletown, 1st ch. 54.82; Port Monmouth, ch. 21; Shrewsburg, ch. 10; per Rev. S. M. O., agent,	125.82	
Newark, South ch., Geo. H. Bruen tr., per Rev. O. Dodge, agent,	100.00	875.31

Pennsylvania.

Central Union Asso., East Nantmeal, ch. 2.50; Pughtown, ch. 8; per Rev. S. M. Osgood, agent,	5.50	
Clarion Asso., Waraw, Rev. J. Sallade, per Rev. S. M. O., agt.,	1.00	
French Creek Asso. 4.54; Georgetown, ch. 2; Rev. H. Steelman 1; Meadville, ch. 6; Randolph, ch., C. Hatch 8; Mead's Corners, ch. 2; Rockdale, ch. 2; per Rev. S. M. O., agent,	20.54	
Monongahela Asso., Pittsburgh, Union ch., per Rev. S. M. O., agent,	48.81	70.85

Ohio.

Cesar's Creek Asso., Hugh Smart tr., 18.47; Cowan's Creek, ch. 2.25; Centerville, ch. 6;	26.72	
Miami Asso. 10.83; Middletown, 1st ch., Sab. Sch. for Rev. Wm. Ashmore, 9.60; Dayton, Wayne st. ch. 10.20; per Rev. H. Davis, agent,	30.63	
Columbus Asso. 15.41; Berlin, ch. 1; per Rev. H. D., agent,	16.41	
Wooster Asso. 11.41; New Hagerstown, ch. 37 cts.; Millbrook ch. 1.40; Mohican, ch. 2; per Rev. H. D., agent,	15.18	
Anglaise Asso., per Rev. H. D., agent,	19.69	
Meigs Creek Asso., Beverly, ch., per Rev. H. D., agent,	9.16	
Cesar's Creek Asso., Wilmington, ch., per Rev. H. D., agent,	5.00	
— Mrs. E. Ramage, per Rev. H. D., agent,	20.00	142.72

Indiana.

Northern Indiana Asso., South Bend, ch., per Rev. A. S. Ames, agent,	6.00	
Lick Creek, L. Logsdon 1; S. M. Day, for Heutlada mission house, 8; per Rev. A. S. A., agent,	4.00	
Freedom Asso., Freedom, ch. 13.10; Mrs. Moes 1; New Mayesville, ch. 15.75; A. D. Billingsley's pledge, one of ten to sup. a nat. preacher, 5; Leedoga, ch. 14.45; per Rev. A. S. A., agent,	49.30	
Mt. Zion Asso., Franklin, 1st ch., per Rev. A. S. A., agent,	3.25	
Tippecanoe Asso., Crawfordville, ch., per Rev. A. S. A., agent,	7.50	
Lebanon, friends 3.69; Forest		

Home, A. J. Vawter 50 cts.; per Rev. A. S. A., agent,	4.19	71.22
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Illinois.

Bristol, ch.	20.00	
Delavan, ch. 5; St. Charles, J. H. Yates 5; H. M. Clark 1; E. Gorton 1; Mrs. R. S. King 50 cts.; Mrs. J. Barnes 50 cts.; Evanston, Dea. E. H. Mulford 50 cts.; per Rev. Joseph W. Eaton, agent,	13.50	33.50

Michigan.

Lyons Village, ch. 4; Prairie, ch., by hand of Rev. J. Van Vleck, 15.42; per Rev. O. Dodge, agt.,	19.42	
Grand Rapids Asso., E. Yeomans tr., per Rev. O. D., agent,	9.02	
State Convention, coll. at anniv., per Rev. A. S. Ames, agent,	11.78	
Redford, I. Durham, per Rev. A. S. A., agent,	1.00	
Jackson Asso., Jackson, ch. (error in Sept. report), per Rev. A. S. A., agent,	1.00	

Wisconsin.

Racine, ch., for the sup. of a nat. preacher under direction of Mrs. M. B. Ingalls,		
Cedar Rapids, ch., per Rev. O. Dodge, agent,		

Iowa.**Missouri.**

Hickory Grove, Rev. James E. Welch, for the Burman Mission,	8.99	83162.61
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Legacies.

Newton, Ms., Mrs. Mary Durell, per Henry G. Durell, Exr.,	50.00	
Cortlandville, N. Y., Jabez Keep, per Rev. Henry Bowen,	54.32	104.32
		83,266.93

Total from April 1 to Nov. 30, 1893, \$37,264.12.

Donations in Goods.

Philadelphia, Pa., Misses Mary Anna Longstreth and C. Sheldon, 2 boxes books, clothing, medicine, stationery, lamps, &c., for Rev. J. Wade and Rev. C. Bennett and families.	79.00	
Dr. D. Jayne & Son, 7 boxes medicine, for Rev. E. Kincaid, 408; 7 boxes do., for Rev. C. Bennett, 396; 4 boxes do., for Rev. C. F. Tolman, 181;	935.00	
Library, "Friends in Penn.," per Mrs. Douglass, 1 box fruit and clothing, for Rev. J. L. Douglass, Bassein,	16.00	
Brooklyn, N. Y., First ch. 1 box clothing and books, for Mrs. Lyman Jewett, Nellore,	29.35	
Providence, R. I., Perry Davis & Son, 1 box pain killer, for Rev. J. G. Binney, 5; 1 box do., for Rev. C. F. Tolman, 5;	10.00	
Woburn, Ms., 1st ch. 1 box clothing, received in April last without advice, and freight on do., for Rev. J. G. Pratt's sch.,	58.52	81,177.87

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Vol. XXXIX... No. 2.

Whole Number 506.

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

FEBRUARY, 1859.

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BOSTON:

MISSIONARY ROOMS, 33 SOMERSET STREET.

1859.

THE MISSIONARY MAGAZINE FOR 1859.

THE thirty-ninth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

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Single copy, for the year, payable in advance, ...	\$1.09
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Fifteen copies, " " " "	10.09

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the _____, for the Foreign Department, and the Rev. JONAH G. WARREN, for the Home Department.

NEHEMIAH BOYNTON, Esq., is Treasurer.

FREEMAN A. SMITH is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

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THE

MISSIONARY MAGAZINE.

Vol. XXXIX.

FEBRUARY, 1859.

No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

THE PROMISE OF CHRIST, A SOURCE OF ENCOURAGEMENT AND OF POWER.

"Lo I am with you alway, even to the end of the world."

In the fulfilment of this promise sometimes the Lord Jesus has put into his servants of weaker intellect and less cultivated powers as it were a supernatural strength, and "a worm has threshed mountains." Sometimes the eyes of his servants have been opened in an unusual manner to see and embrace favorable occasions on which, humanly speaking, every thing pertaining to the spread of the gospel in a place, has seemed to depend. Sometimes He has gone before them to prepare the way for evangelical triumphs. Sometimes He has saved them from mistake, arresting their steps when they were on the brink of ruin. Sometimes He has honored them in death more than in their life.

Ministers and missionaries must rely on such a promise, and the divine promise as the only source of their power. It is not learning, culture, eloquence, or rhetoric which makes the ministry efficient, but a present Christ. And the servants of God, sustained by this promise, to go forth as if shielded under his banner, guarded in his pavilion, kept in his ark, made mighty by his going before them, and making plain their way. They have no need of Moses' wonder-working wand, if they have the girding of such a power.

The ministers of Christ, both at home and abroad, it is true, need encouragement less than power. They must have the power, they can wait for the encouragement. In this short warfare of life, comfort can be dispensed with; but divine strength is every thing. The absence of encouragement may even be the means of giving the greater power. Paul gloried in infirmity, if thereby "the power of Christ" might rest upon him. Oftentimes a feeble body, joined with a devout and holy soul, makes a minister preach with the more unction. Dwelling on the verge of eternity, he feels the importance of making every message like his last message. But encouragement also is necessary. The apostles needed, and found it—encouragement in Christ's promises—encouragement in their successes—encouragement in the expectation of the crown of unfading glory. The Chief Shepherd not only guided them in their labors, but they followed, as their encouragement, that, as the Shepherd and Bishop of souls, He would in due time welcome them and the fruits of their ministry to Himself.

The missionary and the minister of Christ is like his brethren, subject to similar infirmities and temptations, dwelling in the same world with them, mingling in many

of its pursuits, dependent on it for his exterior enjoyment. He is also subject to other trials and infirmities, temptations and anxieties, by virtue of his office. Private Christians have doubts and fears as to their spiritual state; so has he. They find difficulties in the work of self examination; so does he. They look forward to misfortune, sickness and death; so does he. They anticipate rising on the judgment morning to give account; so does he. Nay, more. "How have I preached? Whom of my hearers shall I see on the left hand? Whose blood will be found on my garments?" These are questions of deep interest and solemn weight. The private Christian is the guardian of himself and of the little circle around him; he, of all. The former is to give account of himself; the latter, in some sense, of others also. Other men do their work, and see the result of their labors. He repeats his work, again and again, and knows not whether his word will be "a savor of life unto life, or of death unto death." Other men reap the fruit of their toils. Often his is wholly invisible. Often it springs forth only after his eye is dim, his ear insensible to human words, and his voice silent in death. The presence of Christ is every Christian's solace; the presence of Christ is the minister's solace; and the promise of that presence—"Lo, I am with you alway"—is his encouragement in his work.

Sometimes the missionary is called to endure disappointment and desertion, persecution and sorrow. Sometimes he sees no light before him, but labors on, as the traveller by night sometimes travels forward not seeing the way a step before him, but only trusting in God. Sometimes he is disheartened by his want of unction, his want of faith, his want of likeness to Christ. He is disheartened that he sees no more fruit.

The inexperienced minister or missionary sometimes unwisely measures his usefulness by his visible success. Hence some are in haste to change their place or relinquish their work, if the gospel is not at once received. It is a mistake. We are to work for God, and to leave Him to take care of the result. We have enough responsibilities; let God manage that which He proposes to assume. We sow; it is safe to leave Him to bring to light the springing seed, either to-day, or next month, in a year, or in five years, or after we have fallen asleep. We cherish the crop of ripening graces by teaching, by prayer, by exhortation, by administering ordinances. It is safe to leave Him to send the benignant influences by which our work is to be made successful. We will not cast off our armor. We will not desert our posts. We will not throw up our work. Christ's promise is a source of unbounded and everlasting encouragement—"Lo, I am with you alway, even to the end of the world." Judson may sleep in the sea, and thousands to whom he preached may give him no proof of having heard his word. But he shall hail them, or some of them, as his trophies in the final day. Henry Martyn may decay in Persia, leaving but a convert or two as proofs of his faithfulness. But that will not be the end of the work of such a missionary. John Foster said, not a great while before his death, "I don't know that I was ever the means of the conversion of a single soul." But who doubts that John Foster's Christian influence will live in the world, moulding characters and adorning gems for the diadem of Jesus Christ?

When a minister or a missionary of Christ is disheartened, let him close his eyes to time and open them to eternity. Let him shut out the world, and listen to inspiration and to Heaven. Let him disregard human consolations, and hear Him who speaks from heaven—"Lo I am with you alway, even to the end of the world." When a minister or a missionary is tempted to cry with Isaiah, "Who hath believed our report, and to whom is the arm of the Lord revealed?"—let him strengthen himself by remembering that the work is his, the "power" is above, in the hands of One well able to wield it.

GERMANY.

LETTER FROM MR. GEISLER.

Visit to Outstations in Western Prussia.

We have translated the following communications from German preachers from the *Missionsblatt*, a missionary periodical published at Hamburg, under the editorial supervision of Mr. Oncken. The *Missionsblatt* is issued monthly, containing sixteen pages octavo, and is chiefly made up of the journals and letters of the German Baptist preachers; from four to six pages, however, of each number are devoted to general religious and missionary intelligence and edifying anecdotes or narratives. Sixteen volumes have been printed. A portion of the intelligence relating to the German Baptist churches which appears in the Magazine, and all that appears in the "Macedonian" is drawn from its pages.

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Elbing, August 23, 1858.—After leaving Elbing, I went first to Stolzenberg, to hold the meetings there in the absence of brother B. But I was only able to spend a very little time in S., as it was the general wish that I should visit the outstations. Day after day I travelled from one to another under the oppressive heat of the sun; but the Lord sustained me, for it was clear that my labor was not in vain, and everywhere I found numerous assemblies. The brethren were apprised beforehand of my coming, and flocked together from far and near. There is a hungering and thirsting for the truth in this whole region. After the people had been busy with their harvesting in intense heat from early morning till late in the evening, they came from distant places to hear the word of God, staying till midnight, and often on account of the crowds they were obliged to stand the whole time. Persons of distinction and national pastors sometimes came in, and so much the more because it was "by night." Often I began with fear and trembling, but the Lord filled my mouth and strengthened me. May his promise be fulfilled, that his word shall not return unto him void.

Leaving Stolzenberg, my plan was to proceed at once to Memel; but Providence indicated a remoter journey to Mohrungen, Goyden and West Prussia. At first my

heart rose against it, and I would fain have fled like Jonah. Warned by his example, I yielded to the heavenly vision. I am now wholly satisfied, and willing to acknowledge that the Lord does all things well.

My way led me back through Elbing, where, at the request of the brethren, I led the weekly evening meeting. The next day, taking my carpet bag in my hand, I proceeded in the name of the Lord, and, wet through with rain, reached Mohrungen on Saturday, at ten, P. M. My coming being unexpected, no meeting had been announced for the Sabbath. But my visit was not to be in vain, and He whose name is "Counsellor" appeared for our help. We held a prayer-meeting on Sabbath morning, at which all the members were present. Afterwards a brother went to the burgomaster, and said merely that we wished to have meetings on the Sabbath and Monday evenings. Permission was readily granted. In the afternoon we had worship in a neighboring village, and in the evening, having returned to the city, a multitude of people pressed into the house where, according to the notice, the meeting was to be held. Before the time appointed, the house was more than filled, and we had to open the windows that those who stood outside might hear. Many seemed to be greatly moved by the word preached.

Our meeting for the next evening was a town-talk, and every body knew of it. Again I had to press my way through the expectant throng into the house where the meeting was appointed. The crowd continually increased. Again all the windows were taken out, and the people stood so closely packed on two streets of which the house formed the angle, that no vehicle could have got through during the service. From the commencement all was quiet, and the preaching was listened to most attentively. At the close, many begged the brethren residing in the place not to allow me to leave. Many tears were shed, many a heart was moved; and I both hope and believe that we shall soon see good fruit.

The next morning when I was to proceed, the people, having been informed by the brethren that I could not stay, sent to me, begging me, if it was in any way possible, to preach to them once more. Such were my arrangements that to do this would require great effort. Nevertheless I promised to preach to them the next forenoon. This day, agreeably to appointment, I was obliged to go to Locken. Here at my arrival I was told that not a person would remain at home that evening, but all would come to the meeting.

Concession of an Opponent—Hunger for the Word.

Having a few hours at my command, in company with some of the brethren, I visited the (national) pastor, and I soon saw how necessary it was to preach the gospel to the souls entrusted to him. After I had proved to him from the Scriptures that the apostles baptized none but believers, and only by immersion, he assented, saying that it was not a thing to be denied, and that Christ himself instituted immersion. I then asked him why he and all the pastors of the State church received and sprinkled infants? He answered, "When Jesus instituted immersion, he did not take it into consideration that his gospel would penetrate into cold climates, where immersion is not so agreeable." "But," replied I, "I find in the last command of the Master, before he said a word of baptizing, or even of preaching, 'Go ye into all the world.'" But it seemed that the pastor "had not taken this into consideration." He apologized, however, for the perversion of baptism by saying that even in the Lord's Supper, which is the more important, the Lutherans have not exactly followed the institution of Christ; for example, they do not *break* the bread. I said, "Then the Catholics with the same right withhold the cup from the laity; or, we might give up the Lord's Supper altogether;" and I showed him how criminal a thing it is to change the divine ordinances. However, he maintained that he could not

follow the Bible so strictly as the Baptists, and he intimated that he should continue to oppose us.

Night had now come, and it was time for our meeting. All in the place were in motion, and a great multitude had already gathered within and around the place appointed. When I entered a room for the purpose of being by myself a few minutes, as many as possible rushed in with me, so that it was almost impossible for me to get out again. People had come from many of the adjacent villages. All the windows and doors were removed, and there was a regular congregation outside. I was obliged to raise my voice as much as possible that I might be heard by all. At first there was much noise and crowding; but during the sermon the greatest stillness prevailed. The national pastor also was present. At the close, the people declared that if I would stay, or preach there often, they would build us a chapel at their own expense.

The same night I was obliged to leave, as I was expected the next evening at Goyden, seven German miles* distant, and was to hold a meeting at Mohrunge on the way. It was related there as the news of the day that the Baptists were having "great times." On a week day, at nine o'clock in the forenoon, when all were busy, and the market through which I had to pass was crowded, the house of brother K. was filled with hungry souls, inquiring the way of salvation. And still they came more and more; but again many had to stand outside and be disappointed. I was greatly assisted in proclaiming to them the way of life. Everything justifies the hope that we shall soon hear of conversions.

Reluctantly I left Mohrunge, where there was such a hunger for the Word; but I was obliged to hasten to Goyden in order to be there at evening. Arriving, fatigued, I was received in the most friendly manner by brother Stangnowski, at whose house, again, a great multitude soon assembled within and without, who

* About thirty English miles

listened attentively to the preaching of Christ crucified.

Preaching in a Dancing Hall.

The next day, Aug. 5, I proceeded, in company with several brethren, to the Prussian Mark (boundary), where, also, already the hour of meeting was anxiously anticipated. A hotel-keeper had declared himself ready to open his whole house for the purpose, and the great dancing hall was to be our chapel, while the church just opposite, dedicated to the preaching of the Word, was closed against us. The large chandelier was soon lighted up, and the room brilliantly illuminated. The people came together from all sides, and from the neighboring villages, filling the room; and in the hall where the prince of this world generally received homage, hymns of praise resounded in honor of the living God. The assembled multitude seemed like sheep having no shepherd. Persons who, perhaps, had never heard the gospel, now felt that they were sinners. The dignitaries of the place, teachers, &c., were present. Thus Christ celebrated a victory over Satan, and his temple became a temple of God, and was consecrated to his service, and now stands open for our use.

Thus in three weeks I have visited nearly the entire region about Goyden, which embraces about twenty square miles, a wide field for evangelical laborers. Every evening I preached in a new place. Everywhere there was manifested ardent desire to hear the Word of God, which encouraged me on my fatiguing tours. In some of the larger places, the most spacious rooms were opened to me for meetings, and in one town even the theatre, where hundreds and thousands, in all, have heard the Word.

How wonderful are God's ways, and how perverse the ways of men who set themselves up as his enemies, and seek to hinder the progress of his kingdom! Through my expulsion from Königsberg*

* After the constitution of the church in Königsberg, Mr. Gültzau, of Hamburg, for a season ministered to them. Finding it neces-

I was left at liberty to travel through the whole surrounding districts, and to preach everywhere the cross of Christ, which otherwise would have been left undone. In the mean time, Königsberg has been supplied with other preachers. And now, after I have gone through the whole province, the decree against me is withdrawn, and I cherish the joyful hope of being permitted to preach again in the chief city. But I must first visit Tilsit and the outstations, and Memel.

LETTER FROM] MR. STANGNOWSKI.

The brief allusion in the foregoing letter to the preaching of the gospel in a theatre is explained in detail in the communication which follows:

Preaching in a Theatre.

After the meeting in the dancing hall, alluded to in the preceding letter, it was desired that brother Geissler should preach again in the same place. This he did on the 16th of August at 9 o'clock, P. M. The hall was brilliantly lighted up. The audience was not so large as before; but there was the most earnest attention, and the sermon on "the Prodigal Son" cannot soon be forgotten. O that this hall, through the preaching of the divine Word,

sary, however, to return to Hamburg, Mr. Geissler, of Saxony, at the wish of the brethren, supplied his place. On the ground of Mr. Geissler's being a foreigner, (though Saxony is a neighboring kingdom and in friendly relations with Prussia,) the police interfered, ordering the brother to leave Königsberg within three days on pain of imprisonment. In these circumstances Mr. G. determined to leave the city, but to spend some time in visiting the churches in the surrounding country. Meanwhile a committee of the Königsberg church drew up a petition to the government, representing the innocence of Mr. G., the condition of the Baptist church, the feelings of his majesty, the king, touching the subject of religious toleration, and the injustice of the expulsion of their chosen minister of religion. This memorial was dated May 21, 1858. In consequence of this petition the decree of expulsion was withdrawn on the 10th of August, and Mr. G. was permitted to return to his charge. ED. MAG.

might become the birth-place of many souls.

The first meeting held by brother Geissler in Saalfeld, was in a private house, and was so crowded that many who were anxious to hear the Word were unable to find a place. A second meeting was desired by many, but a place sufficiently spacious was not easy to be obtained. Urged by necessity and encouraged by our success in obtaining the use of the dancing-hall previously, in the name of the Lord of hosts it was determined to make an effort to secure the use of the theatre at Saalfeld. The effort was successful, and the meeting was appointed for the evening of Aug. 17. The manager, as well as other friends, took pains to circulate information through the whole city that an English missionary* was to preach in the theatre.

So the next day we went in company with brother G. to Saalfeld. No expense was to be spared. We took care to have the building well lighted. We dropped the curtain, and arranged a pulpit in front. But before the service began, the space was entirely filled with high and low, people of all classes in the city; so that we thought it best for the preacher, coming down from the stage, to stand at a covered table adorned with two lamps. As at the commencement of a play, we had to raise the curtain; not, however, to do honor to theatrical customs, or out of respect to the actors, but in order to secure room for the truth. While strangers filled the seats of the spectators, which were crowded almost to excess by five or six hundred persons, the few Baptists and their friends had taken possession of the stage, in order to lead the singing. Afterwards so great was the throng that many strangers were also admitted to the stage. The opening hymn was an elevating strain. It was a triumph of our Immanuel, a

* On account of the feebleness of the church at Königsberg, when Mr. Geissler first went thither he was sustained as a missionary by the Baptist Evangelical Society, of London. (See *Missionsblatt*, July, 1858, p. 100.)

pealm of ascriptions such as never before had risen from that place. The sermon by brother Geissler, on John 8:1-11, was applied with serious exhortations to the hearers. Many will never lose the impression. May the Lord make trophies of his conquest many of this great multitude of people, hitherto enemies of the cross of Christ. A collection was taken at the door, which nearly covered the expenses of the evening for lighting, &c. Many favorable opinions have reached our ears, and the wish has been expressed that a similar service might be held again.

On the day after the meeting, the burgo-master of Saalfeld caused proclamation to be made with the beating of a drum throughout the city that no one thenceforward should sell anything whatever in the market-place on the Sabbath.—As brother G. in his sermon alluded to the violation of the Sabbath, the trading people immediately suggested—"That is the work of the Baptists."

But we have to celebrate another victory over a similar seat of sin. In the town of Liebemühl I had often preached to thronged assemblies, and the place was often too strait for us. The desire for the preaching of the gospel had again been expressed by many friends, and we ourselves wished that there particularly, as our earlier members residing there had removed to America, the kingdom of God might be built again. Here now the banner of the gospel was to be unfurled again by brother Geissler. Br. W., who lives in the neighborhood, was commissioned to procure a large room in a convenient location.—Accordingly the finest room in the city, in the King's Hotel, was hired for one dollar. We were obliged also to pay the expense of lighting. The hall accommodates several hundred persons, and is ordinarily used only for balls and theatrical representations. It was completely filled by persons of all classes, from the highest to the lowest, including the teacher of the national school. As in Saalfeld, the glory of the prince of darkness was spoiled, while the whole multitude sang with one voice to the glory of God. The sermon was on

the justification of sinners by the blood of Christ.

We thank God with our whole hearts for granting us the privilege of proclaiming the good news of salvation to such numbers of the unconverted of all ranks. We pray for the influence of the Holy Spirit to be shed upon this people, that the dead may be brought to life.

In conclusion,—all these places have invited us for the future to preach the gospel. We may regard them all as our conquered preaching places or chapels, which always stand open to us. Our present great need is travelling preachers. "Pray ye therefore the Lord of the harvest that He would send forth laborers into his harvest."

LETTER FROM MR. WEIST.

The Work among the Poles.

Aug. 31.—I am now on a missionary tour, and on Saturday last I met with the Polish missionary Szarkofski, who for the last fortnight has been laboring in this district with great success. In company with brother Schimanski, who speaks both German and Polish, I have travelled to the boundaries of Poland and Russia, and found everywhere hunger for the bread of life. There are numerous awakened persons, who have been convinced by the Word of God as to the ordinances of the gospel. The leader in their assemblies, once a reckless man, is now a decided Christian. On Saturday evening, the 28th, we had both a German and a Polish service, at which there was much weeping and sobbing, and the people seemed to swallow every word. The meeting continued till three o'clock in the morning, as the Poles would not be satisfied. It was the same again last evening, when we had meetings in two different places.

Some souls are thoroughly awakened. Two of them came early in the morning, while we were still asleep, to converse about their souls. I could not understand them; but their tears and sobs bore witness to the depth of their feelings. There are many Catholics here, who are powerfully moved.

On Sabbath the members from the surrounding stations, twenty-five in number, met at a central point, where the Lord's Supper is celebrated every month. We had the joy of baptizing one convert. The ordinance was administered in the sea, without molestation, and made a happy impression on the spectators.

To-night a convert of long standing has been examined. Some of the German population are on the point of joining the church.

TAVOY MISSION.

LETTER FROM MR. ALLEN.

Labors reviewed.

Tavoy, Oct. 1, 1858.—After the rains had fairly set in and the weather become settled, I commenced my labors at the zayat in the centre of the town. A few days only had elapsed when I took a violent cold, and for a month I was only able to attend to the ordinary duties of the church. About the time I commenced active labors again, I met with an accident. As soon as I was able I began preaching at the zayat, where a few only came; none gave reason to hope that they attended to the word spoken. After preaching at the zayat for about two weeks, I concluded to take advantage of a break in the rains, to visit the village of Ensouk, five miles down the river, on the opposite side, where one of our members lives, and where we have had reason to hope the good seed was taking root. But, most unfortunately, the day I reached the village the rains commenced again with redoubled fury, and continued for several days, so that I was unable to get out and very few came to see me.

About this time, news of the glorious revivals in America reached us. Although such a thing as a protracted meeting (to my knowledge), was never known in Tavoy, I felt that I could not let the rains pass without holding one in our little chapel. I thought, and do still think, if the heathen could be brought together, and for many consecutive evenings be per-

sueded to listen to the message of salvation, they would not reject it.

Difficulties to be met.

But to hold a meeting in this country, is a very different thing from what it is in America. We have not the strength and vigor either of body or mind in this debilitating climate, that ministers have at home. We cannot speak in our mother tongue, and thus use to advantage the knowledge we have been acquiring all our days, but must communicate our ideas through a foreign and barren language, whose construction is in almost every instance directly the reverse of our own. The entire ignorance of the people, too, of scriptural scenes and history, renders it exceedingly difficult to impress their minds with important truths, the mere allusion to which would at once be understood and appreciated by a Christian assembly. In addition to this, the speaker must not only exercise the functions of the minister in communicating instruction, but the authority of the schoolmaster in keeping order in the congregation.

As brother Watrous, of the Shwaygyeen Mission, was with us and could render valuable aid, we resolved to commence a series of meetings, and trust in God for the result. I preached to the church on the subject, and told them how such meetings were conducted in America. Many of the church members seemed considerably aroused. One man came to tell me that he arose at three o'clock in the night to pray.

During the day previous to the evening on which the meetings were to commence, the Christians went about town and invited all they could find to come in. Ten or a dozen came, a part of whom paid good attention. For a few evenings the number and interest increased, and we began to hope that we should see the glory of the Lord revealed. But as soon as it was known that a few were feeling serious, their neighbors and relations began to revile them. Had the opposition broken out in a violent manner, it would no doubt have tended to advance the cause

of Christ; but under the English rule none dare resort to violence. A number of people will gather around a man, and ask him in the most reviling manner if he is going to forsake the religion of his fathers, if he is going to kick his mother and say that all his ancestors were fools? They then threaten him that if he enters Yayshu Kreet, (becomes a Christian,) they will not come near him when sick nor bury him when dead. His house may rot down over his body, and the crows pick the flesh from his bones; they will render him no assistance. Terrified by such threats, a number, whom we regarded hopeful cases, both to avoid reviling, and, perhaps, to stifle conviction, went off to the jungle. One man who has a Christian wife, and whom we regarded the most hopeful, left home on Sabbath morning about a week after the meetings commenced, and did not return until after they were over. The priests, on hearing that some were attending our meetings, frightened them so that they dared no longer come near us. During the time of holding our meetings, we were accustomed to go out every afternoon and invite the people to come in. All would promise, and on an average about one in twenty would fulfil the promise. After about a month the people became satiated, the heathen ceased to attend, and the meetings were closed.

Although we cannot count upon any converts as the fruit of our labors, yet on the whole I think good has been done. The members have been strengthened and would be much more ready to hold meetings of the kind another year; while many heathen have listened to the words of life, which, in the good providence of God, may in after years prove the salvation of their souls.

Soon after our meetings closed, the cholera broke out in the city and hurried many to their graves.

Day School and Bible-Class.

From our day school, which numbers about sixty pupils and is supported by local funds, I had hoped to reap some fruit.

The teacher, who is the only remaining convert gathered by Boardman, opens the school every morning by reading the Scriptures and prayer. I have spent one hour a day during the rains in teaching the most advanced class geography and arithmetic. In these lessons I have tried to mingle religious instruction, and I trust with good effect. The scholars all spend half of Friday and Saturday in committing Scripture lessons for recitation on Sabbath morning. My class came to me privately for this purpose, and the hour spent with them is often the happiest of all the week. They have obtained a knowledge of Scripture, that would not suffer in comparison with that attained by Sabbath school children in America, and on several occasions some have manifested much interest for the salvation of their souls. The class numbers seven, four of whom are the children of members, two of Burman, and one of Mussulman parents. With scarcely an exception they are good boys, and I cannot but indulge the hope that when I am in my grave some of them may become messengers of mercy to their benighted countrymen.

After hearing my Bible class, I return with them to the school room, where, if time permits, I make remarks suited to the understanding of the smaller children, and then dismiss them by singing and prayer. All who wish are invited to attend chapel; none are compelled to do so.

In addition to these religious exercises with the young, I invite my Bible class and all others who are inclined, to meet me in my study on Monday evening, for an inquiry meeting. A goodly number come, and some have, on several occasions, united with me in prayer.

At the commencement of the rains, I proposed to the pastor of the church to hold meetings at his house once a week. To this he readily consented, and expressed a preference to hold them in the day time, rather than the evening. At first I was greatly encouraged. About thirty came, (all but three were women,) and for a heathen congregation gave good at-

tention to the word spoken. But a few meetings only were enough to satisfy curiosity. After a month the congregation dwindled to nothing, and the meetings were consequently discontinued.

State of the Church.

The regular exercises of the church have been maintained as usual,—two services on the Sabbath and two prayer meetings during the week.

The members generally have lived blameless lives and adorned their profession before the world; but the conduct of a few has required discipline. Two have been excluded, and one is now under suspension. One has died during the year,—the old man baptized about a year since.* He lived about sixty miles distant, and was with us but once after his baptism. From what we could learn of him during his last sickness, we have reason to think his end was peace, and that a triumphal crown awaited him above. As we have had no increase during the year, our number is now reduced to thirteen.†

Personal Trials.

I feel sad when I think of our reduced state, and am often led to ask myself, what more can I do than I have done? I have preached in every part of the city. I have visited every village from the mouth of the Tavoy river to its source, those on the sea shore and in other parts of the province, as frequently as time and the means at my disposal would permit, everywhere preaching the word and distributing books, tracts, and portions of the Scriptures; and yet I am obliged to exclaim, "Who hath believed our report?" Not one, to my knowledge, has given up idolatry and embraced Christ; and out of the hundreds who have promised to call on me when they came to the city, not five have done so. The Tavoyers have al-

* See Magazine for April, 1858, p. 108.

† When I came to Tavoy, the church numbered twenty-four Burmans; the four added make the total 28. Of these, ten have removed, two have died, and three have been excluded.

ways been proverbially a hardened and besotted set. Buddhism here gained one of its first footholds in Burmah, and here it has struck its roots deepest in the hearts of the people.

The question has frequently risen in my mind, Why was I sent to Tavoy? The death of Biddle led me to consecrate myself to the work of missions. While in anticipation of the work, I had expected to labor in the newly acquired territory, or to accompany Kincaid to Ava; but here I have been five years laboring on barren soil, without being permitted to see one soul converted as the direct fruit of my efforts.* Others, who entered the field later, have been greatly blessed. Br. Whitaker, my school and class-mate for years, labored in a more propitious field; his work drove him and he has fallen amid shouts of victory. Our fields of labor were different. He needed only to enter his at any point, and crowds of eager listeners pressed around him to listen to the words that fell from his lips. If I knew there was one individual, in the most remote corner of my field, who was willing to embrace the gospel, I would spare no time nor means to reach him. But alas! wherever I go, I find all as hard as the nether millstone. Numbers have apparently listened with some degree of interest, until brought to see that if they embrace Christianity they must both

* Of the four added to the church since I came to Tavoy, I cannot say that any are the direct fruit of my labors.

forsake their ancestral religion and bear the scorn and ridicule of the world. This is too much, and they immediately fall away. I have found by sad experience that to follow up such cases does no good. If a man deliberately and willfully rejects the only Saviour, what can the missionary do? The more there is said to such only stirs up their hatred, turns them into bitter opposers, and will add to their torments in the world to come.

Government officials have always paid me the greatest deference and respect. Some of this class have at times caused a glimmering of hope to pass through my mind, that they might carefully examine the claims of Christianity, and, being less exposed to the ridicule and contempt of the multitude, be led to embrace it. A few evenings since I visited a goungyoke who lives near my house, and who has always received me in the most cordial manner. After spending some time in presenting to him the excellencies of the gospel, I urged upon him the importance of attending to the salvation of his soul. He replied, "Teacher, if I speak my mind freely, I must say I cannot embrace Christianity. I examined the subject many years ago in Maulmain, and I cannot now, at the age of forty-eight, forsake the religion of my forefathers to embrace a foreigner's religion." I tried to persuade him to consider the subject again, but he did not wish to converse farther on the subject.

MISCELLANY.

PROTESTANT MISSIONS AMONG THE FRENCH CANADIANS.

THE descendants of the old French colonists in Canada now number about 750,000 souls. They are politically united to the British population, but have little intercourse or sympathy with them. Clinging to their ancestral ideas, customs, and language, they are slow to catch the impulse of British and American enter-

prise, and are almost wholly ignorant of English literature. Among them the church of Rome is established by law. Its power is all but universally acknowledged. Its organization is complete. The Archbishop of Quebec casts his eye over nine dioceses, each ruled by a bishop. Of these dioceses, the five most densely peopled, viz., Quebec, Three Rivers, St. Hyacinthe, Montreal, and Ottawa, are almost

entirely constituted of French Canadian parishes. The domination of the church of Rome over so large and compact a portion of the entire population of this province, is perilous in the extreme to the educational and political progress of Canada. And while it seriously complicates the difficulties of Government, it moves the concern of all true Christians, who must commiserate the spiritual darkness and bondage of this naturally amiable and interesting people. The Protestant churches of Canada, we dare to affirm, have no more urgent and imperative duty, than to evangelize the French Canadians and so rescue them from false teachers and "blind leaders of the blind."

The purpose of the present paper is to state, in brief, the efforts that are now made toward this end.

The most important and extensive agency is that of the French Canadian Missionary Society, which has been established for about twenty years. The Society was constituted and still continues on a general evangelical basis. Its office-bearers and committee are connected with various denominations. No question is asked regarding the ecclesiastical principles or preferences of its missionaries, provided they hold the faith in Christ. The Society enjoys the support of twenty-three Auxiliary Associations, some of the most liberal of which are in Great Britain. Its income for the year 1857 was £2,817, 16s. 8d. currency, of which sum Canada contributed no less than £2,228, 2s. 9d. The income, however, is quite insufficient for the claims of the work, and year after year the Committee report a heavy debt which threatens to become chronic.

The operations of this Society have been confined chiefly to stations on the north shore of the St. Lawrence. Great prominence is given to the religious instruction of young Canadians of both sexes. At Pointe-aux-Trembles, eight miles from the city of Montreal, two large buildings have been erected as schools, and in these several hundreds of Canadian boys and girls, members of Roman Catholic families, have

learned the elements of religious as well as secular knowledge. At the head of the boys' school is the Rev. C. Roux; at the head of the girls', Madame Berjon.

At Montreal there is a small French Protestant congregation, to which the Rev. P. Wolff, secretary of the Society, and the Rev. J. E. Tanner, minister. There is also a little flock at Belle Rivière, about twenty-eight miles from that city, under the care of the Rev. F. Doudiet. Besides the places named, various other stations are occupied by teachers and catechists. Of these laborers, several are men of great zeal and devotedness.

Only second in importance to the French Canadian Missionary Society, and a little prior in origin, is the Baptist Mission, conducted by "the Evangelical Society of La Grande Ligne." This Society draws its principal support from Baptist churches in the United States, although it has both in Canada and the States not a few liberal contributors in other denominations. The income for the year 1857 is reported to have been about \$7,800, but the expenditure was considerably in excess of that sum.

The field occupied by this Society lies on the south shore of the St. Lawrence, and is more favorable mission ground than that which lies on the north bank of the river—the French Canadians being more in contact with Protestants of British or American descent, and being thus more disposed to religious inquiry. La Grande Ligne lies to the south of Montreal, not far from the American lines. There the Society possesses a large building, which is used like the schools at Pointe-aux-Trembles, for the general and especially the religious education of young Canadians. Boys only are received at Grande Ligne, and another institute at Longueil, opposite the city of Montreal, has been opened for the education of girls.

The ruling spirit of this mission is Madame Feller, a lady of great zeal and ability. With her are associated various ministers and teachers, several of whom are converted French Canadians, and one

of them a converted priest. At St. Pie, there is an organized Baptist church of French Canadians connected with the Grande Ligne Society. One of the missionaries, Rev. L. Normandeau, preaches the gospel in Quebec; and another, Rev. N. Cyr, labors in Montreal, and publishes a small French newspaper, the *Semeur Canadien*. The following summary we take from the published report of this Society for the past year.

"In recapitulating what the Lord has done by our instrumentality for the evangelization of our French population, we find that about three hundred new families have been visited during the year by our colporteurs, evangelists, or ministers, without mentioning hundreds of others that had been visited previously, and where the gospel had taken more or less hold. Nearly five hundred New Testaments have been disseminated by our agency. Here we would again remind our Christian friends and helpers in this great cause, that in our country, with present existing prejudices and religious ignorance, in most cases, to place a Bible or a New Testament in a family, is to have made it more than half Protestant; the whole question of free examination, and of the authority of the Church, has to be previously discussed, and resolved in favor of Protestantism. Our French paper has taken a higher position in the periodical literature of the day, and is already a very important instrument, in preparing and showing the way to the gospel and to Christ. Our institutions have been blessed with a few conversions, and with encouraging progress, both mentally and morally. Six families have this year openly left the church of Rome, and some of their members have been converted to Christ. Fifteen persons have made a profession of their faith in baptism; their conduct proves that they have begun to walk in newness of life toward a glorious immortality."

Not far distant from the Grande Ligne, is the new mission of Sabrevois, under the care of the Colonial Church and School Society of the Church of England. Sabre-

vois is a seigniory on the river Richelieu distant twenty-nine miles from Montreal and eight miles from the town of St. John's. The Rev. Daniel Gavin, the founder of this mission, has been called by death to rest from his labors. The committee report that they find great difficulty in obtaining suitable missionaries, "speaking the French language, and attached to the Church of England." A church and parsonage have been built at Sabrevois, and a little flock gathered. A French Training School has also been instituted at St. John's, and is found to fulfil the expectations of the committee. We believe that this mission is liberally supported.

Various clergymen of the Church of England, resident in rural districts of Eastern Canada, have expressed a desire to obtain the assistance of French missionaries, who might hold service in their churches in the French language for such *habitans* as could be induced to attend. In the present scarcity of missionaries, these clergymen ought surely to familiarize themselves with the French language, and endeavor to enlighten their *habitans* neighbors. All Protestant ministers scattered over the French districts, whose congregations are not very large, might be in some measure French Canadian missionaries; but the remark applies most strongly to the rural clergy of the Church of England in the dioceses of Montreal and Quebec. They are very widely dispersed, and in many cases have so small pastoral charges that they might easily devote a portion of time to the French Canadians.

The Wesleyan Methodists are engaged in forming a mission, also on the south shore of the St. Lawrence, under the Rev. T. Charbonnell and others.

THE INDIAN MUTINY AND MISSIONS.

Even in Meerut, the very place where the Indian mutiny may be said to have taken its start, to run its fearful race of bloodshed and desolation, the Lord has lately been pleased to make manifest his power in the conversion of men. In the very region that has been so thoroughly

swept of missionaries and missionary agencies—where Bibles, religious tracts and books, and printing-presses, have been sought out and destroyed as though they contained within themselves the germs of moral miasmata—a copy of the Scriptures, escaping the search of its enemies, remained in a village, and was made the instrument of subduing to Christ the hearts of some of those very enemies. They had endeavored to rid the country of every vestige of Christianity, and had rejoiced at the slaughter of missionaries, their wives, children, and catechists; but they were really only affording the Prince of the kings of the earth an opportunity of showing the glorious sovereignty of his grace.

In consequence of the destruction of Bibles and of printing-presses in Northern India, the Bible Society finds itself compelled to get Hindu Bibles printed in London, and a missionary is there for the purpose of superintending the edition; but the Author of the Bible is showing us that He can make a single copy of the Scriptures the means of accomplishing what hundreds of copies, accompanied by missionary instructions, have often failed to effect.

And this is not a solitary illustration of the fact that the heathen imagined a vain thing, when they set themselves against the Lord and his Christ. More than two hundred converts have lately come forward to receive baptism at the hands of the missionaries at Chota Nagpur. And to come nearer home, we understand that in the Ahmednuggur field, the missionaries have been permitted to receive forty new converts to their churches during the first six months of this year.

"Some six or eight months since we alluded to the bold declaration of a respected native member of the Amritsar Church-of-England mission—that for every Christian whom the rebels or mutineers might massacre, in the hope of exterminating Christianity, ten converts would spring up to take the place of the martyred dead. Time is already verifying the correctness of the good man's foresight, and we learn

with real gratification that many of the inhabitants of a large village near Murrul have become followers of Christ in truth and sincerity. During one of the raids frequently rendered necessary in the neighborhood of that station, a vernacular Bible was left in the village we allude to, whether by design or accident we do not know. It fell into the hands of a man who could read, and he began to study its contents. One of his neighbors noticed his attention, and bade him throw the book away, as the Feringhi Raj was at an end, and he need not trouble himself about books. The reader replied that he found it written in the book that 'heaven and earth shall pass away, but his (my) word shall not pass away,' and persisted in his researches.

"On the district settling down into a more peaceable condition, our friend had not only resolved on knowing, himself, some of the doctrines taught by his book, but had induced others to follow him; and a number went into Meerut to beg for instruction at the hands of the missionaries. It was of course most gladly afforded, and the pleasing result is, that there is, at the present moment, a promising congregation of some sixty Christians in the village, who have obtained the services of a native catechist, and have organized local institutions that promise the most cheering results."—*Bombay Guardian*.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Divination by Astrology.

The present communication concludes the series on the topic indicated in the title. The several papers have abounded in interesting information illustrative of Chinese life and character, and furnishing valuable helps to an estimate of the people and to an understanding of the obstacles to the diffusion of Christianity among them.

Divination is practised by means of astrology, in a manner still more intricate. The events of men's lives are supposed to be under the influences of twenty-eight

stars; each of which is an object of worship. In telling fortunes by this method, a representation on paper of a man's horoscope is prepared for each individual applicant. It has, first, a circular map or table; on the periphery of which are arranged the twenty-eight stars in longer or shorter segments, to which they are severally assigned. The eight characters before described, determine under the influences of what particular star an individual's life begins. Starting from this point, the life is supposed to revolve in this fixed circle; passing, in regular succession, under different and varying stellar influences. The length of time during which one's life is under the influence of any particular star, is ascertained by a computation based upon the Chinese festivals. It would be as useless as it is difficult, to attempt to give a minute account of this kind of divination. It commands the confidence of the people more, perhaps, than any other; either because it is more mysterious, or because of the natural disposition of mankind to connect their destinies with the positions and movements of the heavenly bodies. It is supposed by some, and not without reason, that the sciences of astrology and alchemy, (the latter of which is now held in contempt in China as well as in the West,) originated in China, and were afterwards introduced into the West from China by the Arabs. But to return to our subject. By referring to different tables, and going through long computations, the circular table is completed; and a greater or less amount of vague and wordy explanations is appended. The divination may be for one, or for a number of years. It may give a general representation of the fortunes of a year; or particular accounts of each month, or even of each day. When the period is long, and the divination minute, the written document becomes voluminous; and can sometimes only be obtained at a cost of several dollars.

The superstitions of the people respecting the influences of the stars, may be further illustrated by a communication

from the chief magistrate in Ningpo, dated April 11th, 1850, addressed to the British consul, and having reference to the purchase of a building site in the city, by foreigners. The spot of ground in question is occupied by a heap of ruins, supposed to be the remains of houses which were burned, with their occupants, about four hundred years ago; since which time no one has dared to build on it, for fear of the spirits which are supposed to secrete themselves in its heaps of rubbish. The Chinese officer, after having painted in fearful colors the inconveniences resulting from living in a place haunted by spectres, and made dismal by horrid sounds of shrieks and groans, often heard in the silence of the night, proceeds as follows: "On the other hand, an examination of the astronomical tables shows that the baneful star, directing its noxious influences to places and things, points out for this year the two astronomical characters *mow* and *ki*; meaning centre or middle; thereby denoting that all places centrally situated will be unlucky this year. This spot, being almost in the centre of the city, it is apprehended that any important changes made on it, or any removal of earth from it during the present year, would give rise to all sorts of objections on the part of the people."

A class of blind fortune-tellers may be continually seen in the streets of Ningpo, led by an attendant, and giving notice of their approach by playing lively airs on a kind of guitar of three strings. They gain from oral instructions a superficial knowledge of the arts described above, and practise some of the most simple methods which they prescribe. They are great gossips, become familiarly acquainted by mutual consultations with the neighborhoods in which they carry on their business; and are particularly skilled in eliciting facts by indirect questions, and delivering their responses in ambiguous language. They make their disclosures in a chanting tone, with a musical accompaniment on their instruments. They find the women their most successful dupes; and their services may be secured for

eighteen or twenty cash ; less than two cents.

Fortune-Telling.

Closely connected with the above methods of fortune-telling, there is the universal practice of "comparing the six characters," with reference to marriage contracts. This is a simple process, and may be attended to by any of the classes of fortune-tellers above described. The six characters are those which represent the year, month, and day of one's birth. Before a marriage contract is entered into, these characters of the female in question must be handed to the friends of the male party. They are carefully examined to see whether they are propitious in themselves considered ; and particularly whether they agree or clash with the characters of the other party. Deception is often practised in these cases, and false or substituted characters are perhaps more frequently sent than the true.

In addition to the modes of fortune-telling which have been noticed, and which are regarded as the most respectable and successful, a variety of others might be mentioned, which, though common, are regarded as of little importance. One method is carried on by means of birds, which are trained to select strips of paper, containing a few words of good or evil import. Snakes and turtles are used much in the same way ; the direction of their heads indicating which piece of paper is to be selected. A class of men gain a livelihood by gratifying the curiosity of those who wish to know who and what they were in a previous state of existence, and what they are to be in the succeeding one. This is done by means of the map or table of the three lives. The applicant is required to state his name and the time of his birth ; and, the leading facts of his present life being known, he is informed what was his name, occupation, and place of residence in the past life, and what they are to be in the next. This mode of revealing past and future events, has the advantage that its statements cannot be disproved. It may be said, however, with reference to the other modes of divination

above mentioned, that when the event does not correspond to the prediction, it is still insisted upon that what was foretold is what *would* have occurred in the natural course of things ; and that the seeming failure is due to an unusual amount of guilt, bringing its necessary reward of evil on the one hand, or a fund of merit, producing unexpected fortune on the other.

The manner of divining responses from the gods, and of obtaining a knowledge of the unseen world by means of necromancy, have been described in former letters.

Physiognomy.

Physiognomy presents another and distinct mode of arriving at a knowledge of the future, and several extensive treatises have been written on this subject which need not here be particularly mentioned. This art, as it is now practised in China, bears no slight resemblance to Western phrenology. Regard is had to the general contour of the head, the different bumps or developments, and the complexion. Various plates represent, with great minuteness, the divisions of the head, with their inherent qualities. With this art is also connected the kindred art of palmistry. Men have the left hand examined ; women the right. Different parts of the head are also supposed to have a certain connection with the eight "diagrams," and one part or diagram is regarded as having a controlling influence over an individual's life at one period, and another at another. Closely connected with the practice of physiognomy is that of feeling of the bones of the body ; by doing which it is supposed that the character and future destinies of an individual may be determined. Not only are the outward features of men believed to be indicative of their future destiny, but also the forms and features of idols and graven images. Before they have been taken from the shop of the artisan, persons professing a knowledge of this art, predict which will acquire the greatest celebrity, and draw the greatest number of worshippers to its shrine.

Lucky Days.

Another practice designed to insure success and good fortune, is that of choosing lucky days. This is sometimes done by consulting the almanac, in which the character of each day is marked. In more important matters, however, a more particular examination is necessary; and a person wishing to commence any work or enterprise under favorable auspices, repairs to the shop of a professional day-chooser. These shops are numerous, and, in passing through the street, you may always see the grave day-prophet, with pen in hand, surrounded by his numerous city and country customers. The characters of days are determined by the stars which are supposed to preside over them. Sometimes a day is under the combined influences of different stars, prosperous and adverse. It is necessary in such cases to determine what influences predominate, and to examine the relation of particular stars to particular objects and enterprises. In commencing business, opening a school, building a house, fixing a wedding-day, or in engaging in anything of great importance, the choosing of a lucky day is regarded a matter by no means to be neglected. If a school is opened under an unfavorable star, it is believed that sickness will prevail in it, endangering the lives of pupils and teacher. If a person undertakes a journey under a particular star, he is in danger of not being permitted to return home again. Nothing strikes the attention of an observer so much on lucky days as the large number of bridal chairs, with their accompanying retinue and music, which on these days may be seen passing in every direction through the streets, and through the country.

The fact of a person's having been born on an unlucky day is regarded as having an unfavorable influence on his whole life, and is taken into account in divination by the different methods. A girl, born under the star denominated in colloquial the "Broom Star," is looked upon with suspicion, and it is generally supposed that

the family which receives her as a bride, will have their house swept clean of its luck. A woman born under the star Hien-chi, is supposed to be in particular danger of dying in child-bed. The manner in which the danger is averted is singular. Mistaking the first character of the name for another of the same sound, meaning salt, they make it to mean Salt Lake, and have some vague suspicion of evil connected with it. Sometime before the confinement of the unfortunate individual, a quantity of salt is secretly thrown by one of her friends into a jar of water used by the family; and if a person, not knowing what has happened, tastes of the water, and remarks upon its saltiness, the spell of the Salt Lake is broken. This may serve as a specimen of a large number of tricks or charms, which are resorted to under different circumstances, to avert anticipated evil.

The particular year in which a person is born has also much to do in directing his steps during future life. Each of the twelve characters used in reckoning time is associated with some animal. Hence a person, according to the character which occurs in the year when he was born, is said to have been born under the rat, ox, tiger, rabbit, &c. A person born under a particular character or animal, must not engage in any important work or public ceremony on days, the names of which contain a character clashing with the character occurring in his birth-year. Exceptions are made, allowing persons to attend the funerals of their relatives, when they would otherwise be excluded by this rule. On days of public meetings for any purpose, placards are often posted in conspicuous places, reminding the people who are prevented by the year of their birth from being present. A short time since a placard was posted on the city wall by the authority of the chief magistrate of Ningpo, stating that on a certain day sacrifices would be offered to the gods, relative to repairing the city wall, and that all persons born under the *rabbit* must absent themselves on that occasion.

Divination by Dreams.

Passing over other superstitions of a similar kind, that of seeking directions and revelations in dreams is worthy of special notice. The deities of some few temples have acquired great celebrity by giving important intimations to their worshippers in visions of the night. On certain days, generally the last great festival of the year, these temples are visited by a large concourse of people, of whom some come from a great distance. Their object is, for the most part, to seek direction with reference to improving their condition in life, by a change of occupation at the beginning of the coming year. They arrive at the temple before night, burn incense, make prostrations, and present their prayers before the gods; and then lie down in some part of the temple, generally on the cold floor, to wait for a dream. Those who are so fortunate as to have one, put such an interpretation upon it as to suit their own fancies and inclinations; some receive as a dream the vagaries of their own imaginations, which are sure to be busy about the absorbing matter which engages their attention; and some, less credulous and imaginative, are obliged to go home dreamless and disappointed. To avoid the inconveniences of going to a remote temple, a person sometimes makes his bed in the kitchen to beg a dream of the kitchen god, which is found in every family.

The above superstitions appear in themselves too frivolous and unreasonable to engage our serious attention. They acquire their interest and importance from the fact that they are not curious antiquities, but present realities; they are not theoretical speculations confined to the few, but practical beliefs of universal prevalence, swaying the minds of millions, and presenting a most serious obstacle to the reception of the truth. These beliefs are nicely adapted to the hopes and fears of man's sinful but immortal nature, and are clung to with great tenacity by those whose reason has been moulded and enslaved by them. Fate, and a thousand inferior deities take the place of an infi-

nite and omnipresent God, and render it difficult for the mind even to conceive of his universal sovereignty and overruling providence.—*J. L. Nerius, in Home and Foreign Record.*

DUTY OF GIVING FOR RELIGIOUS PURPOSES.

The following essay constitutes the Circular Letter of the Coosa Baptist Association, in the State of Georgia. The scriptural and forcible views of the writer, Rev. J. A. Collins, commend the article to a careful perusal.

The first great question to be settled is, what proportion of our means does God require us to consecrate to religious purposes? The claims of God to the world and the fulness thereof, cannot be overlooked much longer. There is a growing impression that an appalling dereliction prevails, that a change amounting to a general reformation must come over the churches before Christianity can accomplish its mission, that this delinquency has delayed the work committed to Christendom of preaching the gospel to every creature, and converted the world into a field of blood and into a company of contending sectarians.

It is proposed in this essay to inquire into the teachings of the sacred Scriptures on the subject of giving for religious purposes. Baptists recognize the sufficiency and binding force of these living oracles. Show us one precept or one example, say we in our debates about ordinances, and we yield the issue. Shall we—can we, without inconsistency, not to say sin, require more before we acknowledge the obligation to give, or can we without sin, ignore a positive duty when we have line upon line, precept upon precept, simply because it comes in contact with our selfishness, the mother of all sins? God has frequently kindled fires to burn up the luxury and lusts bred and nursed in the hot-bed of the world's selfishness. No man, no denomination, no nation can long escape the judgments of God, who habitually refuses to perform a positive duty.

Shall we give or shall we not give? Mark 12: 15.

The first act of religious worship on record was the offering of property to the Lord. This is declared to be an act of faith. "By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11: 4. Abraham not only acknowledged his property as a gift, but recognized God as the proprietor and himself as a steward, by offerings on all suitable occasions, and in this way trained himself to become the friend of God and the father of the faithful. Jacob vowed in his vision to give to God a tenth of all his increase, and thus became not only wealthy, but the progenitor of a people who were remarkable for their readiness to honor the drafts which the Great Proprietor of the world drew upon them. Whether these consecrations of property were made under the force of an oral command or from the impulses of a devout heart, it is clear that they were not only acceptable to God and secured to the donors the highest degree of prosperity and the largest share of faith and patience, but also rendered them worthy model-pilgrims and stewards.

The thrift and piety of the descendants of the "pilgrim fathers" result from the liberality of those patriarchs of an infant nation in providing for intellectual and moral training; so surely do the vices or virtues of the fathers descend to the children. And what may we not expect from the generations of the Abrahams and the Jacobs? The sequel will tell. Let us come to the law and to the testimony. And surely if any people can be excused they are the Israelites, just from a four hundred and thirty years' bondage—their wives and children with them—a long journey before them; a short store of provisions; a scanty supply of clothing, an unproductive country to be traversed and little hospitality to be expected. Well could these half-escaped bondsmen complain of hard times. But they had put themselves under the teachings of the Law-Giver, and the silence of the awful moment is broken. "Say ye unto the

children of Israel that they bring me an offering; of every man that giveth it willingly with his heart. And this is the offering which ye shall take of them, gold and silver and brass, &c." Exodus 25: 2—3.

To this call for a voluntary contribution "they came both men and women, as many as were willing-hearted, and brought bracelets, &c.," until "the stuff they had was sufficient for all the work to make it and too much." Exodus 33: 22; also 36: 7. These free-will offerings were sufficient to construct a tabernacle and furnish it with every thing necessary. Subsequently ample provisions were made for the poor, for the widow and orphan as well as for the priests and Levites, including one-twelfth of the entire population. Here we have a "system of beneficence, ample in its scope, to meet the wants, physical and religious, of a whole nation established forever."

The terrible wilderness is passed; the tabernacle is worn out. Selfishness and misery reigned a long time, until this system was restored under David. He himself had prepared, with all his might, gold and silver in abundance, and spent the evening of his eventful life in drawing drafts, and in arranging plans for the construction of a house for the Lord on a grander scale. For an account of this wonderful exhibition of liberality, the reader is referred to the 28th and 29th chapters of 1st Chronicles. See how ample the provisions are; how liberally the people offer, so much so that the temple is estimated to have cost three thousand millions of dollars; notice, too, how this pious king ascribed all to God. "Both riches and honors come of Thee, and Thou reignest over all; * * for all things come of Thee and of Thine own have we given Thee. All this store that we have prepared, cometh of Thine hand, and is all Thine own." 1 Chron. 29: 10—16.

So deep rooted was this sense of duty in the minds of the better part of the Jews, that it entered into their national proverbs, into the fiery visions of their

prophets, that if they honored the Lord with their substance, their barns should be filled. Prov. 3: 9—10. If they would observe an acceptable fast, it was to deal their bread to the hungry—to draw out their soul to the hungry, and satisfy the afflicted soul; then was their light to rise in obscurity, and their darkness to be as the noonday; then they should call and the Lord would answer them. To withhold was to rob God. Mal. 3: 8, 12; Isaiah 58: 6—12.

However much we may be disposed to evade the force of the Old Testament Scriptures upon the subject of giving, no such evasion is admissible in the New Testament. And it is here submitted to the candid reader if the teachings of the old dispensation on this particular subject do not form a part of the moral features of that Testament, and one therefore still in force. It is evident that Christ and his apostles frequently quoted from the Old, and incorporated its precepts in the New. On this subject see 2 Cor. 9: 9. Particularly is this the case in 1 Cor. chapter 9. The apostle argues to prove from the law, the duty to support the ministers of the new covenant; and finally concludes that God hath ordained that they that preach the gospel shall live of the gospel. See 1 Cor. 9: 14.

John the Baptist claimed no support from either dispensation; hence the coarseness of his garments, and the plainness of his food. He came neither eating nor drinking. He gave in a short, figurative style, the substance of the new dispensation. His axe, his tree, his fan, his flour, his wheat and his chaff, are all full of gospel marrow. The people came to him to know what they must do. He promptly replied, "Let him that hath two coats sell one and impart to him that hath none, and let him that hath meat do likewise." Luke 3: 11. Here is the principle and the duty in a small compass. Shall Baptists, who justly recognize his baptism in its force and form, repudiate his teaching on giving? Let us beware how we cull the Scriptures for selfish ends. It is to be feared, if his doctrine on giving were fore-

ed, that many would reject it as some do his baptism.

Christ is King and Lawgiver in Zion, Head over all things to the church. His teachings must be conclusive. We pass over the example of his gift to us, with this simple remark, that his gift to us is the measure of our obligation to him. He gave himself for us, and he requires us to give ourselves to him. It is worthy of note in this connection, that neither prayer nor baptism is more frequently and positively taught by him than the duty of giving. He taught this duty in almost every possible form: first, by requiring self-denial as a condition of discipleship, by forbidding the laying up of treasures on earth. Second, by commanding us to sell what we have and give alms (Luke 12: 33), to give to him that asketh; by requiring the fruits of the vineyard and the improvement of the talents; by his exposition of the law and the prophets; by the parable of the good Samaritan; by commending the two mites of the poor widow, and the cup of cold water; by direct precept to give and it shall be given to you again, good measure, &c. Luke 6: 38. "Freely ye have received, freely give." Mat. 10: 8. "Sell that ye have and give alms; provide yourselves with bags that wax not old; a treasure in the heavens." And conclusively, by representing what we do to the least of his brethren as done to him. "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Mat. 25: 35—37. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O, the blessedness of giving!

The apostles doubtless understood the mind of their Lord on this subject, and "the words of the Lord Jesus Christ, that it is more blessed to give than to receive," had gone into a proverb. The terms communicating, distributing and

sowing, are almost exclusively used to inculcate this duty. They taught the duty of giving under the general terms of doing good to all men; to maintain good works. Paul was instructed to remember the poor. Hence he gave orders to the churches in Galatia, and also to the Corinthians, "Upon the first day of the week, let EVERY ONE of you lay by him in store as God hath prospered him." 1 Cor. 16: 1, 2. Here every one on a particular day was required to give as he had been prospered. This order contains a system of beneficence. He also taught the duty of communicating to him that teacheth in all good things, that they that preach the gospel should live of the gospel. 1 Cor. 9: 14. This whole chapter is devoted to the inculcation of the duty of giving. John the evangelist uses this significant language, "But whosoever hath this world's goods and seeth his brother have need; and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John 3: 17. James saith, "If a brother or a sister be naked and destitute of daily food, and ye give them not those things which are needful for the body, what doth it profit?" James 2: 15, 16. "If ye fulfil the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well." James 2: 8. Peter also inculcates the duty of fervent charity. 1 Peter, 4: 8. Thus we see these four apostles all teach that giving is a duty, in almost every form in which that duty could be inculcated. In the mouth of two or three witnesses every word shall be established?

With such teachings, we might expect a liberal church; for Christians are generally as liberal as they are taught to be. A liberal ministry usually insures a generous membership; and this general principle is well attested in the unbounded liberality of the primitive Christians. They sold their lands and possessions and goods, and parted them to ALL men, as every man had need. Acts 2: 45.—"Neither was there any among them that asked; for as many as were possessors of

lands or houses sold them, * * and distribution was made to every man according as he had need." Acts 4: 34-35. When the Antioch church learned the destitution of the poor saints at Jerusalem, then the disciples, every man according to his ability, determined to send relief unto the brethren. Acts 11: 29-30. The whole of the eighth and ninth chapters of 2 Corinthians are devoted to the duty and blessedness of giving. Paul declares to the churches in Corinth the grace of God bestowed on the churches in Macedonia, how their deep poverty abounded unto the riches of their liberality, so that to their power, and even beyond their power they were willing of themselves. 2 Cor. 8: 1-4. He also boasted to them of Macedonia that Achaia was ready a year ago; he says that God loves a cheerful giver, that God is able to make all grace abound toward you; that ye, having all sufficiency in all things, may abound unto every good work; that he which soweth or giveth sparingly, shall also reap sparingly, and he which soweth bountifully shall reap also bountifully. 2 Cor. 1: 6,-8. See the whole chapter.

Various churches, and especially the Philippian church, sent once and again to relieve the necessities of Paul while he was travelling under the appointment of the Antioch church as a missionary.

We have now briefly glanced at the Bible to see what it teaches upon the subject of giving for religious purposes, with the following results:

First: That from Abel to Jacob, the custom prevailed with the better part of the patriarchs of making frequent and suitable appropriations of property in tithes and offerings,—in several instances, amounting to the tenth for tithes of alms, and all taken together, amounting, perhaps, to one-third.

Second: That the law given from Mt. Sinai, required voluntary contributions or money and other productions of male and female industry for the construction of a Tabernacle and all its fixtures, for the support of the poor and the stranger,

and for the maintenance of the orphans and widows, and for the sustenance of the priests and Levites; and that in David's time a single collection amounted to three thousand millions, besides extensive out-fits to support the worship of God.

Third: That not only the duty itself, but the blessings resulting from its faithful discharge, entered largely into the proverbs of the wise men of the Jewish nation, into the visions of their prophets and the songs of their poets; so much so, that the prosperity of the nation was made to depend upon the fidelity with which these offerings of property were made.

Fourth: That John the Baptist and John the evangelist, and Peter and James and Paul all unite in testifying that this is a duty, in the discharge of which the largest prosperity and highest degree of grace are promised to the cheerful giver. From this array of proof, both by precept and example in the Old and New Testaments, we deduce the following conclusions:

First—That giving for religious purposes is taught to be a duty as positively, as frequently, and as clearly, as prayer, baptism, or any other duty.

Second—That there are as many promises of rich blessings in temporal and spiritual things connected with this duty, as any other duty in the Bible.

And if we admit these conclusions, we must admit some legitimate inferences:

First—That if giving is a duty, it is a sin to neglect it. We cannot evade this. Baptists teach that we are bound to do every thing in the very way and to the extent which the Scriptures require, that they are the rule of faith and practice.

Second—That if any specific amount of our increase is required, we cannot refuse it without violating our obligation to God, and withholding good from whom it is due, and thus injuring our own souls. We are not authorized to plead any excuse in the premises.

Millions are perishing for lack of knowledge. The earth is cursed with luxury. *The judgment is coming. Let us remember*

that it is more blessed to give than to receive—that God loves a cheerful giver.

TRAINING OF A MISSIONARY COMMUNITY.

Kapasdanga is an outstation of Krishnagur, a station a few miles north of Calcutta. The following article, describing the influence of the gospel among the people, is from a volume entitled "Missionary Sketches," by Mrs. Weitbrecht.

Kapasdanga is the next station we visit on leaving Chapra; and, as we journey in our palanquin from the one to the other, we may be cheered, as the missionary Weitbrecht was on this trip, in being addressed by a poor man, laboring in his field, with the words, "Sir, I am a brother."

The outward appearance of the mission, as you approach it, is most inviting. It was here the devoted missionary Krauss labored most assiduously and faithfully for ten years, and left the place only to die, as he was travelling to Calcutta; and it is here that his equally faithful successor, Mr. Schurr, carries on the work in the same spirit.

There are about nine hundred nominal Christians attached to Kapasdanga, scattered in numerous villages, most of which can be pointed out from the mission-compound. The house stands on the shores of a beautiful river, whose banks are richly ornamented with fine trees, and so few of them are of the kind peculiar to an Indian landscape, that, were it not for the bright sky above, and the gorgeous tints of the clouds as the sun descends to the west, we might well imagine ourselves by the side of a stream in our native land. The church in the background confirms the illusion; but very soon the eye catches a splendid banian in the centre of the compound; and this, with the little Hindu children who congregated around us, reminds us where we are.

At Kapasdanga we have a fair opportunity of seeing the plans usually adopted by a missionary in the training of a newly formed Christian flock. He meets them every evening in the church, reads and

sings with them, then catechizes and explains the portion read, and concludes with prayer. If he be absent, a catechist takes the duty.

To a visitor, this looks fair and hopeful; but he does not know the sorrow that often well-nigh overwhelms the heart of this missionary pastor, who feels that he occupies a trying post in the Lord's vineyard; for he no sooner begins to rejoice over some who he has reason to believe are fairly in the way of salvation, than his fairest hopes are crushed again, and he has anew to labor, pray and instruct. It is only through the sustaining power of Almighty grace that he has still courage to press forward in this work of faith.

This Mr. Krauss often had to experience though Anundabas, "The Village of Joy," was among his villages, and, singularly enough, contained at first some of the most promising converts; and many interesting traits of character were sometimes exhibited by one and another among them. An aged man might be observed in tears during service; and another, who brought water for the household, would not consent to be paid, saying he had all his wants supplied—a wonderful triumph of Christian principle in a covetous, money-loving Bengali. Another old man begged for time to attend service on week-days, "for," said he, "I have but a short time to live, and prepare for eternity."

The boys and girls in the schools, too, are very encouraging; and no sight can be prettier than that of these children, when they stand in rows to receive a visitor, so clean, so neat, so orderly, and then walk two and two toward the house and sing, as they walk, a beautiful Bengali hymn to some well-known English or German tune. It is, indeed, a refreshing and inspiring spectacle; and the missionary tells us how gratifying and encouraging it is to him to observe "the great intellectual superiority of such children over their untutored parents and heathen neighbors, which may still be perceived even after they have been living years among them;" and then, after mourning

"the lack of more decidedly spiritual work in the heart of his flock, though ignorance and superstition are greatly overcome," he tells us that one little circumstance has lately given him some hope:—"One night he had about twelve Christian ploughboys for instruction, and he asked them whether they were in the habit of praying? Some replied in the affirmative. He then inquired whether any number of their families prayed? Almost all of them said, yes. On inquiring for the names, he found that, with one exception, all these families had been formed by girls who had married from the school."

This he felt encouraging; for when people pray, it evinces a sense of spiritual need that God alone can supply; and he trusts they will become his true children. "Our schools," said he, "are the groundwork of our hopes; they are bearing precious fruit. May we be allowed to reap it more fully!"

We must, in connection with Kapasdanga and its hopeful flock of upwards of five hundred Christians immediately around the mission-compound, notice the death of a catechist and his wife, who were sent from Burdwan eighteen years ago to assist Mr. Krauss.

The woman was particularly pleasing and affectionate, a good and active mother to her large family, and a real help-met to her husband, who was not so strong-minded as herself, though both gave evidence that "the love of God was shed abroad in their hearts."

One Sunday afternoon this woman was seen sitting at church with her eyes fixed on the missionary, while he discoursed on the joys and happiness of heaven. He could not but notice her remarkable attention, and was struck by it. In the evening he was called to see her dying of cholera. His utmost skill availed nothing. In the morning she was gone, leaving on his mind the sweetest assurance of her happy state of preparation for that home of bliss, in hearing about which she had seemed so ravished. Her husband was heart-broken, and soon followed her, with two of their children, leaving their

pastor a deep mourner over this sad bereavement. But such are not unseldom the peculiar trials of the Indian missionary; and at last, single-handed and alone, he, but for God's sustaining power, would sink and die too.

In the more distant villages where converts reside, there is not much to encourage. Out of the large number who live around the mission premises, in houses which they have built themselves, Mr. Schurr says, "They attend church regularly, and at the daily evening services for instruction as many as forty are often present." They "also send their children willingly to school, and when he compares them with the people of other places, he sees a striking and pleasing difference."

Their houses are kept in nice order, and when visitors come they appear before them with happy faces. About twenty women collect for reading the Scriptures with Mr. Schurr, and their looks are bright and hearts cheerful; "it is not without reason and evidence that he believes this reading to have proved a blessing." The people live, too, more peaceably together than formerly, and assist each other in brotherly love, though not to the extent he would fain have it. He remembers the wickedness and darkness from which they have emerged, and thanks God for the good that exists. At the monthly missionary prayer-meetings, these people contribute fairly, according to their ability, for all are really poor, though, through their industry, they are gradually rising in prosperity, and many are obtaining a few acres of ground of their own, which will make them independent of the mission, and able to aid somewhat toward its support.

Their contributions already meet the extra travelling expenses of their own missionary brethren, that is, readers; and many who formerly placed their children as boarders in the school, now support them at home, and merely send them for instruction. When Mr. Schurr's seraphine was destroyed by falling into a river, as he was crossing it, they at once subscribed to the extent of their means,

and collected the rest from friends, to purchase a new instrument for the church.

The moral tone of the whole community rises. Seventy-four have been regular communicants, and during the celebration of the Lord's Supper, a holy solemnity pervades the assembly, not a whit inferior to any in Europe; while several really demonstrate their faith and love to a crucified Saviour by a consistent life. There are really devout people among them, and one couple came, on Christmas day, a distance of thirty miles, to enjoy the privilege of partaking of the ordinance of the Lord's Supper with their fellow-believers—the only instance known to the missionary of a hungering after righteousness of this intensity. They have volunteered to defray the chapel expenses, and paid a year in advance.

It is not always that this candid and truthful missionary ventures to speak thus encouragingly. His pictures have their light and shade; but so it is with the minister in a professedly Christian land, and so it must ever be, while the war between light and darkness, truth and error, continues to rage.

It is pleasant to hear from an indigoplanter, who lives quite near the Kapasdanga mission station, and whose mind was once full of prejudices against Christian converts, that "when by personal observation, and his acquaintance with their language, he really enjoyed the opportunity of beholding the actual fruit of the mission, as seen in the schools, the Christian services, and the general improvement of the native population about the missionary station, he had become conscious of the false estimate too generally entertained of the mission;" and he expressed his belief that "the results which he himself had seen, were sufficient to repay all the labor and expense ever incurred in the whole of Bengal."

We must leave Kapasdanga, and we do it with the conviction that a work is going on here over which angels rejoice. We cannot believe otherwise. The Spirit of the Lord is beginning to move on the face of the deep, a few souls are enlightened,

and who knows what blessings are in store for many others?

PROGRESS OF RELIGION IN SWEDEN.

The writer of the following sketch remarks that the parish referred to, when he commenced laboring in it, was a scene of almost unalleviated spiritual desolation :

“Here are joyful days at present in this parish. A most remarkable revival is going on. Scores of indifferent and unconcerned people are aroused and turning as prodigal sons to their Father. This is especially the case with young people of both sexes. I think this a good feature in the matter. But it sometimes has been so powerful as almost to overwhelm the aroused sinners, very much like what happened, I think, under Mr. M'Cheyne's ministry. When holding Bible expositions or lectures in the villages on week-day evenings, I have often been unable to have them within doors, and have been obliged to have the meetings in the open air on account of the great multitudes of people gathering together. I have had very good help from one of the colporteurs of the Fatherland's Society, and also from another very talented layman, a teacher. We have been able to form a missionary union in the parish for Home and Foreign Missions. Some Christian ladies have agreed to meet once a month to sew articles for sale on behalf of missions, and while they sew, some one reads to them interesting missionary intelligence from your and other countries. You may, indeed, rejoice with me; but we shall see how long time the Consistorium will allow such alarming convulsions within the bounds of their spiritual dominion.”

Interesting Cases of Conversion.

“The Christian life develops itself gloriously in many places here. The Lord's word goes forward with power, and overcomes the strongest opposition. A young nobleman, heir to many large estates, brought up in an ungodly home, where, from his childhood, he had heard true Christianity reviled as the most *idiotical thing in the world*, has, this spring,

come to know that killing and life-giving sting, without which no true return is possible. He long resisted, and sought in every way by wild dissipation to stifle the awakened conscience; but the Lord Jesus was too strong for him, and got the upper hand. It was a great victory of grace. Now he has entirely withdrawn himself from his former light-minded companions. Instead thereof, he is now often to be seen in the humblest peasant houses, where the word of God is read and explained. The private use of the word has also been dearer to him than any other thing. The fierce oaths, which aforesaid lay continually upon his lips, have given place to the quiet praise of God. Undoubtedly he has to expect much opposition from within and without. The new life is, indeed, only in its first stadium with him. But we hold fast by the promise, that He who has begun a good work will perfect it against his glorious day of revelation. Although we know that every human soul is equally precious in God's eyes, we cannot forbear to reckon it a double gain for God's kingdom, when any of this world's mighty ones turns to Him. When Christ gets to be master of a great property, he draws to himself many of the servants.

“Within the congregation here, an event has recently occurred which has delighted us so greatly that I must mention it. A man, who seems to me an exact copy of ‘Poor Tom,’ such as he was before the Lord's Spirit began to deal with him, has recently come to a serious awakening. He has, from his youngest years, lived in the greatest spiritual and temporal misery, and been given over to all possible vices. All human efforts to bring him to a better way have been fruitless. But when the Lord's time comes, He uses what means He pleases. One night in the beginning of summer, this poor youth lay asleep in a barn, when he was awakened by the slow knocking on the wall of the insect which is here in Smoaland called ‘Death's Clock.’ He listened affrighted, and could not get rid of the thought, ‘It is the Lord Jesus knocking for the last

time at thy heart.' The Lord's Spirit opened his eyes; he saw himself to be a lost and condemned sinner, yea, the chief of sinners. But God be praised! After some time, he also obtained grace to look to Jesus as a surpassingly rich Saviour, whose blood cleanseth from all sins; and with a free and open confession, he now praises the unmerited grace that is in Christ. Such expressions of the Lord's continual shepherd-faithfulness are indeed encouraging. May they teach us to believe without seeing. But we are, alas! so inclined to reverse this order. How greatly do we need, again and again, to come before the Lord with the disciples' prayer, 'Lord, increase our faith!'

A venerable minister of the Swedish church has lately met his death by accident, whose daughter communicates to the "*News of the Churches*" the following interesting items. He was one of the oldest and most faithful ministers of the Swedish church; and, withal, a man in such repute for learning and genius, that when he himself became a living Christian, the country was almost as greatly surprised as it has been stunned by his sudden death. It may be interesting, as a specimen of the spirit of living religion in Sweden in a few localities, to add the following sentences from a letter written by the daughter some weeks after this sad event:

"I was following my father on the journey, and stood at his side at the time of separation. It was a painful moment. It was more than a weak human heart could, of its own power, endure; but Jesus was even then near, according to his gracious promise, never to leave or forget us. His strong name became the rod and staff which comforted me, the 'ointment poured out,' which alleviated nature's wound. It is blissful to be able, from one's own experience, to praise his name as a 'refuge in time of need,' or a 'strong tower,' which can be overthrown by no winds or waves."

She then makes the following reference to a great awakening, which, after her father's death, has taken place in his congregation:

"Over all this district an increasing desire for God's work is manifest. The Lord's Spirit is not idle. It is as if a

fresh life-stream rushed in through the old stagnant waters. Many young persons offer themselves to work in the Lord's vineyard. Many young ministers preach the gospel with demonstration of the Spirit and of power."

It may be not uninteresting nor unprofitable to give some of the last sentences which this aged pastor wrote in his journal.

"If any one asks me, Will you rather die than live? I answer, I know not, I have no other will than this, with Christ to live, with Christ to die! I know not what I shall choose, but refer it to Him who is my Lord. May He do what seems to Him good! He knows if He can longer use me here. He knows, also, when for my own part, I am most ready.

"What is it to die? To put off the old clothing, and to clothe one's self with new; to flit out of an old, falling house into that temple which is not made with hands; to be dismissed from a difficult service; to awake after a troubled dream; to come home after a long absence; to exchange the dwelling-place, but not the society.

"The robe of righteousness, with which I every day clothe myself, is a woollen garment, woven of the Lamb's snow-white wool, and died in the atonement's rose-red color. May no one thread of self-righteousness be found there.

"The wine of gospel joy is bestowed on me in fuller measure than ever. Praised be the precious name of my Jesus!"

The following circumstances connected with his closing hours are very affecting: When he went on board the steamer at the little town of Ionkoping, he was unusually happy and joyful in the Lord; and when a friend wished him a happy journey, he answered, "Yea, certainly the journey will be happy; Jesus is with us." When at a late hour in the afternoon, he bade his daughter good night, he asked her to read a psalm, before they separated. She turned up one of David's psalms, which speaks of the Lord's help in storm and need. "How wonderful," she remarked, "that I should turn up this

psalm now, when all without and within us is so quiet and peaceful! The sea lies like a mirror, and we are so glad and happy in our God." The aged father answered, "Yes, my daughter, it is true; but, perhaps, the Lord sends us just this one word as an affectionate warning, that we may be upon our watch. We have now peace; but perhaps the storm is not far distant." A few hours after saying this, the daughter saw the father carried away by the waves of the deep, and lost.

We now turn to the other side of the picture. The following short sentence from a letter of a friend in Stockholm, shows that the enemy of good is not idle, and that he finds influential agents to try to keep or draw men's minds away from serious religion:

"It has now at length happened that ministers, in concert with the Archbishop, have, from the pulpit, read an intimation, exhorting the youth to employ themselves on Sunday afternoons with dancing, playing, &c., &c., in order the better to be able to escape the works of the devil and of darkness."

It is not an uncommon belief in this country, that worldly-minded clergymen, after the well known fashion of Popish priests, countenance Sunday amusements, in order thus to prevent the more serious consequences which might ensue from the people's reading the Bible and attending prayer-meetings. But alas! even among godly-minded men there seems to be a sufficiently low appreciation of the Sabbath's sacredness. For instance, the Stockholm "Watchman" recently narrated that on the second Sabbath of October a new church had been consecrated, and that in the afternoon a public entertainment had been given, at which appropriate toasts were drunk; among others, that of the bishop, who, not being able to be present, had immediately acknowledged the compliment by a telegraphic despatch; and, finally, that in the evening there had been a display of fireworks. The "Watchman" added some good and pertinent remarks on the tendency to substitute an ornamented ritual worship for that which

is spiritual; but did not utter one word in disapprobation of this flagrant desecration of the Lord's day, by bishop, priests, and people. It is, however, only justice to add, that in later numbers of this journal, there have appeared very good articles in defence of the authority of the Christian Sabbath, though without one word in condemnation of the above transaction. What need have God's true and faithful servants to be helped by the intercession of their brethren, when such obstacles to the progress of vital godliness are put in the way by men high in ecclesiastical station, and are looked at without rebuke by those who should help the cause of godliness!

CHINA AND THE GOSPEL.

Prophecy shines brightly upon China. "Lo, these shall come from the land of Sinim." This oracle is the day-star of China's conversion. Think, therefore, of this vast empire, as destined to embrace Christianity. Its eighteen provinces form a stupendous area, the extreme length of which, from north to south, is 12,000 geographical miles; its average breadth, from east to west, is but little less; and its population amounts to nearly 400,000,000. No country of equal magnitude, has a finer climate, fairer scenes, or richer resources; and, in comparison with India, China occupies a proud position for the planting of the principles of Christianity at every avenue.

As a mission field, it possesses charms which commend it to the consideration of every Christian. Let us contemplate the vast population of this empire, and our duty to disseminate the precious seed among the people. It is for us now to guide their wandering feet into the path that leads to life—to enrich them at this epoch with heaven's choicest treasure, on a scale commensurate with the resources we can bring into the mission field.

The Chinese are a people, comparatively speaking, in an educated state, ready to

receive the gospel. Learning has always been in China the chief road to honors—a fact which may be turned to good account in missionary efforts.

“The education and literature of the ‘Celestial Empire,’ form, beyond comparison, the most interesting and instructive point of view in which the Chinese can be contemplated. We cannot, indeed, praise the *kind* of education practised in China. The studies are confined to one unvaried routine; and to deviate in the smallest degree from the prescribed track, would be regarded as something worse than mere eccentricity. Science, properly speaking, is not cultivated as it should be. There is no advancement, no thirsting after fresh achievements of knowledge, no bold and prying investigations into the mysteries of nature. Chemistry, physiology, astronomy, and natural philosophy, are therefore at a low ebb. The instruction given in their schools is almost wholly of a moral and political nature, being designed solely to teach the subjects of the empire their political duties. Within the allotted circle all are educated, all must be educated. According to Mr. Davis, a statute was in existence two thousand years ago, which required that every town and village, down even to a few families, should have a common school; and one work, of a date anterior to the Christian era, speaks of the ‘ancient system of instruction.’ There are annual examinations in the provinces, and triennial examinations at Peking, which are resorted to by throngs of ambitious students. At these examinations, all who choose, excepting menial servants, their children, or grand-children; inferior police officers called *Ya-Yuh*; and theatricals, may attend. These persons are also excluded from obtaining any of the above ranks. The prohibition, including menial servants, excludes a large number of persons. If such a person, however, becomes wealthy, the law is often evaded. To superintend the examinations, two persons called *Choo-kaou*, are deputed from Peking.

“The whole empire is a university, a mighty laboratory of scholars. The hap-

py men who pass successfully through the several necessary ordeals are honored with distinctions. They are feasted at the expense of the nation; their names and victories are published throughout the empire; they are courted and caressed; and they become, *ipso facto*, eligible to all the offices within the gift of the sovereign. The most learned are appointed to the highest degree of literary rank, the ‘*Hanlin*,’ or membership of the national College. All this means that the emperor may ‘pluck out the true talent’ of the land, and employ it in the administration of his government. The fourteen thousand civil mandarins are, almost without exception, the *beaux esprits*—the best scholars of the realm.”

An interesting fact is, that they are great readers. Books of all kinds pour from the printing presses of Peking, and circulate widely through all the provinces. The Chinese can all read the same book. Although there exists a difference in pronunciation, the written language is the same throughout the empire. Numerous facts prove the prevalence of education among all classes. Gutzlaff, the Chinese missionary, says the present is a *reading* age in that empire—a grand preparation for us to thrust in the sickle. An important crisis is come in China. The Bible has been extensively circulated in the language of the country. Christian schools have been established, and instruction disseminated, calculated to shake the confidence of the people in those systems under which their consciences have so long been wrapped up; based, indeed, as they are, not only on philosophical, but on every error. The result of these efforts has been an awakening of mind among the people; and, rising from the slumber of ages, they manifest a spirit of inquiry unknown in the country before.

The customs and peculiarities of the Chinese are favorable to the propagation of the gospel; family love is the bond of Chinese society. Thus it opens through the parental, filial, and social principles, a wider and warmer channel for Christianity to flow in than Judea itself, where the

popular and exclusive maxim of the Jews was, "We are Abraham's children."

It would not be easy to find, apart from the Bible, clearer views of filial piety, than those contained in the sacred edicts of the emperor Kang-He. The first maxim is, "pay just regard to filial and paternal duties, in order to give due importance to all the relations of life. Well, then, what is filial piety? It is great indeed. In heaven above, in earth beneath, and among men placed between them, there is not one that excludes this doctrine; because filial piety is the breath of harmony." Both the letter and spirit of Christianity, on the subject of filial piety, must commend it powerfully to the people thus disciplined in home virtues.

The language, therefore, of these facts is, to go in and possess the land. How much we can do for China, in the cause of our Divine Master, we can scarcely tell, if we will but act with that energy which characterized the labors of our early ministers. The world seemed ever before their mind, and, like the apostles, they placed the extent of their obligation in the balance of judgment, where they determined the amount of their ability.

It may be asked, How many missionaries are we able to produce for this field? What number can be obtained, able and willing to labor in this work? We answer, in justice to the trust which the Head of the church has reposed in us, we can produce such a number as will make each province vocal with the praises of the Most High. We are able to produce for this field missionaries ready to spend and be spent in the cause.

It is important that every facility be presented to those who are desirous of becoming Chinese missionaries. The energy and enterprise of numbers of the military and other professions, who embark for the oriental empires, under every privation shew us that we occupy a humiliating position in comparison with them, as to enterprise. Shall our enemies rejoice over our exhausted strength? Shall Divine Providence open a great and effectual door for China's regeneration, and shall we fail

in finding a mighty band for its civilization? Shall God call, and the profess to love Him not answer? the precious blood of the Redeemer for perishing millions, and none and unfurl our banner? Let us utmost at this crisis in the history na. Let us, with energy and emulate others who, to enrich the fields with the glorious gospel, he considered no sacrifice too great to b If we but imitate the example of a woman who cast her two mites treasury, what a pleasing epoch w —Appeal for China.

GOOD NEWS FROM JAPAN

Very wonderful and pleasant news has been brought from Japan. The States Consul-General, Townsend Esq., has succeeded in making a treaty, which seems to be very good and satisfactory. A larger and unrestricted trade is granted to for and something has been done in b religion. I have it on unquestioned authority, that the treaty provides that the Americans in Japan shall have exercise of their religion; that they build churches; and that the prohibition of trampling on the cross shall be abolished. It will be seen that, so far as the matter goes, the concession is satisfactory. Americans, no protection being provided for converts. The treaty was much opposed by the Japanese, and long the balance, but perseverance succeeded. As things now are, a but earnest man might undoubtedly find an opening, and, with the blessing of God, lay the foundations of a church.

The Japanese are shrewd, and enough, experimentally, about Christianity, to understand that the licentious followers to reside on their soil enjoy their own forms of worship be followed by its propagation: words, that the exercise of our religion involves making converts and churches. But in this case our tentative has been first; Great

France and Russia are to follow ; and, no doubt, the privilege of preaching and teaching will be secured in some treaty.

Thus is Japan added to the field already so vast. It is pleasant to reflect that we have, as a nation, opened a way through their wall of exclusion, and this without bloodshed ; that this treaty has been formed without even the constraint of an at-

tending armed force. What other conclusions can we draw, than that God, who holds the hearts of all men in his hands, has done this great thing in his sovereign wisdom, whereof we are glad. And how loudly does this new appeal sound out to the churches, to give themselves unreservedly to the work of extending the kingdom of Christ.—*Miss. Herald*.

OTHER MISSIONS.

INDIA.

It is an interesting question how the gospel will be received on the resumption of missionary labors in India, in the districts wasted by the recent mutiny. The following extracts from the journal of Mr. Bradbury, a missionary at Berhampore, sustained by the London Missionary Society, throws light on this question.

Hence ministers have fallen by the murderous hands of the native soldiery, not because they were Christian teachers, but because they were Englishmen ; for the Christian teacher, as such, is nearly everywhere welcomed, and heard with respectful attention.

We state a few facts, to show the reception with which we met in the districts through which we travelled.

“ At Amipara, in going as usual to the central part of the village, where we were likely to obtain the largest congregation, a shopkeeper requested us to sit down at his shop, where the people assembled in the street to hear us. After the preaching, we entered into conversation with him, during which he made inquiries respecting the aged Padre, as he called him, meaning that devoted missionary, the late Rev. Mccainah Hill ; and when informed he was dead, seemed to be much affected, and pronounced a simple but very appropriate eulogy on his character, in which he was joined by the persons sitting around us ; indeed, though comparatively few embrace the gospel and make a public profession of their faith in Christ, yet the motives of Christian ministers are duly appreciated

by a large number of natives, and a kind and friendly spirit manifested.

“ At Islampore, a landholder, who saw us preaching in the market-place, invited us to his house, where about sixty people assembled to hear us. On a former visit he had received a copy of the sacred Scriptures from us. After preaching, he brought his Bible to have some parts explained : among these were the first chapter of Genesis and the first Psalm. We left him, much pleased with his conversation and the spirit he exhibited.

“ While preaching in Budepore, a landholder invited us to his house to hear some objections against the Bible contained in a Bengali newspaper, issued by the Bramha Shabba of Calcutta. About seventy persons collected to hear these objections answered. Anti-Christian publications, printed in the metropolis, are widely circulated in the provinces, and exercise a powerful influence over the native mind ; for it not unfrequently happens that gentlemen who take them in do not possess the sacred Scriptures, so that all which they know of the Bible is derived from those newspapers whose object is to misrepresent it.

“ When the passages against which objections had been brought were read, with their contexts, and simply explained, the gentlemen present were convinced, and had the candor freely to acknowledge that the Bible had been incorrectly quoted, and inferences drawn from it which were quite unwarranted.

"On Sunday, the 17th of January, we preached in the village of Khazanchi, at the house of some god-makers, who, on our arrival, were moulding an earthen image of Shib seated on a bull. They immediately ceased from their work, furnished us with stools, and, spreading mats for themselves and neighbors, squatted down, forming a circle around us. They listened with much attention to the doctrines of the gospel, and to some pointed remarks respecting the occupation which they followed, without betraying the least angry feeling; nay, so far from being offended, they freely admitted that our observations were true, and that the passages in the Bible bearing on the subject, to which reference had been made, exactly described both them and their work. While these portions of the sacred volume were being read, many looked at each other with astonishment; and several afterwards read the passages themselves, perhaps to see if they were really in the book and we had not made them for the occasion. Many such instances of the friendly spirit of the people might be adduced; for excepting one village, in which a missionary had never been before, and our object seemed at first not to be distinctly apprehended, we were everywhere received with apparent kindness, and, where well known, cordially welcomed.

"Our stock of books comprised 2320 tracts, and 2600 Scriptures, portions and entire copies of the Bible, in the following languages: Bengali, Hindustani, Persian, Arabic, Sanscrit, and English. If the books which are thus distributed be read, they must, under the Divine blessing, contribute in no ordinary degree to the conversion of the people. That a good use is made of every individual book, is more than can be proved, and more than can be reasonably expected; indeed, this would be looking for that in pagan lands which we dare not hope for even in Christian countries. However, that the sacred volume is examined, and in a measure appreciated, both by Hindus and Mohammedans, we possess proofs of an unexceptionable nature, some of which we may here men-

tion. They raised objections and made inquiries often of a character which showed they had carefully perused the Bible, sometimes quoted long passages from it, and correctly stated its leading doctrines; and, in a few instances, referred to the book, chapter, and verse bearing on the subject under discussion. It not unfrequently happened that persons visited us in camp to converse on religion, and to obtain answers to questions which had arisen in the course of their reading, and we found some of them possessed an amount of knowledge, and exhibited a spirit of inquiry, which would have put to shame many who bear the name of Christian.

"Other proofs might be advanced, but these may be sufficient to show that the Scriptures are read by a portion of the people; and if the same satisfactory evidence of their being *felt* could be adduced, the evangelization of India might be considered an event near at hand; but till the heart as well as the head be affected, so pleasing an anticipation cannot be indulged."

TURKEY IN ASIA.

Mr. Wheeler, of the American Board, announces the opening of the Armenian church at Kharpoot in Northern Mesopotamia, for the reading of the Scriptures, and its excellent effect among the people:

"The priests finding their efforts unavailing to keep the people from reading our books, proposed a compromise, agreeing to let them do so if they would cease visiting our chapel, and calling themselves Protestants. On the Sabbaths they are to have the free use of the Armenian church, and men of their own choice are to read to them the Scriptures in modern Armenian. We were much surprised and gratified by this proposal, and are still more so by the fact that now, for four Sabbaths, the priests have kept their word, and the Bible has been read *from morning till night*, to the crowds of people who have assembled to hear it.

"Though the priests themselves do not read—probably not one of the four in the village can read intelligibly—yet they

come and sit with the people, and listen. Two Sabbaths since, one of them came to the church to exchange a piece of money, thereby interrupting the Bible reader, who promptly opened to Isaiah lvi. 9-12, and read the passage aloud. A more vivid and life-like picture of these professedly Christian 'watchmen' could not be given, including even the item of fetching wine and filling themselves with strong drink; and the priest was so well convinced of the fact, that though thus publicly rebuked, he did not reply. When once the people are roused, the priests dare not oppose them, lest they lose their accustomed supply of money. Last Sabbath they even allowed our 'apostle' Bedros to read in the church and make some remarks.

"Such a state of things, of course, cannot long continue, but even these few Sabbaths' reading have done great good. Scores have heard the Bible for the first time; and the priests' mouths are effectually closed, so far as all future opposition to Bible reading is concerned. 'Surely,' the people will say, 'that which you have thus allowed us to do publicly, in the church, cannot be a sin, and we will continue to read God's Book.'"

DONATIONS.

RECEIVED IN DECEMBER, 1858.

Maine.

Bowdoinham Asso., Wayne, ch.,
avails of a gold ring, .25
Warren, Ladies' Bap. Miss. Soc.
10; Waterville, Sab. Sch. 6;
Bloomfield, ch., Mrs. Sarah
Woodman, of Cornville, 8; Eze-
kiel Emery Anson, 1; a friend
1; 25.00

New Hampshire.

Plymouth, H. C. Green 4; Con-
cord, 1st ch. 17.67; New Hamp-
ton, ch. 6; per Rev. H. Ton-
kin, agent, 27.67

Vermont.

Rishford, Arnold L. Arms 2;
West Haven, Rev. Moses Field
1; West Enosburgh, H. M.
Smith 5; Windsor, ch., mon.
con. 13; 21.00
Shaftsbury, ch. 22.18; Passump-
set, ch. 8.71; Burke, ch. 9;
per Rev. H. Tonkin, agent, 39.89
60.89

Massachusetts.

Boston, Baldwin Place ch., Dea.
A. G. Stimson tr., 11.12; South
ch., G. B. Dexter tr., mon. con.
35.87; Brookline, ch. and cong.,
Dea. D. Sanderson tr., mon.
con. 38.86; Haverhill, 1st ch.,
Geo. Appleton tr., 300; Chelms-
ford, Central ch., the late Miss
Hannah Spalding, per Farnson
Stevens, 200; Lawrence, Sab.
Sch., Mrs. Dea. Parker's Bible
cl., for the sup. of a Karen
preacher, 25; West Acton, ch.,
mon. con. 2.36; Royalston,
Samuel S. Raymond 3; Digh-
ton, ch. 7.75; Watertown, ch.,
Samuel Noyes tr., 153.33; E.
Pratt, avails of a hair bracelet,
50 cts.; West Townsend, Rev.
S. S. Leighton, for the Cherokee
Miss., for printing, 2; Spring-
field, 1st ch., Dea. J. E. Taylor
tr., 125.35; Salem, 1st ch., C.
H. Price tr., a friend of mis-
sions 50, Wendell, Mary H.
Sawin 1; Newton Centre, an
aged friend of missions 1; An-
dover, ch. 13.03; ———, avails
of hemp lines, 1.50; 971.67
Franklin Asso., J. B. Bardwell
tr., 10.00
Old Colony Asso., Middleboro',
Central ch., per Rev. J. Ald-
rich, agent, 80.00
1061.67

Rhode Island.

Providence Asso., Pawtucket, 1st
ch., per Rev. J. Aldrich, agent, 64.93

Connecticut.

Milton, Litchfield Friend 20.00
Ashford Asso., Putnam, ch., per
Rev. J. Aldrich, agent, 41.60
New London Asso., East Lyme,
1st ch. 45.50; 2nd ch. 30.75;
Norwich, 1st ch. 5; Central ch.
84.25; Greenville, ch. 12; per
Rev. J. A., agent, 177.50
239.10

New York.

New York city, Benj. Pike, jr.
100; Wyoming, Rev. William
Dean, D. D., to sup. a Chinese
preacher at Hong Kong, 100;
Harrisburgh, ch. and soc. 30.83;
Springville, ch., avails of a gold
plated seal and buckle, 1.25;
Clifton Park, ch. and soc. 36.65; 268.73
Hudson River North Asso.,
Kingston, ch. 46; Rondout,
ch. 17; Saugerties, ch. 15.80;
Catskill, ch., to cons. F. S.
Lynes L. M., 100; Athens, ch.
25; A. Van De Boe 10; W. H.
Gifford 5; H. P. Skinner 5;
Halfmoon, 1st ch. 15.25; per
Rev. O. Dodge, agent, 239.05
Saratoga Asso., Stillwater, G. V.
Lansing, with other donas. to
cons. Rev. E. S. Weed L. M.,
per Rev. O. D., agent, 50.00
Essex and Champlain Asso., C. J.
Durand 10; Keeseville, A. W.
Kingland, with other donas.

to cons. himself L. M., 50; per O. D., agent,	60.00
New York Asso., Middletown, ch. 4.50; Greenport, ch. 9; Hastings, ch. 21; Staten Island, 1st ch. 5; Mariners' Harbor, ch. 23.09; Port Jervis, ch. 50; per Rev. O. D., agent,	112.59
Dutchess Asso., Rhinebeck, ch., per Rev. O. D., agent,	24.85
Hudson River South Asso., Staten Island, North ch. 1.25; Yonkers, ch. 10.85; Augustus Thomas 25; per Rev. O. D., agent,	37.10
	792.32
New Jersey.	
West N. J. Asso., Woodstown, ch., per Rev. S. M. Osgood, agent,	28.67
Central N. J. Asso., Sandy Ridge, ch. 9.03; Mansfield, ch. 9.44; Oxford, ch. 4.50; Hamilton Square, ch., of wh. 50 cts. is fr. Master B. D. Paulin, 53.10; Delaware, ch., H. Smith 4; W. D. Dildine 3; Belvidere, E. G. Warman 2; R. Holcomb 2; George C. Schwartz 1; Mrs. Larkey 1; per Rev. S. M. O., agent,	89.07
Sussex Asso., Newton, ch., Rev. H. B. Shermer, per Rev. S. M. O., agent,	5.00
	122.74
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Cæsar's Creek Asso., Xenia, ch., per Rev. H. D., agent,	2.40
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Indianapolis Asso., Indianapolis, ch., per Rev. A. S. A., agent,	15.00
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Illinois.	
Springfield Asso., W. W. Watson tr., Springfield, John Hay, to cons. himself L. M.,	100.00
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	114.59
	\$3,268.02
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New York city, Susan C. Brown, per A. B. Capwell, Atty.,	500.00
	667.62
	\$3,935.64
Total fr. April 1 to Dec. 31, 1858,	\$41,199.82.
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East Paw Paw, Ill., 1 box Clothing, &c., fr. Dr. D. M. Vought, H. Gatchell and Mr. Hubbell and family, for Mrs. S. H. Knapp, Rangoon, Burma,	\$33.73

LAND
ADJUTANT

THE

PUBLISHED BY THE

MARCH. 1859.

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BOSTON:
MISSIONARY ROOMS, 33 SOMERSET STREET.
1859.

THE MISSIONARY MAGAZINE FOR 1859.

THE thirty-ninth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

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Single copy, for the year, payable in advance, ...	\$1.00
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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the ———, for the Foreign Department, and the Rev. JONAH G. WARREN, for the Home Department.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

MARCH, 1859.

No. 3.

AMERICAN BAPTIST MISSIONARY UNION.

BASSEIN MISSION.

LETTERS FROM MR. DOUGLASS.

Town North of Bassein—Church of Kongedouk.

Bassein, Sept. 17, 1858.—As blind eyes, thick ears and hard hearts, with reference to religious things, were prominent characteristics of the inhabitants here, I concluded last month to try for a time what I could do among some of the villages in the jungle. Taking a few books and about five thousand pages of tracts, I started in my little canoe on Friday, Aug. 5th. That day I went to Kongedouk, and met the church there in the evening at their prayer and conference meeting. Our meeting was less joyful than the one I described under date of April 6.* I found two of the members in deep mourning. One had buried her husband, and the other his wife. The man was the first Burman I baptized in that place, two years ago last December. He had but little education, and was a quiet laborer; but for two years and a half, by his example, prayers and benevolence, he has rendered the church efficient aid. The woman was never baptized; but for two years attended with her husband the meetings of the Christians. When taken ill, she called the pastor and members of the church to talk and pray with her.

* See Magazine for Sept. 1858, p. 321.

Before her death she expressed hope and joy, exhorted her husband to be faithful to his profession of Christ, and requested the pastor to conduct religious services at her funeral, and prevent her relatives from performing the heathen ceremonies customary on such occasions.

Experience and Baptism of a Burman Convert.

At the covenant-meeting the next evening, a Burman, about fifty-five years of age, of education and talent, came forward, related his experience, and was received for baptism. When I visited there last March, he attended our services and manifested some interest, but was very self-righteous. He received at that time a copy of the New Testament, which he said he continued to read for some time without shaking his confidence in his stock of merit, which he supposed he had obtained by his life of good works. But he finally came to the place where it disclosed that "a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." While studying on this, he came to see that his heart was corrupt and evil, and that he could not perform good works sufficient to overbalance his evil ones, and purify his heart in addition. His experience was related in a simple, interesting manner, often show-

ing how little he had learned of the fulness of the gospel of Christ. Yet when his narrative was ended, he had satisfied each of us that he had not only been led by this passage of God's Word to see the wickedness of his own heart, but by other portions of the New Testament, and by the instructions of Thau No, the pastor of the church, to see that only the blood of Christ, applied by the Holy Spirit, could cleanse and save him, and that he had sought and found pardon. I baptized him the next day in the presence of a large congregation of Burmans, who attended twice to hear me preach, and witnessed the administration of the Lord's Supper with quiet, attentive interest.

Village Preaching—Need of Laborers.

On Monday, I started on up the Tayah river, which is one of the sources of the Bassein river, and followed it to its source, coming out into the Irrawadi, five miles below Henthada. Before passing out of the Bassein district, I visited on that river seventeen villages, some of them containing from four to six thousand inhabitants. In most of these villages, the native preacher who accompanied me, and myself, distributed tracts, and found those who were willing to hear our message. A few might be called inquirers, as they inquired with earnestness what they must do to be saved, declaring that according to their own system they had no hope. In two or three villages the people were rude, manifested a threatening impertinence, and refused, at any price, to sell us an article of food.

This was the first time these villages were ever visited by a Burman missionary. They are in one corner of the Bassein district, and though they furnish a field larger than it is possible for one missionary to cultivate properly, yet in the Bassein district, which is larger than the State of Massachusetts, there are only three native preachers and myself, to labor among the Burmans. Who will enter this field? "The harvest is great, and the laborers are few."

In the north-east end of this district,

and from the line of this district to Henthada, there are but few Burmans, but thousands and tens of thousands of Pwo Karens, all in heathen darkness. At a few of their villages at which I called, they said "Teacher Brayton" (who then lived at Donabew,) "visited them three years ago, but they could not read, and soon forgot what he told them."

Burman Church in Henthada.

I arrived in Henthada early on Sabbath morning, August 13, where I met brn. Crawley and Thomas and their families. Br. Crawley, myself and our wives came together from America. When they arrived in Henthada, and we in Bassein, no one of us could speak two connected sentences of the language, and in neither place was there a Burman convert. A few hours after I reached there, we assembled in the Burman chapel, and br. Crawley preached in Burmese to the church now in that place, a sermon from the words, "If any man have not the spirit of Christ, he is none of his,"—with more fluency than he could have done in English. Not that he is better acquainted with the Burman than the English language, yet Burman is almost the only language in which he has preached the past two years.

The church is small, yet in some respects it presented a scene of interest and encouragement such as I have not before seen in Burmah.

Tour West of Henthada.

After spending a few days in the society of the brethren and sisters in Henthada, which was to me "as cold water to a thirsty soul," br. Crawley and myself took a supply of tracts and books, and started to visit a number of large villages west of Henthada and north of Bassein. The first in which we made any considerable stop was Chou-you-ah, a large village on the Bassein river, not far below its source. On arriving, we found all the people in consternation and fright, as an earthquake of considerable violence had occurred two hours previous. Its effects

can be seen in some parts of the district by the steeples of the pagodas being cracked and thrown down. We stopped two days in this village, and talked, argued and preached about ten hours out of each twenty-four before pretty good congregations. The people manifested a kindness that we have seldom before seen, were anxious to obtain books and tracts, and listened with close and, at times, serious attention. We hope that in some hearts truth was sown that will take root and bring forth fruit to the glory of God.

Coming down the river we next stopped at Laymynah, a village of about fifteen thousand inhabitants. We took quarters in one of the public zayats, built in the most durable manner, about thirty feet wide and one hundred feet or more in length. We had our home in this for several days, spending about half of each day instructing those who there assembled, and the other half in zayats and public places in different parts of the village. In the evenings, large numbers assembled in our zayat, and we each during the course of the evening, preached a short discourse, and then spent the time until a late hour arguing and answering questions. We occasionally had fierce, rampant opposers; but generally a candor, interest and desire to hear the truth, such as we scarcely expected Burmans to manifest. There was no melting of hearts, or outpouring of the Spirit of God such as one would have rejoiced to witness; but we are not so faithless as to believe that our labors there were in vain. From the seed sown and the prayers that were offered, during the days we spent in that village, fruit will yet be gathered unto eternal life.

Coming on down the river, we next stopped at Nathinegyoun. In this village and vicinity there are about twelve thousand inhabitants. We there spent three days; but never have I spent three days in a place where labor appeared so utterly hopeless. This village, or city, has been a station of the English government ever since the taking of the country, but was never before visited by a Burman mission-

ary. From the soldiers and officers who have been stationed there, the people appeared to have their opinion of the moral and religious character of white people fully established, and were for the most part unwilling to receive our books, or hear anything we had to say. How much religious instruction it will require to counteract the influence of a few who have resided there!

Interested Hearers—A Work of God and not of Man.

From Nathinegyoun we went to Pandau, a village east about two hours' travel, containing a population of from six to eight thousand. From our entrance into this village until we left it, we were surrounded by a crowd of listeners. A few hours after our arrival, a company of fifteen men came in and sat down before us. Their leader, a man of remarkable intelligence and candor, began to ask some questions, but soon expressed his wish to hear all we had to say. Br. Crawley gave them a concise discourse on the character of God, and the love, life, death and atonement of Christ. While explaining the way of pardon and salvation through Jesus, the company expressed aloud their approbation. They declared they had not worshipped idols for years, but from study and reflection had become satisfied that Buddhism was all a fable; that what they now heard satisfied their minds; they believed it to be truth and rejoiced to hear it. They received tracts and portions of the Scriptures, and when going away turned twice to ask if those books contained all; so that if they should not again see us, they could from them fully learn the way of salvation. We learned from others, before leaving the village, that these were men of character and influence, and gave evidence of honesty. While there, hundreds of others heard with attention and begged for books, even more than we could give them. We expect, when we again return to that village, to find the elements of a gospel church.

From Pandau, we came down to Bassein, rested a few days, obtained provis-

ions, and went back to a few villages north of this city, but met with no special interest or encouragement. We parted at Lakou last Monday morning, br. Crawley returning to Henthada and I to Bassein. We have spent together a few weeks of diligent, pleasant labor, and parted understanding more fully than ever before, why Christ sent out his disciples "two and two." This tour has been made in the midst of the rains; but we have found it in some respects more pleasant for travelling than any other season.

New Christian Village.

Thamagoon, Nov. 8.—This village is in the Bassein district, from seventy-five to one hundred miles southeast of the city. There are but few Burmans in this part of the district, but a large number of Pwo Karens. Thah Bwa, a Pwo Karen, has been laboring as a missionary for two years past in this part of the district, and has been aided by Me Koe, who is pastor of a Pwo church six or eight miles from this place. Thah Bwa labored last year in heathen villages, spending from one to four weeks in a place. A family here and there received the gospel. That they might live in accordance with its requirements, and meet for worship on the Sabbath, they left their old homes and united in forming a new village. The spot they have selected is a most admirable one, on the bank of the river. The form and size of their houses, the arrangement of the village and the gardens, will compare well with our best Christian villages.

They have built a comfortable chapel, and in it they spend a large part of each Sabbath, singing, praying, and studying the Bible. Thah Bwa came to the city two or three times during the rains, and expressed the wish that I should visit them, as a number wished to be baptized, and as a Jesuit priest, who has located himself in the jungle about three miles from them, was trying to draw them away. I came here last week, in company with two of our Burman assistants. I preached to them on Saturday from the words, "Our Father which art in hea-

ven;" after which twenty-six presented themselves as candidates for baptism. The afternoon and evening was spent in the examination of these candidates, nineteen of whom were received—eleven males and eight females. Nine of the males and seven of the females are parents, from twenty-five to sixty years of age. The seven who were not received were principally young persons, just learning to read. It was thought best to defer their baptism until they understood better, and could give clearly a reason of the hope within them.

Nineteen Pwo Karens baptized.

Yesterday morning we met at sunrise for prayer and conference. At 10 o'clock I preached to them from the words, "I determined not to know anything among you, save Jesus Christ and Him crucified;" after which I baptized the nineteen candidates.

At one o'clock Thah No, one of the Burman preachers with me, preached from the words, "Go ye therefore and teach all nations, baptizing them." After this we organized a church of thirty-five members—the nineteen just baptized and sixteen who have come to live in this village, from the church mentioned above, of which Me Koe is pastor. Two deacons were appointed, and we united in observing the instructive ordinance, given by the Saviour to his church, by which they show forth his death. Thah Oo, the other Burman preacher with me, preached at five o'clock from "Be ye steadfast, unmovable, always abounding in the work of the Lord." The evening was spent in conference and prayer.

There are five or six other families, in heathen villages, in this part of the district, who have received the gospel, and a spirit of inquiry appears to exist. Could a missionary enter the field at this time who would give himself entirely to labor among the Pwo Karens, I have not a doubt but a glorious work would soon be accomplished.

Who will give Seven Dollars a Month to sustain a Preacher?

I am not without hope that a good

work has been and will be accomplished among the chain-bound Burmans. But the letter received a few days since, containing a schedule of appropriations for this year, caused some sad thoughts. The appropriation for Burman preachers is not sufficient to support one, while three are now employed on money sent me by friends in Calcutta. Unless I obtain more from them, or from some other source unknown, two of the assistants now laboring for Christ must labor for their daily food. What shall we do? Will not some friend, church, or Sabbath school in America give seven dollars a month to support Thah Oo, and some other friend, church, or Sabbath school give seven dollars a month to support Thah No?

But I told the people last night that I would leave this morning at 8 o'clock. That hour has arrived, and the entire village have met on the bank of the river, just in front of the house where I am writing, that we may again unite in prayer before I leave.

TOUNGGOO MISSION.

LETTER FROM DR. MASON.

School for Native Assistants.

Toungoo, Oct. 23, 1858.—I have taught a school for the assistants these rains, three or four months, embracing over forty pupils. Most of them are employed as preachers and teachers, and could not be absent long from their congregations. Some could attend school a month, others two, and others three; and I adapted my school to the wants of my pupils, and let them come and go so as best to further the interests of the churches. Our great need is native teachers;—nothing that you can give us, nothing that the Union give us. They are the gift of God. It is astonishing to see the progress these men make under the most unfavorable circumstances, when they are really called of God to the work; or, if that language be too old fashioned, when they are in earnest. Young men who have never been

out of the province, never attended school anywhere six months, are better writers, better penmen, better arithmeticians, better preachers, and men of a better spirit, than many who have taken a full course in some of the schools abroad.

My pupils embraced Sgaus, Mauniepghas, Pakus, Mogphas, Tunic Bghais and Pant Bghais. It was a Missionary Society, as well as a school. While in operation, four several parties of Wild Bghais came to me for teachers—all from districts farther north than we previously had any stations. I brought the applicants before the school, and told them they should have any teachers present whose hearts God moved to go. We never wanted for volunteers.

In the matter of studies we went through Matthew, with parts of Luke, the Acts, Romans, Hebrews and 1st Corinthians, and I stood ready to answer all sorts of questions on every part of the Bible which the young men sought light on. Many learned the first principles of arithmetic; a few to measure land and the distances of inaccessible objects; and, having no book on geography, all attended one hour a day on Mrs. Mason's *viva voce* instructions, aided by a good set of large, colored maps. I was surprised to find at the close of the school, that some had as good a knowledge of geography as they would have gathered from a book in the same time, and could point to the principal countries, seas, cities, mountains and rivers as accurately as I could.

Mrs. Mason's School for Girls—Bghai Books.

Mrs. Mason has had a very interesting school of young women, numbering about fifty, all of whom are pledged to engage in school teaching, to enable the assistants to employ themselves more exclusively in preaching. Her operations have been contracted for the lack of room to accommodate her pupils; but she has just got the posts of a building up that will cost three thousand rupees in money and labor, if not four. Though we have had a paddy "crisis" this season, yet in the

midst of it the people brought in three hundred and fifty rupees to paint the posts, rather than have them unpainted. There is nothing like letting people help themselves.

My labors in the way of books have been to get through the press a work in Bghai, of some fifty quarto pages, on land-measuring and trigonometry, with its application. The expense is defrayed by a grant from government, procured for me by Major Phayre. I have now in press the epistles of James and John, at the expense of the Calcutta Bible Society; and I recently sent to press one of our catechisms in Bghai. I have more work of the kind on the tapis, but I expect to leave town for the jungles in a few weeks.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Liberal Helpers.

Henthada, Oct. 22, 1858.—There is, at least, this one mission where no retrenchment has been made. While the appropriation for the past year to the Karen department alone of this mission, falls short of what we have actually spent by nearly three thousand rupees, yet we look to the Union for the appropriation only. The balance a kind Providence has furnished us exactly at the right time, and from sources whence we least expected aid. When we were “pressed out of measure” for want of money, the friends of the Karen mission in England sent us a hundred rupees. Again, when month after month had passed with no remittance from America, aid, in no stinted measure, reached us from Bengal. Yes, from the very cities where had hardly ceased to flow the blood of brave men and helpless women and children, there came aid for American Baptist missionaries! We received thence, for the Karen department of this one mission alone, eleven hundred rupees! As we attempt to praise those Christian gentlemen, our praise to them is turned into gratitude to God, who inclined their hearts to do the noble

deed. Nor have English officers in Burmah been less liberal in giving to our mission.

The liberality of these, with that of our beloved brethren of the Harvard street church, Boston, has enabled us to go forward during the whole year. And I must not forget to mention the timely aid we have received through br. Ames, from those unknown brethren in Indiana.

Notwithstanding all this aid, our faith has often been tried during the year. At times our way has seemed quite hedged up; the dark, deep waters have stretched far away before us, with mountains on either side of us.

For instance, the first of March last, the materials of the “Henthada Mission House” were, in part, unsawed, and no money—actually no money in hand to pay for the sawing. Yet we went right on, and in three months’ time we found ourselves in a house built and paid for, at an expense of seventeen hundred rupees.

Normal School—Native Preachers.

But ere the house was completed, we had admitted into the normal school about sixty young men and women. We did this, not knowing how soon we might be obliged to dismiss a part or all of the pupils. But the school has been kept its full length of time, and with pleasing results. Many of the pupils are now abroad, laboring for the salvation of souls. They are scattered over two provinces, three in the mountains of the Tharrawadi district, near Toungoo, while one is to the west, quite in the edge of Arracan.

Last year we aided, more or less, forty-two native preachers, for the whole or a part of the year. We pay none of the native preachers regular wages; yet where they are so numerous, and hence the Christians so few in each place, we must, for the present, aid these brethren a little. These native preachers, on an average, do not receive ten dollars a year each. Hence where men are needed, where the people desire to know the way of life, how can we refuse to send men? We cannot refuse. We say to them, “Go, brethren,

and be faithful. If the few worshippers cannot furnish you with your food and clothing, we will try and aid them. Go, and expect your reward in heaven.' Do not forget to pray for these brethren. Remember God is able to convert the vilest heathen through their instrumentality.

But our work cannot remain stationary. It must enlarge on every side. Until now Mrs. Thomas has done but little in the way of instructing the female portion of our churches here—the future mothers in Israel, and wives of our native pastors. She feels that this important work cannot be neglected any longer, even for want of funds. She has already commenced a Karen girls' school. The school will increase from its present number, twelve, to some twenty or thirty, immediately after the Karen harvest. Henceforth we hope the Henthada normal school will consist of two nearly equal parts. Let the school be thus remembered by our friends.

The dry season is now approaching, and even to-morrow, with Divine permission, I start on my first tour to the jungle, to make a trip along the banks of the Irrawadi as far as Donabew, a large town in the southern part of the Henthada district.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Baptisms—More Applicants.

Ningpo, Oct. 12, 1858.—At our last communion season at Ningpo, we had the pleasure of welcoming two more candidates to the ordinances of the church. One was the widow of Seng, a member of the church, who died last year. She had been an applicant for baptism for a long time, but until recently had not given sufficient evidence of sincere repentance to enable us consistently to accede to her request. She is poor, and earns her daily rice with her needle. The increased willingness to work and diminished disposition to beg, which she has manifested, we regard as one important evidence of the reality of her conversion. As is the case

with nearly all Chinese females, she cannot read, but she regularly attends the meetings of the church, and listens with fixed attention to the readings and explanations of the Scriptures and the preaching of the gospel. Her daughter is married and lives with her; and, as she has heard much of the doctrines of the gospel, having formerly been connected with a small, private girls' school kept by Mrs. Macgowan, we have strong hopes that she also will, ere long, be brought into the fold of Christ.

The other person received into the church is a young man with a family, a tailor by trade, by the name of Kuk. He has but a slight knowledge of Chinese characters, so that he cannot read the Scriptures intelligently; yet he seems very sincere, and has obtained through the ear a clear idea of the way of salvation by Christ, in whom he trusts.

There are two other applicants for baptism, who were advised to wait until they had obtained more light and a clearer evidence of being born of the Spirit. One of them had been in the habit of drinking wine somewhat too freely, on which account he was advised not to drink it at all. Though nearly all Chinese drink wine of their own manufacture, the plan of requiring total abstinence is much less necessary here than in America. This is the case for two reasons; first, Chinese wine is much weaker than ours; secondly, the Chinese ordinarily use it only at their meals, and tippling houses are unknown, though there are some confirmed drunkards.

Chapel at Chusan completed and Church organized.

The little chapel at Chusan is completed and furnished. It has been quite a tax upon my strength and patience, as well as upon my pocket; but I am vastly more than repaid by the impulse it has manifestly given the mission, and the prospect of gathering a Christian church on that island. On the 19th of September a church was organized there, consisting of four members, (two converts there

had died,) who were dismissed from the Ningpo church for the purpose: and on the 20th of September, three persons were added by baptism, making the present number seven. Several are inquiring. All who have as yet been baptized there were males: there are now, however, two or three interesting female inquirers, whom I hope to have the happiness of baptizing soon. Chu Tehpiaw, the assistant, is stationed there permanently, at least for the present. Had I access to the monthly concert of the churches at home, I would entreat the brethren and sisters for once to offer their united, earnest prayers to God, that his blessing might rest upon that little, tender interest, and that the convicting and converting power of the Holy Spirit might be abundantly manifest in that island.

Inquirers at Kinghwa.

Dong Sin Sang and Chu Tehpiaw, who recently returned from their homes at Kinghwa, bring some tokens of encouragement. Dong Sin Sang speaks of three of his relatives, all literary persons, who seem favorably impressed with the doctrines of the gospel. One of them he represents as particularly interested, and as expressing his firm belief of the truth of Christianity, and his determination to worship the one true God. As aids to his friend in performing this new worship properly, Dong wrote out some prayers appropriate for morning and evening devotions, and to be said at meals. This man is considerably advanced in years, being sixty-six, while Dong Sin Sang is sixty-nine years of age. Thus the gospel is as able to bring under its mild sway the strong-minded, self-conceited and self-righteous men, who have grown gray in the study of the doctrines of Confucius, as the children instructed in a Christian school.

Chu Tehpiaw speaks of two of his relatives who are interested, one a younger brother, twenty-two years of age, who has already attained the first literary degree. Of this brother he speaks quite encouragingly. I have requested Chu and Dong

to write and invite these two inquirers to come to Ningpo, that they may be taught the way of life more fully, and in case they give evidence of being born again, they may receive baptism.

The Tai-yang Wang insurgents, who made an irruption into this province last spring, have retired, and the universal panic they created has subsided.

GERMANY.

LETTER FROM MR. LEHMANN.

From the "Missionsblatt" for September we translate the narrative of the dedication of the Baptist chapel at Varel, the native town of Mr. Oncken. The ceremony took place July 25—28. The abstract of Mr. Oncken's sermon on the occasion will be read with interest, as a specimen of the discourses of our German brethren. It must be remembered, however, that such an abstract presents, at best, but the bones of a discourse. The filling up and the living and informing spirit is wanting.

ED. MAG.

Dedication at Varel.

I take pleasure in preparing the following report, that our friends far and near may share in the rich blessings of the feast enjoyed at Varel, July 25—28, 1858.

"Never was there such a dedication before!" This was the general sentiment at the close of these blessed, but too fleeting days. The crowning peculiarity of the occasion was that Varel is the birth-place of Dr. Oncken, to whom it was thus granted to see the fulfilment of his prayers for this place after long waiting, and to praise the divine mercy which had far exceeded his highest hopes.

On the evening of July 24, most of the guests arrived at the place after a weary journey, for Oldenburg has no railroads. The way was beguiled by mutual sympathy, and the strangers found hospitality partly with the brethren, and partly at the hotels, which had been hired by the church for this occasion. The brethren from Halsbeck, particularly the singers among them, had to travel four hours through storm and rain, setting out before daybreak, and arriving in Varel scarcely half an hour before the public service,

where they had appointed to practise a new anthem for the occasion.

At half past nine there was a general hastening to the chapel, which is built in the Gothic style, and combines dignity, simplicity and grace. It stands back from the street, and has a fine view of the fields. It consists of the audience room, (37 feet long, 27 wide, and 18 high,) and a dwelling house in the rear, two stories high, and containing four small rooms. The pulpit, the gift of a brother, is opposite the entrance, and narrow doors on each side of it, as in the chapel at Hamburg, lead to the rooms in the rear.

The whole was tastefully decorated with flowers and garlands. Two devices were introduced above the pulpit, having inscriptions ingeniously wrought out with colored kernels of rice—on one, "One Lord, one faith, one baptism;" on the other, "God with us."

The space was soon filled, and many were unable to gain admission. The sermon was by br. Oncken. As it sheds light on the peculiar significance of the day, I cannot deny myself the pleasure of repeating its main thoughts.

Abstract of Mr. Oncken's Sermon.

Br. Oncken said :—

As the hand of the Almighty, which spread abroad the heavens, has built a spiritual house in this city, it has long been my wish, as a native of Varel, that there should also be here a sanctuary in which the redeemed of the Lord might assemble for worship; and in which others might hear the gospel, the only means of salvation for lost men. To-day my wish is fulfilled. The festival is two-fold, a feast of consecration and a feast of thanksgiving.

First, it is a feast of thanksgiving. God demands of us a thankful heart. If we do not present this, we rob God of that which belongs to Him, and we rob ourselves of the highest enjoyment. I shall strive this morning to contribute to awaken this thankfulness in ourselves by reviewing our missionary history in the grand-duchy of Oldenburg. And may I

speak with wisdom and humility, though I am obliged to allude often to myself.

Personal History.

When it pleased God more than forty-five years ago to issue the command to me, as He did once to Abraham, "Go out from thy country and from thy father's house into a land which I will tell thee of," I did not know the voice of God. The Lord was a God that hid Himself. The greatest blessing of a child, a religious education, had not fallen to my lot. I enjoyed no correct evangelical instruction, for the simple reason that the blind cannot lead the blind. Hence my youth was spent, as to religious things, in lamentable neglect. The province was then subject to a foreign yoke, and all Divine revelation was held in supreme contempt. The last supports of a dead orthodoxy, which survived the longest, and lingered here and there in pulpits and in schools, had vanished and were chased like chaff before the wind. I never heard anything of those fundamental principles that Jesus Christ, the only begotten Son of God, is the Saviour of men, and by his life and sufferings had obtained eternal redemption; and that without a change, not of the understanding, but of the heart and of the inmost nature, no one can come into harmony with God, and that this is the work not of man, but of God's Holy Spirit. Morality was in an equally deplorable condition. In the instruction which I received preparatory to confirmation, the clergyman labored to show that there was a difference between a lie and an untruth, so that the latter was allowable, and only the former was prohibited. The French soldiery brought us no virtue nor morality. Hence my youth, the spring-time of my being, was spent for this world, and the future was lost. For that life is lost in which one does not acknowledge that this immortal spirit, which in God's balance weighs more than heaven and earth, belongs to God alone, and that the Divine image that was lost must be restored in order to our entering again into relations of peace with God; and

hence that it is our duty at all events to rescue the soul before we make the plunge from time into a never-ending eternity. If the soul is not secured, the design of our being is not fulfilled. To this God calls us; for this He prolongs our lives; for this He has sent his Son into the world, and appointed all the means of grace.

In a state of perfect heathenism, I took my pilgrim-staff to go forth into the world in the fourteenth year of my age. The Lord had put into my heart strong natural affection, and an ardent sympathy with the sufferings of my fellow-men. It was my aim to become rich, that if possible I might build a right noble House of Charity in the poorest part of Varel. Animated by this desire, I left my home. If now I look upon the seven churches in this province, and the many hundreds of souls who have since believed in Christ, and a portion of whom are already embraced in those churches, I know not what to say before God. O, what a God is ours! He has given a thousand times more than the ignorant boy desired. He asked earthly riches, that he might sweeten the life of a few poor people; and behold, immortal riches have been given him;—riches by which not only he himself has been made unspeakably happy, but by which he has been made able to point many thousands of his fellow-sinners to Him who came into the world to save sinners.

Varel gave me the light of this life; England, of the life eternal. Here I entered on the theatre of this world; there I was joined to the people of God. As an evidence of the genuineness of this change, I began to love all men and to pray that they might share the same happiness. First of all I was interested for my relatives in Varel; then followed Germany; then, the whole world. Evidence springs from prayer; evidence is the first fruit of prayer; and prayer is hypocrisy if it does not produce action. This evidence was first set before my relatives through letters from England; but they did not produce the expected effect. They said, "He is an

enthusiast. He is excited." The letters were followed by books, and finally by a visit which I made here in October, 1825, coming from Hamburg, where I had commenced missionary service in the year 1823. But the delightful hope that the Lord would by means of it win some trophies among the people of Varel, was doomed to be disappointed. I found nothing but enemies and opposers.

But when God's time is come, in vain "do the heathen rage." The Lord "laughs" at them, and shows them their folly in putting obstacles in the way of the gospel of Christ. He Himself provided the means for its advancement. The sighs which the youth sent up to God were heard, and He chose feeble means to produce great effects. As He once chose Abraham, an idolater, to be the father of the Jewish nation—as He chose twelve fishermen, that through them the gospel might be proclaimed on all mountains and above all hills—as in nature from a few drops that fall upon a rock He causes the mightiest rivers to commence their course, so He proceeds in his heavenly kingdom. He chooses always not the great, the mighty and the wise, but the poor and despised of this world. For He has sworn that He will not give his glory to another, to no man nor angel, nor to all his saints. So He proceeded here in the grand duchy of Oldenburg. In our history in this province there shone no bright stars of wisdom or eloquence; we point only to a simple, unsophisticated people. And yet by their means, notwithstanding all the persecutions of powers both temporal and spiritual, a missionary activity has come into being, which has continued till this day, and unfolded itself continually more and more to the glory of God.

We should like to cover to-day with the mantle of love the intolerance of which we were the victims. A shame it is to any Christian country to persecute a man on account of his faith. God be praised, these things belong to the past. The time of missionary journeys by night and of preaching with closed doors is over

But I see before me brethren who on account of their faith were imprisoned, persecuted and robbed of their earthly goods. But thanks be to God, and after Him to the humane government of the present Grand Duke, this time is past. Our magistrates are convinced that decided as we are to yield obedience only to Jesus Christ in spiritual things, we also obey in worldly things and hold in respect the rulers whom God has set over us, regarding even the lowest officer in the State as a servant of God.

Religious Toleration.

Let us then to-day, my brethren, contemplate the present. "The Lord has done great things for us, whereof we are glad." Oldenburg has borne off the palm of religious toleration over all the other States of Germany. Only recently we have obtained a concession in Hamburg also; but here there has been entire religious freedom for several years. Here we have the right of marriage, recognized by law. Here we may instruct our children. Here we may worship God in the full light of day, like other religious communities. If under unfavorable relations the Lord has blessed and increased us, how much more will He do so now. Let body and soul for that end be consecrated to Him anew, till our eyes see the whole land covered with his mercy as the waters cover the sea, and till all the unbelieving "know Him whom to know is life eternal."

Secondly, we celebrate a feast of consecration. But how? Shall these States be made holy by the hand of a priest? Not at all. That we do not believe. No, the Lord is now building for Himself a temple of human hearts. In the days of the New Testament the church of Christ is God's living temple. Now, how shall this house be dedicated? By coming before God with prayer and thanksgiving, and supplicating his blessing on this temple; that joy may be prepared here for the hosts of angels on account of weeping penitents; that his people may be truly united; that here Christ may celebrate

victory after victory; finally, that there may always be those here who have rested in his bosom, and who, not only with an enlightened understanding, but also from the fulness of a warm heart, impart to others what they have themselves received in faith.

Now thanks be to the architect of this chapel, and to all others who by counsel or action have aided in erecting it. The house, as you see, is very simple, but also harmonious and tasteful. Thanks also to the magistrates of this province and city. And also, a general request to Jews and Gentiles—to the former because they consult, not the Old Testament, but their Rabbins; to the latter, because they do not hear to the New Testament, but to the learned—Read God's Word and examine for yourselves whether that which we have preached and professed is our own wisdom or the eternal truth of God. And if you acknowledge this, then honor Him by making his Word the light of your feet; and He will honor you again, and will reveal Christ to you, as the hope of eternal blessedness. Amen.

The service was closed with singing and prayer.

In the afternoon the chapel was filled again as in the morning. Br. Oncken preached again from 1 Tim. 3: 15, showing that the church is the house of God, because God is, 1. Its planner. 2. Its builder. 3. Its inhabitant. In the joyful communion of the Lord's Supper, our hearts flowed together, and then toward the Great Sacrifice, the Lamb of our atonement, to whose spotless life and agonizing death we are indebted, as well for the joys of this day as for every blessing in time and eternity.

FRANCE.

LETTER FROM MR. B.—.

Preaching at the House of Mourning,

We have translated the following narratives from letters of French preachers recently received. They give evidence that the work in France is onward, and that while much seed is and has been sown, the Head of the church

is causing it to yield at various points the first-fruits of a pleasing harvest.—ED. MAG.

L——, Dec. 1, 1858.—I have lately been full of occupation. In less than ten days I have attended four funerals, which have been, thanks to God, favorable occasions. The first took place at A——, where one of our brethren had just lost a child. I was permitted, both at the house of mourning and at the grave, to speak of Him who had conquered death, and of faith in Christ, which brings eternal life. The audience listened with attention.

Four days afterwards I was called to pay the last rites to the remains of a brother in a neighboring village. This brother had died in the Lord, exclaiming, "This is not dying, it is going to live with Jesus Christ." At the house of the dead I spoke to a listening company. We were then accompanied to the field of graves by a considerable number of persons who had never seen a Protestant burial, and desired to witness the ceremony. Unhappily, they were disappointed. For I had spoken but a few minutes when I was interrupted by the deafening sound of the bells of a neighboring church. I waited some time, hoping that the ringing would soon cease. But as it continued I was obliged to leave, regretting that I was unable to preach the gospel to all these people who seemed desirous to hear it, and who retired greatly disappointed and offended with their bells, and with those who had caused them to be rung. I hope, however, that the prince of evil will be disappointed, and that this incident, by which so many were troubled, will do more good than my preaching. God is Almighty, and He uses all means to accomplish his work.

The next day I had to attend a funeral at another village, where the mayor did not permit me to speak except at the house. Many to whom the gospel was a new thing assembled to hear, and listened with interest and attention.

The last funeral, two days since, was of one of our sisters who had long been a sufferer. The municipal authority had caused a grave to be dug; but the curate,

thinking the place too honorable for a heretic, had the grave filled up and another dug where suicides are buried. The case was represented to the authorities who expressed their disapproval, and ordered another grave to be prepared in more suitable spot. When we had reached the cemetery, I had an opportunity to preach for an hour to the numerous company who had come together to hear. Most of the audience were very attentive the whole time, and several manifested deep emotion.

Thus death has given me opportunity to preach the gospel in at least four different villages to persons who had never heard the joyful sound. May God bless the seed sown, that it may spring up and bear fruit in many hearts.

I have just visited D——, and seen many new persons at worship. Two of them appear exceedingly well disposed. The meetings are interesting and very well attended.

LETTER FROM MR. C——.

Dying in the Lord—The Protestant Faith a Subject of Conversation.

V——, Dec. 1, 1858.—I have frequently visited one of our sisters, Mr S——, during her long sickness. She earnestly desired to leave this world. Twenty-four hours before her death I had a delightful conversation with her on the love of Christ to perishing sinners, and the rest which remains for the people of God. As a testimony to her piety, one of her neighbors said to me, "Mrs. S—— has suffered much, but she has also prayed much. She was a truly pious woman. If she is not happy, no one will be."

At my last visit, I learned from her that a poor old woman who had been sixty-two or thirteen years ardently desiring to see and hear me. I went immediately to see her, and found her lying on a miserable couch. I spoke to her of Jesus and of his love for penitent sinners. When I read to her describing the sufferings of the Son of God, she repeated the words one by one as they fell from my lips, as

seemed to understand with inexpressible delight the truth that the sufferings He endured were amply sufficient to make an expiation for sin. When I prayed with her, as she many times desired me to do, she seemed greatly gratified, and begged me to visit her whenever I came to see Mrs. S—. But I never saw her again. When I went to attend the funeral of Mrs. S—, I learned that she had died on that very morning. Nevertheless I hope it will not be in vain that I spoke to her of the love of God, who will in no wise cast out those who come to Him.

The funeral of Mrs. S— gave me an opportunity to preach the good news of salvation to about a hundred persons at the house and a hundred and fifty at the cemetery. I was able also to distribute several tracts. I have learned since that good impressions were received, and that the blessedness of the Protestant faith continues to be the topic of conversation.

LETTER FROM MR. D—.

Three Converts baptized at P.

P—, Dec. 16, 1858.—If in some of our fields of missionary labor death has carried off some of our brethren and sisters, new members are added in place of those who have entered into the everlasting rest. We had the joy of receiving at P— three members by baptism last Lord's day, (Dec. 12,) in presence of a numerous assembly, composed almost entirely of Roman Catholics. God only knows what was passing in the hearts of the people while the gospel was preached, and while the ordinance of baptism was administered; but the whole assembly appeared attentive, good impressions seemed to be made, and the three sisters who united with us manifested at their baptism an excellent spirit.

The first of the three converts baptized, on account of the hardness and perversity of her heart, was for a long time a cause of grief to her husband, who had been baptized several years before, and enticed him also to go astray. But for a year past she has been very sensitive to the

gospel, and her tears, when I inquired if she was disposed henceforth to live to the glory of God, bore witness that her heart was truly under the influence of the Holy Spirit.

The second, a woman whose husband is a member of the church at P—, has more than once declared that she would never be baptized, and for a long time in vain did we ply on this subject both her conscience and her heart. But Divine grace wrought alone in the hour of extremity when we scarcely dared to hope any longer, so weak is our faith; and after having long shown herself very indifferent to the duty of being baptized, she has now expressed even desire to submit to the ordinance.

The third who joined us is a woman of great excellence. The day after her baptism she said to me "Sir, I had a great conflict within when you asked me if I would consent to be baptized according to the rule of the New Testament. I saw before me mountains which appeared insurmountable. But after earnest prayer, God enabled me to come to a decision according to his Word, and immediately the mountains vanished. I know," she added, "I shall have to meet great difficulties, for various reasons; but I am perfectly free from anxiety."

Hopeful Cases.

Of the persons who visit us, several seem to be truly converted and inclined to join us soon. Among others there is a Catholic, who told me several days since that he was disposed to walk according to the gospel, although for five or six months he had affirmed that he would never submit to baptism by immersion. There is another, a woman, whom I asked last Lord's day after worship—"Well, madam, when will your turn come?" "Dear sir," she replied, "I should like to have been baptized this very day." Other persons to whom I spoke afterwards gave me equal satisfaction by the feelings which they manifested.

Christians of all denominations in France are encouraged in their labors for

the conversion of souls and for the overthrow of popery.

Opposition to Protestantism.

The Catholic priests, maddened by the state of affairs, are at a loss what means to employ to arrest the progress of Protestantism. It makes one indignant to read the calumnies, the odious accusations brought against the Protestants by the Romish priests and bishops. Not satisfied with exaggerating the divisions which exist in the Reformed churches, and with propagating ideas wholly false as to their doctrines and worship, they even dare to represent the Protestants as the enemies of all authority, of all government; they have even had the boldness to say and to

write that the Bible Societies are nothing but political machines, aiming to bring about war and revolution, and that the Protestant Bible is only a hypocritical disguise, under which are concealed revolution and infidelity. They publish by thousands tracts and books, in which they accuse the pastors of buying the Catholics with money, and they endeavor to insinuate into all their publications that Protestantism, so called, is but another name for anarchy, disorder, and the negation of all religion. In the presence of these perfidious insinuations, our task is extremely difficult, and we solicit the earnest prayers of our brethren in the United States.

MISCELLANY.

THE HOLY SPIRIT AND THE WORK OF MISSIONS.

ADDRESS AT A MISSIONARY MEETING.

The influence of the Spirit is necessary to missionary success in producing and maintaining proper views of the work among the churches at home.

The influence of the churches at home on the success of missions abroad, can be doubted by none who know the connection that subsists between them, and the intimate relations they must ever maintain. The churches at home may be compared to the fountain, of which the foreign labors are the distant streams. If the fountain be pure, so will be the remote rivulets; but if it be corrupt, the distant stream will not flow unpolluted. If the fountain be full, the rivulets will be proportionately copious; but if the head of the stream be scanty, the distant channels will be equally diminished. If, then, the formation of the individual character require the influence of the Spirit, equally necessary is that influence to the preservation of the same character in the churches

—that they may present a proper model for the imitation of the converted heathen—afford the requisite encouragement to their devoted agents in the field—supply the succors demanded by increased success—and maintain toward the enterprise a bearing becoming in those who regard the work as one that must finally triumph.

In securing this triumph, the tone of piety maintained among our churches is of essential moment. Should it degenerate—should it become cold or formal, all proper interest in the missionary work immediately expires. If there be no true concern for religion at home, how can there be for religion abroad? If the piety of the churches decline, the interest in foreign missions will be thrown upon some annual excitement, some periodic stimulant, which a too common declension of religious principle regards as indispensable. Remove the stimulant, withdraw the excitement, and the interest in missions almost wholly disappears. But how different the scene where a warm-hearted piety directs the movements of the church! For there the cause of missions is interwoven in the texture of their common

faith; there the work is regarded as their own, and there the universal interests of the Redeemer's kingdom are recognized as common property, suggesting daily duty, and enforcing perpetual obligations; while all orders in the church—the young, the old, fathers and little children—join in one effort to secure the triumphs of the cross of Christ throughout the world.

And the influence of this mode of recognizing missions on the prayers of the church will be powerful and salutary beyond any ordinary conception. If a solemn responsibility pervades the people, prayer will become "power with God," and prove the surest precursor of success. Then the church will truly "reason" with the Lord, and take hold of the strength of the Holy One. Evidence will then be furnished that prayer is vital, and that God is true. And this will be but to obey the plain command—"Ye that make mention of the Lord keep not silence, and give Him no rest, till He establish and make Jerusalem a praise in the earth." That the absence of such prayers has interfered with the blessing is evident:—"Thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel." "O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea; thy seed also had been as the sand, and the offspring of thy bowels as the gravel thereof." How few are the churches that make *mighty prayer* for the world's salvation! And among private Christians, how few of us there are who plead with throbbing anxiety—"Thy kingdom come; Thy will be done on earth as it is in heaven." And if we trace the effect to the cause, shall we not find that we are too content with routine forms and existing habits; that we enter too superficially into the nature of the undertaking, and that we have not greater success because our prayers partake so little of the Spirit?

Neither is the faith of the church of less importance in the success of missions; for if confidence in God is essential to successful prayer, where private or in-

ferior interests alone are concerned; much more so is it necessary in the work among the heathen. We are much mistaken, and shall be grievously disappointed, if we imagine our duty done when we have subscribed our money and sent our men. In these acts we truly discharge inferior obligations; but unless we would mock our own intentions, they are to be followed up by "the prayer of faith," which, taking hold of the precious promises of God, will allow us no rest in action and no repose of spirit, until the kingdom of the Redeemer shall be supreme in the world. Indeed, to engage in missionary operations at home or abroad in any other spirit, implies great ignorance or great presumption. It is ignorance, when we neglect the ground of our success, which alone is to be found in the promises; and it is presumption, when we overlook the condition on which alone these promises become available.—"Be it unto you according to your faith," is the declared rule of action in every such case; and while it carries all the power of a moral law in the system of Divine mercy, it furnishes the sole condition of success between God and man. To this law of action the Almighty Himself condescends to bow; and by rising to this law, man becomes great and victorious. And who can tell the power of this rule when properly employed by the church? By it our great progenitors in the work of God "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And is this faith, think you, of less power now than in those ancient days? Has the Most High become less faithful, or his word less true, than when Jacob wrestled or when Daniel prayed? Certainly not; for the voice of the Spirit and the testimony of the church unite in all ages to declare, that "This is the victory that overcometh the world, even your faith." But how shall this faith be brought to govern our pulpits, our prayers, and our

people—impregnating the whole of our associated exertions on behalf of the heathen with its own power, so as to compel us to act, to feel, and to pray like men who know that success depends on faith and prayer—how shall this faith be possessed and practised, but as we enjoy the Spirit?

And lastly, the church needs the constant influence of the Holy Spirit in preparing right men for the missionary labor. This must be so obvious, that no argument is required to enforce the proof. For nothing can be plainer, we conceive, than the fact that the agents employed will be, with few exceptions, just what the church at home shall make them. With her resides the work of implanting their principles, forming their motives, training their habits, and the development, more or less, of their entire character. The blessed Spirit, in his work on earth, chiefly employs the agency of the church; hence our missionaries partake unavoidably of the character of the church by whom they are trained, whatever that character may be. Their early familiarity with her forms, their companionship with her people, their engagements in her services, and their intimacy with her spirit and her condition—all are so many modes of forming their own character, of which she is evidently the model. If, then, her piety be low, how can theirs rise higher? If her faith be weak, is theirs likely to become more vigorous? Shall they learn self-denial, where little or none is practised? Or shall they be taught to “endure hardness,” where the school is all softness and repose?

Whether the church acts wisely in her present method of training, it is not for us to determine; but inasmuch as it is an apostolic caution to “lay hands suddenly on no man,” it will not surely be deemed presumptuous to suggest that the discipline at home should be of a kindred character with the intended labor abroad. Would it not, then, be perfectly proper for the church to superintend such a training, and to ascertain if her candidates for this work were men who could deny them

selves on a large scale? If they could *work hard* in the ministry? If they could descend to the poor and the ignorant? If they could brave the heat, the snow, and the tempest, in their Master’s work? If, with cheerfulness, they could resign the luxuries, the comforts, and a portion of even the necessities of life? If they could patiently bear with rudeness, ignorance, opposition, and “the contradiction of sinners against themselves?” If, in one word, they were men who counted not their lives dear unto themselves for the sake of Christ and his kingdom? If such a discipline were adopted, should we not often escape bitter disappointment, and be preserved from the commission of grievous mistakes? But how shall such a training be pursued, unless the church herself is trained to self-denying labor? How shall she become the true model of missionary working and of missionary success but as she,

“Arm’d herself in panoply complete
Of heavenly temper, furnishes with arms
Bright as her own, and trains by every rule
Of holy discipline to glorious war
The sacramental host of God’s elect?
Are all such churches? Would to Heaven
all were..”

The influence of the Holy Spirit is necessary to give success in the missionary work, by making the labors effectual on the field of immediate action.

Having considered the individual character, and the church in connection with the missionary work, it remains but to survey the man at labor in the distant field; from a brief inspection of which we shall again learn the necessity of the Holy Spirit’s influence. For, admit that the agent is amply qualified for his great undertaking—that he can argue to profound conviction, and persuade even to tears, it must be remembered that the process of salvation in the human heart is exclusively moral, and that the conviction and persuasion will fall far short of the true object, if not succeeded by the moral influence also. Indeed, in thousands of instances, irresistible conviction is produced, and the passions are moved to intense suf-

delight, but the moral character of man remains all that it was before reasoning or the persuasion began. It is evident that religious conversions but *one stage* in a great process, in which another agency besides man is indispensable. Hence, if we stand our duty aright, we shall employ the means that carry the truth to a certain point, but we shall be very anxious that the *higher influence* shall be brought to bear upon it; that the first process may not fail from the absence of the second, more important one. And the source of this attendant influence is a doctrine of Holy Scripture, and one implicitly taught and enforced as a commandment itself. Its necessity is seen in man's deep depravity; its power is supplied by the unspeakable love of God. If, on the one hand, "the man receiveth not the things of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned," the result on the other hand by the merciful arrangement, "If ye, then, being evil, yet give good things to your children, how much more shall your Father give the Holy Spirit to them that ask him?" As a consequence, to the missionary, the inherent depravity of the human mind is truly appalling. For you may see in man truth in her most beautiful form; you may array her in the robes of celestial virtue, and deck her with garments pure as the morning. You may argue her claims with all the clearness of logic, or woo her with the silvery tones of the most beautiful eloquence; you may urge her with the plainness of a Paul, or the power of an Apollos: and you may have done your utmost, you may claim with one greater far than I. All the day long have I stretched out my hands to a disobedient and a gainstople." No, it is not in man to triumph when he knows it, or to be even when pressed on his regard.

And if such be the general state of man, where surrounding circumstances more than usually favor his reception of saving knowledge, how much is the sadness of the case increased where his natural enmity to God has acquired tenfold strength from the prejudices and falsehoods among which he has been reared? For then, truth becomes the more repulsive by opposing his lusts, his pleasures, his pride, and his very faith. Trained from early childhood in licentiousness and religious error, habituated to the most revolting scenes, and to rites the most degrading, but taught to believe them pleasing to his deities, and the only way to his paradise of sensual delights, he is thus prepared to resist every attempt to convict him of evil, and every entreaty to abandon the practice he loves. What, therefore, shall break the spell? What power shall dissipate the delusion?

It were in truth a vain attempt, a scheme utopian to a proverb, had the missionary nothing more than human argument and persuasion to guarantee his success. As well might he seek to argue away hardness from a stone, or to persuade the serpent to abandon his poison. The total inadequacy of the effort, when lodged in merely human hands, constrains the acknowledgement that "neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

No. Our hope is not in the missionary, but in the God whom he serves; not in the ability of the man, but in the presence of the Spirit. And when we look over the vastness of the field, and carefully weigh the greatness of the undertaking—when we calmly examine the difficulties which the work will not fail to encounter—when we contrast the means to be employed with the mighty enterprise to be accomplished—and when we consider the important fact that no human power, how wisely soever employed, can reach the seat of the disorder, and thus effect the recovery of man,—we are cast for success exclusively on the promise, and are left with but this sole resource, "My

word shall not return unto me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

And now, what is our individual, our combined, our constant duty, but to implore the Holy Spirit to descend on us and on all mankind? Do we take an active part in missions? Do we send the men, and then aid in supporting them? We do well, and our service in these things will not be forgotten. But let us remember that a greater duty remains to be discharged, and it is one without which *all* our other service will be vain, and every effort fruitless. This duty is to implore with all earnestness, with constancy and with faith, at the hands of our heavenly Father, the pouring out of his most Holy Spirit, upon every department of Christian labor in general, upon the work of missions in particular, and upon the world at large. Upon this depends the prosperity of the church at home, and the success of all missionary work abroad. Short of this outpouring of the Spirit, "Paul planteth and Apollos watereth" altogether in vain. *They* reach no heart, and with mind and eloquence combined in the most perfect proportions, *they* bring no soul to God through Christ. Here, then, we have mighty scope for our "work of faith and labor of love," and if we feel aright in this magnificent employment, we shall ever pray with wrestling energy, "O God, our only help and hope,—pour out thy Holy Spirit, that our dead world may live."—*Rev. W. Stokes in Prim. Church Magazine.*

RESULTS OF THE SEPOY REBELLION.

We find in the "Foreign Missionary" the following communication from Rev. Mr. Heron, a missionary of the Presbyterian church, living at Dehra, an outstation of the Lodi-ana mission in Northern India. This station was in great peril during the Indian mutiny.

At this station our work, with the exception of preaching in the bazaar for a short time, was uninterrupted. The work at all three stations has been going on for

several months as formerly. We feel that we are called upon to consecrate anew to the service of God the lives that He has so mercifully spared. Pray for us that we may have grace to do so.

It will be a matter of much joy to you and to the people of God throughout the world, "that the things which have happened unto us, have fallen out" greatly "to the furtherance of the gospel." What you have expressed as an object of *faith*, is now to us an object of *sense*; we see plainly that God has made all these things work together for the good of his cause. We believed, from the first of these disturbances, that God was answering the prayers of the church for this land "by terrible things in righteousness;" but we did not expect to be able, so soon and so clearly, to read these answers in his providences. In all that has happened, we, and even irreligious men, have heard God say, as distinctly as He can be heard to speak in his providence, "*I will be exalted among the heathen, I will be exalted in the earth.*" He has arisen and pleaded his own cause; and though we cannot but be sad at the thought of the valuable lives that have been lost, and at the destruction of human life that is still taking place, yet we cannot but rejoice at what God has wrought. "Let Mount Zion rejoice, let the daughters of Judah be glad because of thy judgments."

The East India Company, who one year ago were in the pride of their power and glory, have, we believe, been cast down as unfit any longer to rule this country. Professing to rule on the principle of not interfering with the religion of the natives, they ignored Christianity, and encouraged idolatry and caste. They made almost every concession to the absurd notions of the army especially, and guarded them carefully against the influences of Christianity, even forbidding the chaplains to use any means to lead the heathen soldier to the truth. From the fear of losing their power and gains, they thus wickedly shut out the light of God's love from their vast army, and degraded their chaplains into time-servers

and non-pleasers, by forbidding them to obey the commission which Christ put into their hands: "Go ye into all the world, and preach the gospel to every creature." He who "removeth kings and setteth up kings," has shown his displeasure against their government. He has "dumbered" it "and finished it," and given it to another, and the justice and wisdom of his judgments are seen in the fact that the army on which the government depended has caused its overthrow, and that, too, on a charge of using means to convert them to Christianity, a charge of which it had taken the greatest pains not to be guilty. What a verification of the Scriptures! "The wicked fall by their own counsel." "The wicked is sared in the work of his own hand."

Mohammedanism, too, the bitterest enemy of Christ, has been humbled; and the breaches have been made in caste, the strongest fortress of idolatry, by the same storm that has overthrown the government of the East India Company. The cloud, however, that shot down fiery vengeance on these enemies of Christ, has at the same time rained refreshment on his drooping cause. The prospects of the missionary enterprise in this land were never so bright and encouraging as at present. We have, indeed, to mourn the loss of dear brethren who were cruelly murdered; but our loss is their gain. They are now with that "great multitude that no man can number," "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," and having palms in their hands, are now praising God for his judgments, saying, "Salvation to our God who sitteth upon the throne, and to the Lamb." Their posts, it is true, are unoccupied; but they have, doubtless, done more for the cause of Christ in their death than they could have done by the longest life. "The blood of the martyrs is the seed of the church." Much mission property, too, has been destroyed; but this forms no ground for regret. It had all been consecrated to God for the advancement of his cause in this land;

and if, by the conflagration in which it was consumed, this object has been promoted in an almost incredible degree, who would not rejoice in the sacrifice?

One of the most striking results of the rebellion, is the great change that has been produced in the public mind in favor of the work of missions. This will be best illustrated by a few facts.

One day, just after the outbreak, when our danger seemed to be the greatest, a party having been murdered in a pass a few miles from Dehra, br. Woodside and I walked over to the next house, in which five or six civil and military officers were stopping, and consulting at the time respecting what was best to be done. Three of them were walking in front of the house, and when we approached they retired into the verandah, evidently wishing to shun us. When we came forward, our presence was unmistakably the cause of uneasiness to them. We learned shortly afterwards from one of their number, more favorably disposed to missionaries than the others, that a short time before we visited them, it had been affirmed by his companions that every missionary in the country should be hanged. They did not then think of their own sins and the sins of the government as the cause of Divine judgments; but attributed the threatened dangers to missionaries, as the men who were turning the world upside down.

Others about that time were heard to say that they would regard it to be their duty, in future, to prohibit preaching in the bazaars, and to arrest the missionaries that would attempt it.

The only newspaper that reached us for several weeks was one that is published at the seat of government in the Punjab. It had always been unfriendly to missionaries, and two or three letters appearing in its columns, representing the mutiny as a judgment, the editor announced to his readers that no more letters of such a character should find a place in his paper.

A great change, however, has taken place. There is not a tongue now that moves against our work. The rebellion took

place among those that were most carefully guarded against the influence of missionaries. It is now almost universally admitted that the mutiny is a judgment on the British for their disloyalty to Christ. Almost every one sees and acknowledges the necessity of instructing the natives in Christianity. The spirit of the paper we mentioned above, is entirely changed. Its columns are filled with such letters as it formerly rejected. It now boldly advocates a Christian government, a Christian policy, and Christian missions for India. The Punjab government has issued a proclamation, declaring that all its offices are now open to native Christians. This will afford employment, and give respectability to native converts,—two great benefits to the cause of missions.

Another cheering result of the rebellion is the proof it has given of the sincerity of the native Christians. Their Christianity, compared with that which is found in the churches at home, is weak and sickly; nevertheless, it has been proved to be of the right kind; its strength is from above. They have been sorely tried, but they have stood the trial. Some of them have gained the martyrs' crown; many of them have witnessed a good confession, and not one of them is known to have denied the Saviour. The effect of their trials upon themselves has, doubtless, been to lead them closer to God, and to strengthen their faith in Him.

One Sabbath, during the period of the greatest alarm, I happened to be the only missionary worshipping with the native Christians. Those of Dehra and Saharanpur, with the orphan boys of the latter station, filled our little church. Many times we looked out of the doors, not knowing when a band of murderers might be seen approaching us. Theodore Wylie, the native licentiate of our presbytery, preached. His subject was the love and faithfulness of God, with an application to our circumstances at the time. Among other beautiful illustrations he used the following:

"I read some time ago of a husband

and wife who were at sea in a storm. The wife clung in terror to her husband. He drew a sword, and pointing it at her breast in a threatening manner, asked her, 'Are you afraid?' 'No,' she replied. 'Why are you not afraid?' 'Because my husband holds the sword.' 'Why then,' said the husband, 'are you afraid of the winds and waves? They are in the hands of your Heavenly Father.'"

He then applied this beautifully to the dangers that were threatening us. The subject itself, the circumstances in which it was considered, and to which it was applied, the character of the preacher, and his calm, mild, earnest countenance and manner, produced a very solemn effect.

Many cheering truths are seen and felt by us, at the present time, in a peculiar manner. The martyr spirit is still in the church. Jesus is on the throne. Jesus is in the hearts of his people; his cause is safe; the gates of hell cannot prevail against her.

MISSIONS OF THE LONDON MISSIONARY SOCIETY IN NORTHERN INDIA.

The London Missionary Society has now been laboring in Northern India for more than forty years. It has occupied several most important stations, and, with other sections of the church of Christ, has proclaimed the gospel to the idolatrous population with which the country teems. It has done its work amid peculiar difficulties; and it is owing to these difficulties, not to inefficiency of its agency, that it has reaped comparatively little fruit from its long-continued toil. In Southern India there exist the tribe of Shanars* and numerous communities of Parias, who have welcomed the gospel almost without fear of harm. But in Northern India, Christian missions meet the full strength of Hindu self-righteousness, of caste-pride, of priestly domination; and

* See Magazine for Dec., 1855, p. 491, and June, 1856, p. 188.—*Ed. MAG.*

each convert has to burst through many barriers, before he obtains a secure entrance into the church of Christ. In this portion of the great continent of India especially, the success of missions should be measured by the obstacles which they have overcome.

The principal mission of the Society has been maintained in the city of Calcutta. Its position as the head-quarters of the English government; its vast population of nearly 400,000 souls within the city boundaries; and its powerful influence over the whole country, show the necessity of making it the seat of strong and efficient missions. No less than six Missionary Societies and churches are located here, employing a staff of about thirty missionaries, of whom usually seven belong to the London Missionary Society. Since the year 1818, one of the missionaries has been pastor to an English church and congregation, which for several years has had a hundred and twenty members in communion, with a congregation of usually two hundred and fifty persons. This church has long since paid all its expenses, shared heartily in the Society's labors among the heathen, and contributed largely to its local funds. *Preaching to the heathen* in the Bengali language has always been a principal feature of the mission, which has regularly maintained three bazaar chapels for that purpose, and has had the use of two more belonging to other missions. Usually four of the Society's missionaries are wholly or partially engaged in this work; but for many years it has been the principal employment of the Rev. A. F. Lacroix, the Society's oldest missionary in India, whose excellence as a Bengali preacher is acknowledged on all hands.

The native Christian church is located in one of the suburbs of Calcutta, called Bhowanipore, which contains a population of about 20,000 persons. It consists of nearly fifty members, with a congregation of about a hundred and fifty persons. For the last three years it has paid all the common expenses connected with its place of worship, and all the expenses of a bazaar

chapel for the heathen. At Bhowanipore is located the large Institution for educating native lads in the English and Bengali languages. In former years it had more than 600 scholars and students; but various causes have reduced the number to 400. Nearly all these lads are Hindus. They receive from the three missionaries who conduct the Institution, and other teachers, an excellent education in general subjects of knowledge, and have specially pressed upon them the paramount claims of the Word of God. Great numbers have learned the gospel; many have been convinced of the folly of idolatry; a few have had their hearts changed by Divine grace, and have been led, amidst the greatest difficulties from their heathen relatives, to confess their faith by being baptized in the Saviour's name. Twenty-eight young men have been so baptized during the last seven years. They are members of the native church at the station; nearly all support themselves, and two are laboring most efficiently as native preachers. An excellent Boarding School for Christian girls has been maintained in the mission, the children of which have been principally supported by kind friends in Scotland, Liverpool, and other places. In several cases their Christian education has been blessed to their conversion; and they have exhibited a consistent Christian example to their native sisters. Recently Mrs. Mullens has secured the unusual opportunity of establishing good schools in Hindu families, and has obtained about forty scholars. The steady maintenance of all these means of usefulness is accomplishing much toward the enlightenment of the idolatrous population among whom the mission is placed.

Thirty years ago, a peculiar work of grace led to the establishment of two native churches in some villages in the rice district, about twelve miles south of Calcutta. In one village, Rammakalchok, the first convert, a most excellent man, gave up his temple to the mission; it was taken down, and its bricks employed in the building of the first Christian chapel in that district. The two churches con-

tain 112 members, and 300 Christians under instruction. Sprung from idolatry, limited in knowledge, and influenced by old habits, they have not exhibited strongly the fruits of the gospel, and have given their pastor, the Rev. W. Hill, some trouble and anxiety.

Another station of the Society was located, in 1822, at the town of Berhampore, on the river Hoogly, about a hundred miles north of Calcutta. Here, also, the Bengali language is spoken. The late Rev. Micaiah Hill, who commenced the station, long maintained two excellent boarding schools; and, by constant preaching, both in Berhampore and the neighborhood, he endeavored to bring the heathen to Christ. At one time he indulged a strong hope that large numbers would forsake their idols. A stir was created among the people, a new sect sprang up, professing to worship only one God, and to put away the laws of caste. Mr. Hill found ready access to them; but spiritual pride, their false teachers, and the bad conduct of an unfaithful catechist, frustrated his hopes, and hindered the work of God among them. At present, the native church at the station contains only sixteen members. Mr. Bradbury, who succeeded Mr. Hill, itinerates extensively through Berhampore and the dark districts around it.

The great city of Benares is another station of the society. It is the most holy place in Upper India, where Siva is said to dwell, and whither many thousands of the people travel on pilgrimage every year. It contains a permanent population of 180,000 persons, nearly all Hindus. In this sacred city there are more than a thousand temples, some of them beautifully ornamented with gold, and figures carved in stone. One temple, with extensive courts, is inhabited by about four hundred monkeys. There are ten missionaries in Benares, of whom three belong to the London Missionary Society. The intense bigotry of the city, and the zeal displayed on behalf of Hinduism, prove to be strong obstacles in the way of the gospel. In the heart of the city is an

Institution, similar to that in Calcutta, in which a Christian education in native languages is given to 212 scholars from which several converts have been baptized. Last year the mission suffered a great loss in the death of Mr. Hill, who was worn out by the troubles and anxieties which sprang from the rebellion. Our departed friend was very good among the native females, and had a school for girls, which contained several scholars. The gospel is faithfully preached in the native languages to the heathen missionaries of all Societies; but comparatively few have yet received it to the salvation of their souls.

The important city of Mirzapore is another station of the Society. It is on the Ganges, thirty miles above Calcutta, and is a place of great trade and wealth. The mission stands on the east side of the city, and covers a large tract of ground. It includes a large village; an English school; a school for girls; native and English churches; a bazaar-chapel for preaching to the natives; and a valuable press. Both Benares and Mirzapore were in great danger from the rebellion. The missionaries hide their property, to bury it and prepare to flee. But the arm of God was over them, and amid all the peril kept them in safety and in health.

The last mission of the Society in Northern India is situated among the steep spurs of the Himalaya mountain range, in the town of Almorah. It stands in a fertile country of hills, and vales, forests, and its native population of "hill people" are much more open to the gospel than the caste-loving races of the plains. Mr. Budden preaches in Hindustan, maintains two schools, containing 150 boys. During the past year, and its neighbor, Nynce Tal, became a refuge of more than two hundred people who had escaped from the rebels in the plains.

These various missions of the Society occupy important localities amid the remains of heathenism; and we have the joy that they will shortly be re-

with additional laborers, while we trust that new missions will be established in the North-West provinces.—*Rev. J. Mulau in Lond. Miss. Chron.*

THE MALAKAN CHRISTIANS IN RUSSIA.

Mr. Dunmore, a missionary of the American Board, gives in the *Missionary Herald* for February, an interesting account of a company of Christians living in Eastern Russia, hitherto unknown to the Christian world.

Monday morning we rode two hours, to the little Malakan settlement. We had heard, at Erzroom, of this interesting people, and were anxious to learn more about them, and, if possible, from their own lips, and at their own homes. We were welcomed, and soon surrounded by a group of pleasant faces, men, women and children; who, seating themselves in a circle, sang, at our request, and that most sweetly, one of the songs of Zion, in a strange land. The harmony was perfect, and in that wild part of Turkdom, such music seemed almost seraphic. The fact that they were a lone band of pilgrims, having but recently fled from Russian tyranny and oppression, made it the more touching and impressive. Only one of their number could speak Turkish, and that very imperfectly.

One of the first inquiries was, whether they had the Bible; whereupon a printed copy was produced immediately, in the Russian language, which is their vernacular. This, they assured me, is their only book, and they acknowledge no other as authoritative. We were soon invited into their best house, and our host brought a large family Bible, in which he had preserved their articles of faith, written in a very neat hand in the Russian character, covering six foolscap sheets. He spent nearly the entire day with us, in looking out the proof-texts appended to every article, amounting to about eighty, seventy of which I copied.

According to their own account, some two years since, the Czar sent an express

message to the Malakan Christians, demanding information respecting their faith; and they forwarded to him a copy of these articles accompanied with the Scripture references, the first of which is Hebrews xii. 2. The others are in perfect keeping with this, and show soundness of faith. They are fully orthodox, so far as I could learn; but whether they have any practical experience of spiritual religion I was not able to satisfy myself, on account of their limited knowledge of Turkish. That they are strictly honest, moral, and keepers of the Sabbath, is well established by the testimony of all who know them. They meet on the Sabbath at one of their houses, and, without priest or bishop, the one best qualified to edify conducts their services by reading the Scriptures, prayer and preaching; while all join in singing the Psalms of David. They also have private devotions morning and evening. They assure us that they observe the Lord's Supper and baptism, in strict accordance with the gospel. During our stay of a day and a night with them, we could not discover the *smell* of heresy, nor a sign of immorality in any form. All, both males and females, learn to read and write; and they are the only people I have found in Turkey who have about them any signs of enterprise and thrift. They number eighty souls, in seven houses, at this settlement; there is one Malakan family near Erzroom, and several others have gone on to the region of Erzingan. All that our host could tell us of their origin was, that the Malakan, or Donkhaven Christians, have lived in Eastern Russia from time immemorial, and their religion has remained with them, unchanged.

The Russians call them Malakan, but they call themselves Donkhaven Christians. They are represented as being very numerous, living in Gümri, Tiflis, and other parts of Eastern Russia. Some of them are wealthy merchants, but they are for the most part tillers of the soil and mechanics. This company told us that they came a two months' journey, from near Tartary; that they left much pro-

perty behind, and fled from oppression on account of their religion. These effected their escape while others were seized and are now in prison, for no other crime than the attempt to escape from Russia into the Sultan's dominions. It is but a year since this little band settled near Kars, and they are still poor; but by their honest industry they command the respect and patronage of both Turks and Armenians, who are glad to secure their labor at twice the ordinary wages of day laborers. Their personal appearance and dress are entirely unlike that of Orientals, as well as their habits and their character. They are active, industrious, ingenious, frugal and hospitable. They have high foreheads, light complexion, light hair and blue eyes; and their whole appearance and characteristics, no less than their name, indicate German origin. They gave us the only feather bed to sleep on that I have seen in Turkey. Our host was delighted to find that we had a common Bible and a common faith; and it was with great reluctance that he released us, after we had been reading the blessed book together, conversing and comparing parallel passages, till a late hour.

Tuesday morning we took early leave of our newly found friends, refreshed by their company, and not a little amazed to find that God has kept such a people in the heart of Russia, uncontaminated by the destructive errors and corruptions of the base nation among whom they have dwelt for centuries. Verily they are an interesting people, who have strong claims on our Christian sympathies and our prayers.

RELIGIOUS LIBERTY IN SWEDEN.

The assent of the king has at last been given to the Act of last Parliament, modifying the old "Conventicle law." This act was agreed to by three of the Houses, the fourth, viz., the clergy, strenuously resisting it and protesting against it. The act allows conventicles, meetings for prayer, exposition, &c., to be held by the

lay members of the Lutheran Church, except during the hours of public worship; and on the condition that the clergyman, members of the kirk-session, and the police officers, shall always have right to enter them—the latter having power to break them up if he sees anything disorderly or illegal! If any layman is found uttering in these meetings opinions of a separatistic or heretical tendency, the kirk-session may prevent him from again speaking in any similar meeting within its bounds. Persons who hold such meetings, or allow them to be held within their houses during canonical hours, are liable to fine and imprisonment.

Such are the slow and timid steps with which the rulers of the religion of this country move in the withdrawal of the restrictions on the progress of vital Christianity. Men may and do every Sabbath disseminate profanity and immorality in the theatre; and not only may they not be interfered with, but they are welcomed to the Lord's table, and saluted there as beloved Christians; but let one, in trying to save men's souls, do anything irregular, or speak a word divergent from the Lutheran faith, and he must lay his account with punishment. Narrow and tardy though the concession be that is made to freedom of conscience, it is rendered still smaller by the doubtful interpretation of some of its clauses. Christian-minded people throughout the country are uncertain whether the "Kirk-session" have authority to forbid any one to officiate in a prayer-meeting, who is suspected of being a Baptist, Methodist, &c., and feel it an oppression that civil judges are the court of appeal in a question of purity of doctrine. At the same time, the legal permission, narrow though it be, may be made the means of good.

It seems certain that a measure for religious toleration is in course of preparation for next Parliament. This has been secured through the impolicy of the clergy in prosecuting some Popish perverts, and getting them sentenced to banishment. Another occurrence has just taken place which is likely to tell in the same direc-

tion. The clergy in the island of Gottland have laid before the civil courts an accusation against a coach-builder in the town of Wisby, (a Jew by birth, but for years a sincere Lutheran,) charging him with having become a Baptist, and with having tried to propagate his Baptist notions. He is summoned to appear before the court on 7th February, to answer to the accusation. As the accused party is not likely to be shaken out of his convictions by the threat of banishment, and as the clergy are likely to push matters to

extremities, an additional impulse will be given to the friends of religious liberty, and probably the measure, which is proposed, will be both wider and safer than it would otherwise be.

In many cases, heretofore, Baptist parents have had their children taken from them by the policeman, carried to the priest and forcibly baptized. It has now been ascertained and declared, at the instance of the Consistorium of Upsala, that no law exists warranting this odious and profane practice.—*News of the Churches.*

OTHER MISSIONS.

POLYNESIA.

The Rev. Wyatt Gill, a missionary of the London Missionary Society, shows that for some time past a signal work of conversion has been in progress throughout the island of Mangai, of the Hervey group.

"The year which has just elapsed, has been in several respects a memorable one. Great changes have taken place. Many fears and anxieties depressed my mind at the period of my beloved colleague's departure. But, blessed be God, we have been sustained hitherto. Many grounds of anxiety have been removed, and an abundant blessing has attended the preaching of the gospel throughout the island.

"But I rejoice with trembling. Such is the deceitfulness of the human heart, that outward appearances can never be fully depended upon. Emphatically does this hold true of native character and profession. I am, however, conscious that there has been an honest endeavor to ascertain whether the 'great change' demanded by the gospel has been experienced by those who have presented themselves as candidates for church-fellowship. And in the judgment of charity, I think that those

who have been admitted have given good evidence of having experienced the regenerating influences of the Holy Spirit. With very few exceptions, their consistent conduct has given us great satisfaction.

"At the principal station, Oneroa, there have been two admissions to church-fellowship since I last wrote. On the first occasion (the first Sabbath in August), eight men and fifteen women were received after a suitable confession of faith, and a statement of their Christian experience. On the second occasion (November 1st, ult.) fifteen men and forty-three women were admitted. It was a Pentecostal season—a day I shall never forget. Among these was an aged man, once to all appearance utterly hardened, and who for many years had done all he possibly could to injure missionaries, but now, humbled at the recollection of his guilt, sitting clothed in his right mind at the feet of Jesus.

"Another interesting case was that of a young woman, who confessed that she had not entered the house of God for twelve years, but who had lately been convinced of her dangerous state. Several young persons belonging to Mrs. Gill's class of

girls applied for admission. I carefully examined their views of the plan of salvation, the nature and evidences of the 'second birth,' their motives for desiring to be united with the Lord's people, &c., &c. After repeated conversations with them, I felt fully satisfied that a work of grace had been commenced in their hearts. For some time I hesitated to receive them, solely on account of their youth. On the other hand, it seemed wrong to refuse to receive in the Lord's name those whom He had evidently admitted to fellowship with his Son. Accordingly, after three months' trial, they were admitted. May they, like Samuel and Timothy of old, prove disciples indeed!

"I have recently had the pleasure of sending a young man and his wife to the Institution at Rarotonga, out of my class of candidates for missionary labor among the heathen islands.

"In regard to Tamarua, I am happy to report favorably. Blessed be God, that there has at length been a shaking among the 'dry bones.' Many have evinced their anxiety respecting their eternal welfare. May they prove to have been truly born of the Spirit! December 6th, ult., fourteen men and twenty-four women were admitted to church-fellowship. On the other hand, I regret to report that in the earlier part of the last year, there occurred several very painful instances of inconsistency on the part of certain old church members at that settlement.

"The remarkable revival of religion at Ivirua has not yet ceased. Showers of divine grace are still falling. On the 15th of November ult., we had the great pleasure of admitting to the communion of the visible church, sixteen men and nineteen women. Katuke and his wife still labor assiduously at that station. I think his visit to Rarotonga did him good; certainly he came back 'in the fulness of the blessing of the gospel of Christ.'

"The past year has been one of unwonted prosperity. The outpouring of the Holy Spirit's influences during the year 1856, has at length spread as a stream over the island. It has been to us a matter of

wonder and gratitude. No extraordinary means have been employed. The precious seed of divine truth, carefully sown during many past years, has at length sprung up. To God, the Author of all good, be the praise! Tares have, alas! in some instances mingled with the wheat. But this should not surprise us, nor discourage further labor in the Lord's vineyard. Looking back, then, upon the past, let us praise God and take courage for the future, remembering the inspired declaration, 'Not by might, nor by power; but by my Spirit, saith the Lord of hosts.'

"Total of church members in the three churches of Mangaia, December, 1857:—Tamarua, 138; Ivirua, 170; Oneroa, 318; total, 626.

"Total of admissions to church-fellowship during the year 1857:—Tamarua, 47; Ivirua, 85; Oneroa, 116; total, 248."

WEST AFRICA.

The following incidental evidence of the change wrought in the Yoruba country by the preaching of the missionaries, and the introduction of civilization, occurred in the letter of a native minister, the Rev. Jacob Cole, of the English Church Missionary Society, at Sierra Leone:—

"The present state of the Yoruba country I need not mention. Sierra Leone confirms the truth, and the Yorubans themselves in this country, who have gone on a visit to their native land and returned, give ample testimony to the exertions of the English nation, both in civilizing and Christianizing their country. One of them, a communicant here, who has returned from his country the last year, paid me a visit, and with him I had a long and interesting conversation. He is a native of Ibadan, and has travelled there several days from Lagos. After we had conversed about other matters, I inquired about the state of the country in general, and the mission in particular. He assured me that there was peace in the country, and that an individual could travel to any part of it unmolested; that

the different changes that have taken place there have been effected by the English government and the missionaries; that no person can rightly conceive of the good done there, but those who go and see for themselves; that when they first heard of missionaries going to their country, they thought it would be impossible for them to effect any change in a country long sunk in superstition and idolatry; but now he has seen for himself that they have done a good deal; that the present state of the country is greatly altered from what it was when he was sold into slavery; and that the missionaries are men of God,—therefore their labors have been attended with such success. This man has been one in former times known for his backwardness in contributing to the mission cause; but I believe the alterations he has witnessed in his country, and among some of his relatives of late, have completely changed him."

Mr. White, a native preacher under the charge of the English Church Missionary Society, at the town of Otta, an outstation, embracing from two to three thousand inhabitants and an infant church, writes—

"My auditors on the Lord's day are invariably the same, being all such as have separated themselves from the world. A few Abbeokuta Christians, who now and then pass this way, join us whenever they happen to spend the Sunday here. We have scarcely any spectators as before, and the people themselves have stated their reason for having ceased to become spectators and attendants of the scene in the house of God, in the following words: 'There is nobody, how obstinate soever he may be, who, visiting the house of God for three successive Sundays, will not experience some impression made upon his mind. His heart will become softened, and his idols will become worthless and burdensome things. If he does not wish to become a Christian, he must not go to the house of God; he will feel a kind of reluctance to prostrate before idols, and be at a loss what to say to them.' Since, then, they will not come that they may

have life, it is indispensably necessary to go after them wherever they are to be found; in their houses, in the streets, in the blacksmiths' shops, under the shady trees—to bring before them the gospel message with which we are entrusted.

"As to our few converts, I have very favorable and satisfactory accounts to report of them. Their regular attendance on the means of grace; the great desire they manifest to learn God's sacred book; their readiness to blame, and yet their sympathy in seeking to restore, a faulty brother; their confidence in us in submitting to us their affairs for our approbation and sanction; their affection toward us, and general good conduct, all combine to prove that the love of God is shed abroad in their hearts. They are, moreover, doing all in their power to invite their countrymen to the gospel feast. Each one, as soon as he is converted, feels constrained by the love of God to diffuse around him the light which he has himself received. 'The Lord gave the word, and great is the company of the preachers.'

"While meditating in what way sacred music can best be taught, so that men and women, and adults and children, can unite heart and voice, the thought came into my mind that the Ottas are spoken of as superior to the other tribes of the Yoruba mission in these things; and I thus argued that our converts, when heathen, certainly had hymns and songs of praise in honor of their gods; might they not also, now that they are Christians, compose songs and hymns in honor of the God of gods and Lord of lords? I immediately proposed it to them, and they readily and cordially responded to it. As not all men are gifted with the spirit of poesy and music, those only among them who are thus talented applied themselves to the work, and each soon returned with what he had done. The women, too, were not backward in assisting in this matter. I examined them, and corrected any erroneous language or expression I discovered, amplifying where they were too brief, and retrenching every super-

fluity. No attention is paid to rhyme and metre, and they have not been able to manage that verses should contain an equal number of syllables; consequently the same tune cannot be sung to two or three verses. Each verse is a complete hymn, and must have its own particular tune. The people soon got them up, and it is very pleasing to see with what delight and cordiality both the gray headed and the young sing them."

CAFFRARIA.

We find in the Wesleyan Missionary Notices a communication from Mr. Gedye, dated Morley, May 28, 1858, indicating favorable openings for the entrance of the gospel among the people of that tribe.

We have before us the prospect of shortly establishing two sub-stations within reasonable reach of the mission house, to be in charge of resident native teachers, under the superintendence of the missionary; and by establishing these places amid a large surrounding population, had we a good staff of local agency, access might be had to thousands of heathen who are even now as ignorant as the beasts that perish, having never heard the sound of that gospel which is able to make them wise unto salvation.

A few days after our arrival here, I was visited by an intelligent young chief, accompanied by a large retinue, the whole of whom were covered only with blankets, beside a quantity of beads, and such like. The object of his visit was to ask for a missionary to come and reside among his people. He told me he thought the people of England must have forgotten him, as he had been long crying for a missionary, as had his father before him; and now several had been sent out, but none for him. I told him he was not forgotten, and that missionaries were sent, not to individual chiefs, but to as many people as were within our reach, our commission from Christ being, "Go ye into all the world, and preach the gospel to every creature." I also informed him that if he and his people were at all ac-

cessible, I would visit them as soon as possible, and preach to them. After a long conversation, he thanked me for my words, which he said were very good, and told me that, although I looked very young, I was his father; and that, if I would visit and preach to him and his people, he would do as I said.

This same chief also applied to our General Superintendent, the Rev. William Impey, for a missionary, when he was passing through his country; and as he is at the head of a very extensive tribe, it was thought advisable to locate a native teacher among them, in connection with this circuit, at a place nearly twenty miles from here; but as it has since appeared that he is living in a part of the country the possession of which is disputed by another tribe, the chief of which is opposed to our going among them, I fear we shall be obliged to forego these intentions for a considerable time.

The four persons who have been so long under instruction as candidates for membership, were baptized on Sunday last, and thus publicly acknowledged as members of the church of Christ. The whole of the services during the day were interesting, and I trust also profitable to many present. In the morning at sunrise, we held our usual prayer-meeting, which was well attended; when special prayer was made for the revival of the work of God, and for his blessing to rest upon the services of the day. In the forenoon, after reading our abridgment of the church service, as translated into Kaffir, I preached, through an interpreter, to a crowded congregation, on the subject of baptism, from Matthew xxviii. 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In the afternoon I again delivered an address, and administered the sacrament of baptism. Several persons were much affected during the ceremony; and I hope that not a few have received lasting benefit. At the conclusion of this service, we held a love-feast, at which the attendance of any who

were desirous of obtaining salvation was invited. All the members of Society, and a few others, remained. Nearly all present spoke very pleasingly of their conversion and present experience; and many gave expression to their gratitude and delight at being again favored with a missionary to reside among them. I was much encouraged at the conclusion by a middle-aged man coming forward, and expressing a desire to be received into the catechumen class. He said he had been long thinking about Christ, and now wanted to be his servant. At present he is the only person meeting in that class; but we are looking upward, hoping that this is but the earnest of a speedy and abundant outpouring of the Holy Spirit.

Our constant prayer to our heavenly Father is, that the set time to favor this country may soon arrive. May He grant unto us an increase of mighty, all-prevailing faith, and may we be greatly encouraged and stimulated by seeing the pleasure of the Lord prospering in our hands!

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN.—J. WADE, July 5, Sep. 1, Oct. 13, 20.—C. BENNETT, June 1, 30, July 30, Sep. 13, 29, Oct. 1, 13, Nov. 3.—C. HIBBARD, June 29, Sep. 23, 27, Oct. 18, 23.—J. M. HAWELL, June 11, Aug. 14, Sep. 13, Nov. 4.—MRS. WHITAKER, June 28.—Dr. J. G. BINNEY (London), Dec. 9.

TAYOY.—E. B. CROSS, Oct. 5, Nov. 3.—T. ALLEN, July 10, Aug. 18, 19, Oct. 1, 19 (2).

SEWAYOYEN.—G. P. WATROUS, Oct. 2, 23.

TOUNGGOO.—F. MASON, July 6, Aug. 7, 13, Sep. 7, Oct. 11, 23, 30.—MRS. M., June 19.

RANGOON.—J. DAWSON, June 16, 28, July 3 (2), 26, Aug. 30, Sep. 15, 30, Oct. 1, 13, 15, (2), Nov. 3, 15, 18.—E. A. STEVENS, June 5, July 27, Aug. 12, Sep. 1, 13, 17, Oct. 1, 13, Nov. 6.—MRS. S., Sep. 17, Oct. 1, Nov. 1.—T. S. RANNEY, Sep. 29.—MRS. KNAPP, June 17, July 27, Aug. 2, 16.—MRS. VINTON, Oct. 11.

PROME.—T. SIMONS, July 18, 21 (2).—MRS. KINCAID (London), Dec. 17.

HENTHADA.—B. C. THOMAS, July 9, Sep. 8, Oct. 8, 22.—MRS. T., July 12.—A. R. R. CRAWLEY, Aug. 14, Sep. 23, Oct. 5, 8, 24, 28.

BASSEIN.—J. L. DOUGLASS, Sep. 17, 22, Oct. 27 (2), 28, Nov. 8.

Assam.

S. M. WHITING, June 17 (2), July 3, 15, Aug. 20, Oct. 6, 20.

Teloogeois.

L. JEWETT, July 10, Sep. 10, Oct. 8, 11, 20 (2), Nov. 20.—F. A. DOUGLASS, Sep. 29.

Siam.

R. TELFORD, June 30 (2), Aug. 25.—S. J. SMITH, June 29, Aug. 9, Oct. 8, 11, 27.

China.

W. ASHMORE, June 18, 21, July 5, 20, 21, 28, Aug. 5, Sep. 8, 11, 25, 27, Oct. 12, 29.—D. J. MACGOWAN, June 10 (2), Oct. 3.—M. J. KNOWLTON, May 24, July 29, Oct. 3, 11.—E. C. LORD, June 18, July 7, 14, Sep. 29, Oct. 5, 7.

France.

A. DEZ, Oct. 20, Dec. 2, 16.

Germany.

J. G. ONCKEN, Sep. 7.—G. W. LEHMANN, Sep. 30.

Delawares.

E. WILLARD, Oct. 27.—J. G. PRATT, Oct. 15.—MISS H. H. MORSE, Oct. 8.

Cherokees.

E. JONES, Sep. 3.—W. C. UPHAM, Sep. 10, Nov. 6.

DONATIONS.

RECEIVED IN JANUARY, 1859.

Maine.

Warren, Ladies' Bap. Miss. Soc. 10; Bristol, Mrs. Parsons, per D. B. Metcalf, 112; Biddeford, ch. 22; Lewiston, ch. and soc., an. coll. 58.84; Hebron, ch. 45; Kennebunkport Village, ch. 30; Augusta, 1st ch. 35; Limerick, ch. 10; Saco, ch. and cong., of wh. 3.60 is fr. Sab. Sch., 100; \$422.84
Saco River Asso., J. H. Gowan tr., Waterborough, 1st ch. 8; Kennebunk and Lyman, ch. 3.50; North Kennebunkport, ch. 3.34; Alfred, ch. 5; Alfred Gore, ch. 8.50; Lyman, ch. 7; Freedom, ch. 1; John Friend 2; 38.34
Penobscot Asso., J. C. White tr., Bangor, 1st ch. \$100.00
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THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

APRIL, 1859.

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BOSTON:

MISSIONARY ROOMS, 33 SOMERSET STREET.

1859.

D. S. FORD & CO., SCHOOL STREET, BOSTON.

THE MISSIONARY MAGAZINE FOR 1859.

THE thirty-ninth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1859.

The Magazine will be furnished to subscribers at the following rates :

Single copy, for the year, payable in advance, ...	\$1.00
Four copies, " " " "	3.00
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Subscribers paying one dollar in advance for the Magazine, and receiving the same by mail, will be entitled to one copy of the Macedonian for the year.

Orders and remittances should be addressed "*Missionary Magazine, 33 Somerset Street, Boston.*"

Subscribers should give notice by letter of their removals, or consider themselves bound to pay for their periodicals, if sent to their former place of residence.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the _____, for the Foreign Department, and the Rev. JONAH G. WARREN, for the Home Department.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

APRIL, 1859.

No. 4.

AMERICAN BAPTIST MISSIONARY UNION.

OUR WORK AND OUR PRINCIPLES.

THE second article of our Constitution defines the Work to which the organization is pledged :—"The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world."

The statement, as it respects the field of operations, is comprehensive. It is restricted to no portion of the globe; it covers the broad area of the earth's surface, land and water. To the dwellers on every continent and island, to "the abundance of the sea," to the whole race of Adam now living and hereafter to be born, the Union may send the teachers of the great salvation. That it does not every where institute missions may be attributable, partly to want of ability, and partly to self-imposed limitations suggested by wisdom and courtesy; for, as a single division of the Christian laborers, we can be held responsible for only a fair proportion of the service; and, as it is wise to enter first the most needy fields, so it is both wise and courteous not to intrude upon territory that is already occupied by other evangelical Christians. But the "object" is coëxtensive with that of the Great Commission—"all the world . . . every creature." Our work has reference to the entire breadth of humanity, and will not be finished till there shall be no more human beings needing information of the way of life by Jesus Christ. For the conversion of none is the Union responsible; but it avows as its aim the conveyance to all of that "Law of the Lord" which "is perfect, converting the soul." It may not be able to do the whole that needs to be done; but it stands pledged before heaven and earth to do its utmost, and approximate as nearly as possible to the accomplishment of the purpose. On this point there can be no difference of interpretation, and no differing views of a responsibility voluntarily assumed and publicly recognized.

But our work, as indicated by the terms of the defining article, has its limitations. We declare what is our "single object," and to this, as a society, we restrict ourselves. While we promise to do a certain thing, we also promise, as

a corporate body, to do nothing else. We agree in concert "to diffuse the knowledge of the religion of Jesus Christ throughout the world;" and, as what is not included in an agreement, is excluded, we are virtually pledged to do nothing more. The Union cannot engage in any other work, or have any other end. Another society may do other things; but this has a "single object," comprehensive enough for all its present efforts, and a thousand-fold more, and yet so restricted as to shut out much that philanthropy may think desirable. This work the Union proposes to do "by means of missions;" that is, by the sending and the supporting of approved missionaries, who shall, as the servants of Jesus Christ, diffuse the knowledge of his religion. This, by necessary construction, includes the supply of such means as may be requisite to enable the laborers best to accomplish the service which, in our behalf, they undertake. All we may do for them must be exclusively to facilitate and render as effective as possible their true missionary work.

Thus we engage among ourselves; and when the body shall add any thing to its "single object," or shall do aught else than "diffuse the knowledge of the religion of Jesus Christ," or shall seek to accomplish its end in any other way than "by means of missions," then any and every member dissenting from the changes is absolved from obligation to coöperate with the Union; the bond is broken, and possibly rights are infringed. The agreement is to do a certain thing in a certain way, and the body can do only that thing in that way. When the agreement shall be violated in a single instance, it will be no longer binding. But so long as the contract is maintained inviolate, and "the single object" is faithfully kept in view, all the constituent members are bound to coöperate in efforts for the attainment of the common end. The Constitution holds all who accept membership under it to the united prosecution of the work to which it pledges the organization. When that instrument shall be violated by the body, in any of its provisions, none are longer bound by it but such as consent to overlook the violation.

This, too, we engage to the States, Pennsylvania and Massachusetts, from whose legislatures we hold our acts of incorporation. Both charters recognize the second article of our Constitution as fundamental, and the other articles as merely prescribing the way in which "the single object" shall be pursued. Should the Union deviate from any of the specifications in the second article, the result, we presume, would be the forfeiture of both charters, and a consequent loss of the legal powers and rights with which they invest the organization.

Thus much we have thought it proper to say respecting our work as defined by human documents. Every thing is so explicit as to admit of no private, no double interpretation. We acknowledge, in plain terms, our intention to perform a certain service in a particular form; and, while the service and the form have ample breadth, they have their limitations, definitively, and we think wisely, indicated. Enough is allowed; more would jeopard the efficiency of the Institution. We undertake what neither we nor our children will see fully accomplished; but we trespass upon the rights of none; we attempt nothing which others can do better than ourselves.

All will probably agree that the work of the American Baptist Missionary Union is neither more nor less than appropriate Christian work. Whatever dif-

ference of opinion there may be as to the suitableness or the desirableness of a general organization as the agency, and however many may question the fitness of this particular corporation for the best accomplishment of "the single object" to which it limits itself, none, we think, will deny that its professed aims and means are strictly Christian. It proposes to do a work which Christ has commanded to be done, and which every considerate disciple regards as matter of obligation. It embraces the whole field which Christ requires to be visited by the messengers of his grace. It provides for the use of just those means which Christ appointed for the world's evangelization. But it is not apparent that Christ requires the existence and agency of just such organizations as those by which Christians, of the various evangelical sects, are now conducting the work of missions. They may be wise arrangements, and they may not. Here good men may differ, and their differences make a large demand for charity and forbearance and mutual concession. But in regard to the work itself, its nature, its extent, and its imperative necessity, good men certainly cannot disagree. A careful review of the New Testament with reference to this point, will lead, we are sure, to but one conclusion. The teachings of the Saviour, and both the teachings and labors of the inspired Apostles, make it plain that "the single object" of our Missionary Union includes the principal service to which the followers of Christ are appointed. In addition to the care of their own souls and a sedulous attention to all those duties which pertain to social life, what is more fully enjoined or made more imperative than the diffusion of gospel truth throughout the world? As we understand the requirements of Him whom we call Master, and the activities of those who were under his special direction, this is preëminently *the* work of his redeemed people.

We remember when the Baptists on this continent had no Foreign Mission and were thinking of none. And we remember how God, in an extraordinary manner, summoned our attention to the wants of the heathen world, and set thousands to praying and giving with reference to the salvation of the perishing. With every movement in every year, since the first startling appeals of Judson and Rice came across the seas, we have been familiar, and the history of American Baptist Missions is photographed in detail upon tablets more enduring than metal. No lesson is more distinct among our convictions than this, that our enterprise originated with God, and that through us He has effectuated more than the most sanguine, as Baldwin, Staughton, Furman, Gano, Semple, Bolles, Mercer, Bennett, and others of precious memory, forty-five years ago anticipated. We have made some mistakes; we have had some reverses; we have been obliged to abandon some fields; we have not done a tithe of what we might and should have done; but still God has greatly blessed our imperfect endeavors. We have devoted much time and talk to organizations, and constitutions, and relations, and policy, and other secondary matters, and expended much upon machinery, that belonged to the heathen; but, notwithstanding our lack of wisdom, and our often misdirected zeal, God has given us great success, and rebuked us more by goodness than by severity. We have from the beginning had prophets of evil, whispering auguries of failure; but God has honored our efforts in at least three of our Missions, the Burman, the Cherokee, and the German, in a way to put to shame their doleful vaticinations. Can any century since the first show another mission so wonder-

ful in gathered fruits as the Karen? When, since the last of the Apostles fell asleep, have so many thousands, in so brief a period and in a single field, been converted to Christ?

We mention these facts, not that we would cater to a boastful spirit, but that we may honor Him who has bestowed this great grace upon the deeply unworthy. We have done comparatively little, and done it often in a very imperfect way, and we have every occasion for humility and self-abasement; but the Divine blessing has been large and indicative of what might have been the results had we, in a warmer love and a stronger faith, put forth the full measure of our ability. And it may not here be impertinent to inquire if we duly appreciate our work, and feel the pressure of our responsibilities. God has given us select fields, productive fields, equalled in promise by none on earth. He has favored us with beginnings of the most encouraging character. Do we understand the bearings of his Providence and Grace with respect to our enterprise? Is it a grateful requital of his kindness so to limit our contributions, when He is giving such efficiency to worn and sinking laborers whom we have promised to support, but from whom we have withheld the means of useful activity? While we now write, as our missionaries in Burmah are gathering abundant sheaves for the heavenly garner, they are half supplied with needed resources by the liberality of English residents, and by generous remittances from English Christians in Bengal! We blush at the recital; we are painfully mortified; and yet we bless God that He has raised up friends to do what we have culpably neglected, and thus shown his appreciation of the services of our brethren. He will have the work done, and, if we prove recreant to our trust, will put it into other hands that shall thrust in the sickle and gather to his glory the ripened harvest. We ought to count it a privilege to live in this age, and have before us such open doors of usefulness. What Christian people, under the whole heaven, have greater occasion for thankfulness and entire consecration? Who can do more for the diffusion of Christian truth? On whom rest weightier responsibilities? Who have stronger reasons for affectionate, vigorous coöperation?

Ours is a Christian work, an appointed work, a comprehensive work, a fraternal work, a promising work, a pledged work, a protracted work. It is Christ's work, and therefore OUR WORK.

OUR PRINCIPLES are few, simple, and easily understood.

1. THE SUPREMACY OF CHRIST. This is primary and paramount. The New Testament represents Him who was crucified for our sakes as the "Head of all principality and power," "Head of the Body, which is the Church," and "Head over all things to the Church." In our polity as a denomination we have uniformly recognized this fact. The Headship of Christ is with us a preëminently distinctive principle. We know not the people who, in theory, make it more prominent; we know not the people who more fully conform to it in practice. We are accustomed, in every question relating to Christian service, to refer directly to the teachings and examples of the Saviour. The more nearly any persons approximate, in their belief and practice, to exact conformity to the standard furnished in the four Gospels, the more do we regard them as entitled, not only to our distinctive name, but also to that higher designation, CHRISTIAN. If we accept with special deference the instructions and doings of the Apostles after the day of Pentecost, it is because they were inspired to speak and write and act. They were under the direction of the intelligent, governing Head,

and what they said and did in his service was but the development of his will. In his lessons, doctrinal and practical, we find the elements of all truth and duty ; in those of the Apostles, we find the seeds He planted in active germination. They added nothing to what He furnished ; but, under the guidance of the Holy Spirit, they evolved the rudimental truths and precepts which He gave to their custody. He delegated to them none of his supremacy ; He employed them as agents to execute a continuous work, while He superintended the process and caused to be transmitted to us the results as his own, bearing the seal of his ownership. The Headship of Christ is throughout a New Testament idea. That others have so long ignored it is nothing to us. Christ is the One Lawgiver in the spiritual realm. Set as King in Zion, He declares the decree, and for us as his subjects there can be no other legislation. It is his exclusive prerogative to enact ; it is our business to receive the law from Him, and obey it with no addition, no deduction, no modification. He has set over us no interpreters of his laws. He has made them so simple and plain that their meaning is obvious. The differences in construction do not justify the inference that they are obscure or equivocal ; for these differences have arisen, not from the mass of common sense readers, but from the few who have assumed to be authorized interpreters—an office which the Master never created—a service which He never intrusted to one more than another. He intended his laws for our government, and made them, rather than human commentaries, authoritative. We are bound by what He says, and not by what any man or body of men declare that He says. We are held to a careful imitation of his examples just as we find them described in the inspired record, and not as others represent them. The interpretations of fallible men, however pious and learned, are not binding upon the conscience. Hence, if a man comes with a system of divinity, or a code of Christian ethics, and would impose either upon us as the substance of inspired teaching, we simply inquire for his authority to interpret on our behalf. He may preach, and we respectfully hear ; he may write, and we considerately read ; but we hold ourselves at liberty to compare what he preaches or writes with the Divine Word, and to accept or reject according to our own interpretations. If he proves himself “ a workman that needeth not to be ashamed,” we may extend great deference to his qualifications as an instructor ; but we cannot accept him as Christ’s viceroy, or in any sense as lord of our faith or our conduct. Our individual relation to the Saviour is personal and direct, without any submediator, and equally personal and direct is our individual responsibility. We “ call no man Master ; ” “ One is our Master, even Christ.” If we turn from Him, “ to whom shall we go ? ”

2. THE CONDITION OF MAN AS LOST. Taking the inspired Word as our source of information, we are assured of this truth, and in a manner that excludes all idea of corroboration. Looking abroad among mankind, we expect, in accordance with what God has explicitly taught us, to find all men deeply, fatally depraved. We believe in the unity of the human race, and know, upon Divine authority, that all are participants and inheritors of the effects of the first apostacy. WE BELIEVE GOD ; and in that faith which stands, not in the wisdom of men, but in the power of God, there are no degrees. Consequently, as we see the truth illustrated by facts, however numerous and strong, our conviction rests upon no broader or more reliable foundation. We credit what God says upon the basis of his veracity ; we believe that man, universally, is apostate from Him, wickedly alienated and justly condemned ; and, though we have seen but a few of the millions, we are sure that by nature they are all the children of wrath as much as those whom we have seen. And we do not judge the many by the few specimens that have come under our observation ; we judge the whole in accordance with the testimony of Him who knows, and who never speaks falsely. We go not to the heathen with the gospel because we have learned from human witnesses that they are very degraded and corrupt ; but because God has in-

formed us of their debasement and their wretched prospects for eternity, and because our Master has bidden us go "and preach the gospel to every creature." The facts ever coming to our knowledge of their ignorance, superstition, and misery, have an influence upon our feelings, stimulating our pity and exciting our benevolence; but our PRINCIPLE is not the product of these facts; it has its origin, not in personal observation or in human testimony, but in "the faith of the operation of God." We believe, and therefore feel, and speak, and act. Man is everywhere guilty of infractions of the Divine law, everywhere depraved in his affections, everywhere under condemnation. Such is his character that his prospect for the infinite future is dismal beyond the power of man to describe. The Bible gives us but one view of his case, and, apart from the free, unmerited grace of God, authorizes no hope for a single soul. It is a mournful truth; but so the Word of God teaches, and upon that truth we plant ourselves as a fundamental principle.

3. THE DIVINE PROVISION FOR MAN'S SALVATION. We regard the gospel as the only remedy for the damage which sin has done to the human soul. It is a remedy, exactly and fully suited to the nature of the case, and, as applied by the Holy Spirit, completely efficacious. It includes the two parts of the needed provision—the legal and the moral;—an atonement which so satisfies the claims of justice that God can consistently save whom He will; and the influence of the Holy Spirit to renew the heart, working in it genuine love, repentance and faith. There is provision for the cancelling of guilt, and for the removal of depravity. The work of Christ and the work of the Holy Spirit, connected and coöperative, save the soul. By no other agencies can man be redeemed or regenerated. This provision is abundant, and is dispensed by God according to his sovereign pleasure. Man may commend it to his fellow man, but in no case can he insure its acceptance.

4. THE DUTY OF CHRISTIANS TO PUBLISH THE GOSPEL TO MANKIND. We might infer the duty from the unchangeable law of humanity:—"Thou shalt love thy neighbor as thyself." This requires of us, that so far as we value the gospel for our own benefit, we should value it for others, and do what we can to make them partakers of the same benefit. Every human being who may need any good that we are able to confer is our neighbor. If we love him as we love ourselves, we shall confer upon him, according to our ability, that good, doing our utmost to make him as happy as ourselves. His happiness will be sought by us equally with our own. And this is the spirit which the gospel generates in every renewed heart. Apart from this, no man has valid evidence that he is a Christian. Every one who loves God, loves his fellow men, and desires and labors for their spiritual welfare. Having himself been saved by the grace of God, as conveyed through the gospel, he is anxious to proclaim that gospel to others who need its gracious provisions for the same reasons that he needed them. We have no conception of Christian character where this element is wanting. Love to every human being, and a burning desire for the salvation of all, are characteristic of the recent convert, and of the revived Christian, and are the manifestation and the measure of that piety which proves the soul to be in sympathy with Christ. What Christ was, he is according to his measure. Never can he say, "Christ liveth in me," unless he is doing what he can "to seek and to save the lost." But, for this duty, we have a primary and special reason, not inferred but positive—the command of Him whose supremacy we acknowledge. He will have the work done, and will have his professed friends do it. He does not leave us to deduce the obligation from a general law, or make the service dependent upon an affection that is variable in its force; He has laid it upon us by special enactment; and will have us feel the constant pressure of the obligation growing out of our relation to Him as our Redeemer and Sovereign. Owing to the imperfection of our natures, at the best only partially sanctified, He saw that we should

need the application of this particular law, ever reminding us that the duty is not one of mere inference, but one of positive obligation, never to be reasoned away, never, with impunity, to be evaded. The requirement is unequivocal, easily comprehensible. The service indicated is commanded by Him who has the right to command, and whose commands are never arbitrary. It is therefore to us a matter not only of moral but also of positive law, and our principle, on both grounds, is unreserved, cheerful obedience. For some positive statutes we do not see the reasons, and we obey implicitly because the services are commanded. Here we understand the reasons for the requirement, and we obey both because the duty is original on the basis of human brotherhood, and because it is commanded by Him whose Headship we have cordially accepted. Recognizing the common Fatherhood of God, we seek the good of all mankind as we seek our own. Recognizing the supremacy of Christ, we serve Him in the way that He has specified. The general law and the particular law are in harmony; they look to one grand result; with reference to that result we yield obedience. Apart from a cordial, earnest obedience, we could neither regard ourselves as the children of God nor as the disciples of Jesus. Our duty is plain, and we could not neglect it if we would, we would not if we could. It is in harmony with our new nature; it furnishes an outlet for our warmest desires, our most enlarged aspirations. It is our life-service; we love it for the sake of our suffering, perishing race; we love it for the sake of the Father and the Son and the Holy Ghost into whose great name we are baptized.

5. CHRISTIAN COÖPERATION. The work of evangelizing a guilty, depraved world is committed by Christ to his disciples. The obligation is laid upon every individual conscience; the service is required of every individual to the full extent of his ability. Christ has made every one of his redeemed a debtor to the whole impenitent world, and from that indebtedness there is no escape but by honest payment. We know not the power, short of the Supreme, that can grant any one a dispensation, exempt any one, from the application of the law. There is a responsibility pressing upon every redeemed person to do his utmost for the execution of this trust. He may do his proportion of the work in one way or another just as he understands the expressed requirements of his Master or the indications of his Providence; but he must do it, or fail in his practical allegiance and accept the consequences. The service is the preaching of the gospel to every creature; nothing more, nothing less. Many things may be requisite to the full accomplishment of such a service, and they of course are included in the command. The means necessary to the end must be as conscientiously provided as the ultimate issue must be conscientiously sought. The aggregation of numbers into churches at the first for the accomplishment of Christian purposes would seem to indicate the will of the Master that his disciples should coöperate in the great enterprise which He assigned to them. He commanded the service anterior to the formation of churches; but by forming them He seemed plainly to say to his followers that such were the nature and the extent of the service as to require union of counsels, contributions, and efforts. Some could go; the many could send. Some could do the preaching; others could meet the necessary expenses of their preaching excursions. No formal system was adopted; the machinery was the simplest possible. Love was at the foundation—love to Christ, to one another, to a perishing world; and such was the strength of their love as to prompt to the doing of the work with earnestness and efficiency. They could best do it in fraternal combination, and they cordially united. Their only organizations for Christian purposes were societies of believers, called churches; and though they were constructed of similar constituents, on similar principles, and for similar ends, it is not apparent that they were formally affiliated for any increase of power, or any better prosecution of their common service. We can never cease admiring the union of two facts in their remarkable

history—their simplicity of means, and their effectiveness of execution. They seemed to do little; they actually did much. Their movements, though eminently aggressive, were noiseless, and their paths were known, not by the dust they raised, but by the blessings which they scattered on either hand. We can account for the results of their simple endeavors upon no common principle of moral dynamics. In a few weeks they filled Jerusalem with their doctrine, and were surrounded by a company of more than five thousand; in a few years churches were multiplied in Palestine and Syria; then they spread out into heathen districts, Asiatic, European and African, and a secular historian soon recorded, what none disputed, that they had “filled the world with their converts.” The victims of the terrible persecutions during the second and third centuries were hundreds of thousands; and yet they intermitted not their missionary work, southward into the heart of Africa, westward to the Atlantic Ocean, northward to Britain and Scandinavia, eastward to Tartary and China. The machinery employed with such projectile force is scarcely apparent. The truth is, Christians recognized this as their one chief work, and in the doing of it they were affectionately united. And here is our principle, that what cannot be most effectively done by individual enterprise and effort, should be done in fraternal combination. In a work so extended and of such magnitude, “two are better than one;” and, by parity of reasoning, the larger the number united the better, provided they coöperate harmoniously and with reference to their “single object.” The expense of one organization, doing a large business, is much less than the aggregate expense of a number of smaller societies, and its efficiency, by a natural law, is proportionately greater. So our fathers thought; so our common sense teaches. But, whatever the organization, larger or smaller, it must have the confidence and the heart of the Christian people—the praying, contributing friends of missions; it must emanate from them, be rooted in them, and draw from them its life; it must be their preferred agency for the accomplishment of their purposes. It must be merely an agency, as little complicated and cumbersome as possible, with no powers but just such as those who create and sustain it choose to confer. It should be in no sense a legislative, but wholly an executive, body; in no respect superior to the churches, but in every respect subordinate, doing on behalf of its constituents a fiscal and supervisory work and directly responsible to them for fidelity to its few limited trusts. It should recognize in its fullest extent the parity of all the laborers, home and foreign, never trespassing by a hair’s breadth on the rights of any, or arrogating to itself control that in the smallest measure can interfere with the subjection that is due exclusively to Christ.

Thus we have stated, as clearly as we are able, the nature and extent of our work, and the PRINCIPLES upon which we prosecute the service. If the organization under which we are now laboring is not adjusted to these principles, and is not doing, or cannot be made to do, in the best way the proper work, then we cordially, earnestly say, for Christ’s sake, for the heathen’s sake, for the denomination’s sake, let it be changed till it shall come into harmony with the will of Him whose we are and whom we serve. We care little for the mechanism of an agency; we care much for the honor of our Master, for our fealty to Him, for the souls of the millions who need “the knowledge of the religion of Jesus Christ.”

The work of the world’s evangelization is in our heart of hearts, and has been from the hour of our spiritual birth. In our first consecration at the foot of the cross, we pledged to it “our lives, our fortunes, and our sacred honor.” However imperfectly that pledge has been redeemed, it has never been retracted; it has been a thousand times renewed. We have put our hands to it, and we see

no reason for looking back. It is accompanied by discouragements, annoyances, perplexities; but no more than attend every enterprise which imperfect men undertake. It has before it a bright future. We look through the long perspective, and see the fulfilment of prophecy and promise. The Messiah "shall not fail nor be discouraged till He have set judgment in the earth." Why then should we falter or be disheartened? What is his work is our work. Come what may, we live for it, pray for it, labor for it, die for it.

"In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!—
Our hearts, our hopes are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee."

SIAM MISSION.

LETTER FROM MR. TELFORD.

Siamese Department—Annual Review— Tract Distribution—Printing.

Religious services have been held on the Sabbath during the year. Since the opening of the new worship room (Aug. 29), they have been as follows: preaching at the new room at nine, and at half past ten, A. M., on the mission compound. Four Sabbaths out of seven, a service is held at Mr. Chandler's at one, P. M.; the remaining three Sabbaths at the same hour at the house of Mr. Smith.

Early in the year, an extensive tour for tract distribution was made by Mr. Smith along the sea-coast. In this tour he visited Bang Hia, Bang Plasoi, Bang Siam, and Petchaburi, preaching and distributing tracts as he had opportunity.

The demand for books is unabating. At present there is great call for them after Siamese service at the new tract-room. Mr. Smith still continues to converse and give books to those who call upon him. Daily morning and evening worship is held in Siamese.

The four gospels have been printed and are in circulation; and the Acts are in press and will soon be out. Here we shall be compelled to stop printing the Scriptures, until more funds are appropriated for that purpose.

Schools.

Mrs. Smith has continued her school in much the same manner and with much the same prospects of success as during the previous year. Her pupils have been very regular, and have manifested considerable interest in their studies. The Scriptures are their prominent text book, and they are required to attend Sabbath worship. On Saturday she meets her scholars to counsel and pray with them. Mrs. Smith has issued a little Siamese monthly, for children, in which they seem much interested. Both this and her school are at private charges.

Chinese Department—The late Mrs. Ashmore.

The review of the past year in this department is sad and disheartening. The year opened with two mission families and four native assistants; it closed with but one mission family and one assistant; and he, the most inefficient of the four. Mr. and Mrs. Ashmore left us on the 19th of January for Hongkong, hoping that the change might be beneficial to Mrs. Ashmore's health; but her grave is in the ocean, where no monumental marble can mark her resting place, or speak her virtues to the passing stranger. But she needs no marble to perpetuate the memory of her excellencies; they are written in the hearts of all who knew her, and what is far better, in the Lamb's Book of Life.

When she left us, we indulged a hope that she might be spared to reach her friends, and, having revived her wasted strength, that she might return to the work she so much loved; but her Heavenly Father has taken her to Himself, and we cannot doubt that she is now enjoying the blissful presence of Jesus in a mansion that is never invaded by sickness, sorrow or death. She has ceased from her labors and her "works do follow her."

Up to the time Mr. Ashmore left us, he was fully occupied in preaching and instructing the assistants, for which his readiness in the language admirably fitted him. This department will long feel the need of his services. The death of our two most useful assistants and the abandonment of the work by the Siamo-Chinese (so favorably mentioned in our last two reports,) make his absence doubly felt. A wider door of usefulness appears to be opening for him in China proper. We bid him God speed, and crave God's richest blessings upon his labors.

Mr. Telford reports but little progress in the language. His studies have been much interrupted; but this loss will be compensated by the evident advantage of having a commodious worship and tract room on a thronged thoroughfare. Another building of the same class is contemplated. When this is finished he hopes to be able to superintend services alternately at each house, and at the same time pursue his studies to much better advantage than at any previous time. One of the buildings has been in use for the past month, and thus far exceeds our most sanguine expectations.

The attendance ranges from 88 to 180, whereas, at our former place of worship the attendance (since the road was turned from it to suit the convenience of the British Consulate,) seldom reached thirty; indeed it was rare that a single stranger was found in the audience. Preparations for the other building have been commenced, and we hope to have it in use in a few months. These buildings are designed for wayside preaching and tract distribution. We hope by these means to get ac-

cess to multitudes whom without them, (especially in our crippled condition,) we could never hope to reach.

Mrs. Telford's English class of Portuguese girls was discontinued about seven months since. The little Chinese class, composed of the children of church members, formerly under the care of Mrs. Ashmore, also the Sabbath morning class, Mrs. T. now takes charge of. Her plan with the Sabbath school class has been, to have select portions of the Scriptures written out, that the children may commit them during the week, to be recited as their Sabbath lesson. This is followed by questions and instruction, that facts may be fixed and impressions deepened.

Native Assistants.

We have already referred to the death of two of our assistants. Chek Suan died at the Bangchang out-station early in April, aged fifty-seven years. His disease was of a character that prevented much conversation; but so far as we can learn, he faithfully maintained his trust in Jesus to the last. He wished his wife to return to Bangkok and live with the missionaries, that their children might be instructed in the Christian religion, and expressed a particular desire that their oldest boy might become an assistant.

Chek Suan had been in mission employ about ten years. His knowledge of the Scriptures was limited, but his zeal and constancy went far to compensate this deficiency. He was by far the most energetic and faithful of our assistants. His loss, therefore, is deeply felt.

Pe Mui, our most able assistant, died August 6, aged sixty-one years. His disease (of the lungs and throat,) was of long standing; but though very feeble he preached with occasional interruptions up to the Sabbath prior to his death. His last discourse was from Eph. ii. 9. We trust he is now enjoying the fellow-citizenship of the saints of which the apostle there speaks. As a counsellor and instructor of the church, his services were of great value.

Pe Suoi is now our only assistant. He

is sixty-seven years old and in feeble health; consequently he can do but little in going from house to house. Under such circumstances we are thankful that even his weakness can be turned to account; as he can get hearers at almost any time by throwing open the doors of the worship room that has recently been completed. Here he can sit and instruct those who may choose to enter and listen to the words of life.

Shortly after Mr. Ashmore left us, A Choi, the Siamo-Chinese (supported by private funds,) who gave high promise of usefulness to the church, abandoned laboring for souls for the sake of worldly gain. He has not cast away his profession, but we tremble for him and mourn over him as one who has blighted cherished hopes of usefulness; yet we do not despair of him.

Under a subsequent date Mr. Telford adds:—

Yesterday I was walking in my study in sadness, that faithfulness required me to make such a report respecting A Choi, and that there was not another youth to take his place and raise the fallen standard. Just then he entered. A few words told me that he was ill at ease. Since the Sabbath, he had been much troubled about the course he had taken. He felt that if he should succeed in becoming rich, when he should die, his condition might be like that of the rich man, who lifted up his eyes in hell, and saw the poor man Lazarus reclining in Abraham's bosom. He seemed to feel deeply that he had done wrong in leaving the mission work for money.

He said he wished to sell his rice-mill and quit the business; and asked if God would be pleased, or would permit him to return to his former work. If he could not sell and lost everything, it was no matter. He seemed fully decided to give himself entirely to the work. Taking into consideration that he gives up a promising business, and that he has had an offer of fifteen dollars per month to enter into the service of an American merchant, when he knows he will get but three dol-

lars sixty cents in our employ, it is the best evidence we can have of his sincerity. This, with his evidently tender feelings, furnishes good evidence that the Holy Spirit is striving with him; and we wait the issue with prayerful anxiety. We pray that God by his Holy Spirit may show him his error, and yet make him an humble instrument for the conversion of many souls.

Tour—State of the Church.

Mr. Ashmore made a tour of eleven days to the sugar-mills on the Tachiu, where multitudes of Chinese are employed. He continued the tour to the Maklong river, and passed up about two days' journey to Photaram, a large Chinese settlement. Mr. Ashmore also visited Petchaburi. During the year, Mr. Telford made a tour of thirteen days on the Tachiu and the Maklong rivers, visiting the most important points; also a tour on the Bangplakong, visiting the Chinese settlements along its banks. A very profitable tour of eleven days was thus made. In this way the chief points where Chinese are congregated have been visited and books distributed.

The statistics of the church are as follows: baptized, 2; applicants for baptism, 2; died, 4. Present number, 35.

None have been excluded, but some of the members have shown such a readiness to abandon their faith, whenever the requirements of the gospel run counter to their will, or conflict with their interests, that we cannot restrain our fears that they know not the love of Christ. Most of the church seem to be in the sad state of the Laodiceans, "neither cold nor hot." We need a Pentecostal season to raise their standard of piety, and to fill them and us with holy zeal for Christ and the advancement of his kingdom. For this we pray. When will our eyes behold it?

There are multitudes here who doubtless have never heard of salvation through Jesus Christ; but were all converted that have heard of the way of salvation, I doubt not but we should have an ingathering as great as has ever been in Burmah. We want men to instruct, exhort, preach and

pray; but we need far more the all-powerful agency of the Holy Spirit, which alone can melt these hard hearts to penitence, and turn them from the worship of dumb idols to worship the living God.

"We are cast down, but not destroyed." We are weak, but God is our helper and will raise us up. Our prayer is, "Help us, O God of our salvation, for the glory of thy name."

RANGOON MISSION.

JOURNAL OF MR. STEVENS.

Tour to Shway Loung.

Rangoon, Nov. 30, 1858.—I have just returned from an excursion of eleven days to Shway Loung, a town of considerable importance in the Bassein district, where I had arranged to meet br. Douglass, to unite with him in labors for the people of that place and some others.

I left this by boat on the 17th inst., taking with me Ko Shway A, a trustworthy assistant, and touched at seven different places on our way thither, at all of which, excepting Pantanau, we preached for a longer or shorter time, varying from one to three hours, and distributed books.

At Wah-yong-gen, our first stopping place, a few people gathered round us in front of one house, and listened respectfully about two hours, and received a few tracts; but no one seemed specially interested. Not so at Singoo, our next stage, where three young men seemed unusually inclined to hear, expressed their approbation of the doctrine, and, solicited books with a promise to read them carefully.

At Nyoung-zouk, also, where we stopped on shore about two hours, several of the older people seemed much interested, said they had not heard before the doctrine of Christ, and commended it with apparent sincerity. I gave them tracts, which they promised to read attentively, and left them, feeling that there was much hope for them, and that it is a precious privilege to be allowed to bear to the captives of Satan, the glad tidings of deliver-

ance through our blessed Redeemer. At Pah-lai, there was no apparent interest in our message. At Nyoung-dong, on the contrary, where the Panlang creek enters the Irrawadi, our reception was more gratifying. The former headman of the place, a man of much influence, received us with courtesy, took a tract and said he would read it, and on my return would frankly tell me what he thought of it. We spent but an hour on shore, gave away a few tracts on land, and others to some of the numerous boatmen stopping near us, and hastened on our way, hoping to spend a longer time there on our return. Nyoung-dong is a large and populous town, and with Huget-tong, on the opposite bank, offers peculiar facilities for evangelical effort. Very little labor has as yet been bestowed upon them. Alas! with so much to be done and so few laborers, how can the people be evangelized?

Beautiful Fruits of Christianity.

Proceeding down the Irrawadi, we next stopped for half an hour only, at Myinka-doung, a Karen village, where I had been requested to leave a letter. Here we were refreshed by meeting with Christians. We went to the house of a fine looking man, whom I at once supposed to be the preacher; but when I was informed to the contrary, I said he must be the deacon. His whole bearing was that of a pillar, and his wife, with an overflowing zeal, seemed a helper meet for him. His house too, was altogether in keeping, speaking of a generous heart, loving hospitality, and for commodiousness far surpassing every Burman house I had yet seen in Pegu. Near by, too, was a spacious zayat, with a home-made table for a pulpit, where the people of the village and the vicinity meet weekly to worship Him who made the earth and the heavens, to sing the praises of Christ the Redeemer, and learn the blessed gospel of salvation. A modest young man was introduced to me as the preacher, who during the week labors with the rest, and on the Sabbath, endeavors to edify his brethren.

After a few words of exhortation, we closed our interview with these Christians with singing and prayer, and hastened on our way to Pantanau, which we reached about midnight. Early next morning without going on shore, we renewed our journey towards Shway Loung, which with a favoring breeze we reached about half past three, P. M., on Saturday.

Preaching—The great Bulwark of Buddhism.

Immediately on reaching the shore, I landed, and, walking on the street fronting the river, came upon an arrack and opium shop. Using this as an occasion of some remarks on the evils of intemperance, I soon drew around me a company, who, chiefly, no doubt, from curiosity, listened eagerly for three quarters of an hour to some of the fundamental truths of Christianity. I then distributed tracts, invited the people to the zayat where we purposed stopping on the next day, and returned to the boat, where to our great joy we saw br. Douglass in his boat approaching from Bassein.

Arrangements having been made for occupying the zayat during our stay, we strolled along the street on the river bank in the beautiful moonlight, engaged some of the people in religious conversation, and, after inviting them to the zayat the next day, returned to our quarters.

The next morning at an early hour, visitors began to come in, and were incessant throughout the day, keeping one of us constantly occupied, while the other spent a part of the day in the town, in company with Ko Shway A, the assistant. To awaken their thoughts and show them the end of our preaching, we sometimes questioned them with regard to their belief, and the ground of their hopes for the future world. Sometimes we dwelt wholly on the peculiar doctrines of the gospel, and sometimes we read from the Scriptures and expatiated on the power and grace of our Redeemer; and yet again we dwelt on the manifestations of God in the Old Testament, deeply convinced that the great bulwark which Satan has raised

against the gospel in Buddhism, is the false ideas of God, which he has so thoroughly instilled into the minds of its votaries. Infinite wisdom, power and benevolence are indeed ascribed to Him; but He is not ever living, He is not the Creator, nor Preserver, nor Ruler, nor Judge of men; and hence the difficulty of rousing their consciences, and showing them the possibility of forgiveness and the certainty of the blessings promised in the gospel. Hence the remark not unfrequently heard, while recommending the gospel, "Very good; it is what we all want, if true." Knowing this their state of mind, we endeavored with all plainness, directness and affection, to press on them the truth as it is in Jesus.

Interested Auditors—Books eagerly received.

Some seemed deeply interested, and eagerly asked for books, when they learned that we had them to distribute. Two men especially attracted our attention. One of them, about twenty-five years of age, evinced some knowledge of the gospel, which he said he learned from the Karens. He had spent some weeks at a Christian village, and said he was so pleased with what he saw and heard, that while among the Karens, he lived as they did, joining in their worship and feeling as one of them; but that when he got back to his own home again, the whole current being in another direction, he was borne along with it. He seemed, however, sincerely to approve the gospel, and we will yet hope to hear good of him.

The other man, of about the same age, after listening attentively, expressed his full approbation of the gospel and his belief in it; and, after soliciting and receiving a book, went home. At evening he came again, said he had been reading all day, and had come again to rest himself and hear more. I could not but hope that the seed had found in him good soil. But the future only will reveal the facts. How often the gospel has seemed to be received with joy; but when a more perfect acquaintance reveals that to ensure its

promised blessings, self must be denied and all sinful practices forsaken, at once the first flush of interest subsides, and the language of Felix is readily adopted, "Go thy way for this time." Some such symptoms I imagined began to appear in this man; but may the Lord give him grace to overcome. I took his name and those of several others who appeared most interested, and told them I wished to think of and pray for them individually.

During our stay of two days at this place, there was no lack of hearers at the *zayat*, and of eager applicants for books, among whom were some heathen Karens as well as Burmans. The headman of the town also received us very courteously, spending the principal part of two evenings with us, and conversing in a very dignified and intelligent manner on the subject of religion. But he has laid out so much money in conspicuous works of merit, it would be a miracle of grace if he should abandon them all for the cross of Christ.

We would gladly have remained here longer and spent some time with the people in their own houses, where we should have met many who did not come to us; but circumstances not favoring our doing so at present, at ten P. M., with the rising tide and a bright moonlight, we left for Pantanau.

The Church and School House.

At sunrise the next morning we reached the village of Nat-Kyee, a Karen pastor, who, we regretted to learn, had the night before left for Pantanau. We especially wished to see him and give him a word of encouragement, as we knew a Catholic priest had been endeavoring to seduce him to popery, but without success. We visited his people, however, and were much pleased with their large *zayat* and a school house standing side by side. It was a sight both pleasing and suggestive;—religion and education walking hand in hand! My mind at once recurred to the institutions of New England. Nor is it too much to hope that an analogous future is before the Karen people. They have

long been a despised race; but how striking the evidence, that they are a "chosen generation," and chosen, it may be, not only to salvation, but to accomplish great things for Christ in Burmah. Work, O Lord, by the hand of him by whom Thou wilt work; only show forth thy salvation. The few people at hand, who had not scattered to their work, came together in the pastor's house, where, after a few words of exhortation, with singing and prayer, we took leave of them for Pantanau, which we reached about sunset.

Pantanau—Idolatrous Ceremonies.

The long line of houses and the immense number of boats from all parts of the country, as far north as Ava, are the first objects that strike the visitor on reaching this place. It is a mart of exchange, and contains not less than nine hundred houses, and the boats probably numbered several thousands. Soon as we reached the shore, we strolled up one of the principal streets, which leads by the Assistant Commissioner's court, to the neighborhood of some *kyoungs*, where we saw many lights burning, indicative of an expected gathering. The occasion proved to be a theatrical performance, as is usual, in the open air. We passed along the narrow brick walk, on either side of which, women, young and middle-aged, had arranged themselves, with all sorts of native niceties for sale. We proceeded to a *zayat*, where was a small decorated car, in which stood an image of Gaudama, covered with a species of black gum, just ready for gilding. Behind the *zayat*, was an elevated structure of brick, about forty feet high, somewhat in the shape of a pagoda, but with a platform near the top, on which were several images of Gaudama and others in the attitude of worship. Above this platform again was a graduated roof. From the platform to the *zayat*, was a wooden inclined plane, supported on piles, on which, on certain occasions, the car and image above mentioned, are drawn up to the platform and down again. The design is to represent the ascent of Gaudama to one of the *nat* heavens, to instruct

his mother in the law, and his subsequent descent, surrounded by a convoy of nats and other heavenly beings. At the time we reached the zayat, several persons, including a priest, were standing near the image, to whom we spoke of idol worship, and invited them to visit us the next day at another zayat, where we purposed stopping.

Next morning, having selected one of several empty zayats, we were soon visited by some passers by, then by one priest, and another and another from the neighboring kyongs. We were at first supposed to be merchants, or English officers; but soon our real character and object were understood, and an animated discussion with the first priest followed, which continued more than an hour. He is a man of forty-three seasons, or priestly years, frank and pleasing in his manners, and perfectly maintained his temper through the whole. Many gathered around to listen, and a number of tracts were gladly received,—and by the priests as well as others. All day we had a listening and inquiring company around us. But two men, I observed, wore a supercilious and bitter air, as though everything which we said, contrary to their books or their religion as represented in their books, was necessarily false and therefore to be rejected. They did not, however, remain long, much to our gratification, and apparently as much so to that of others also, who preferred to hear us rather than them.

Important Post for a native Preacher—Generous Offer.

We remained at Pantanau a day and a half, well received by priests as well as people, and left, impressed with the importance of the place and the desirableness of persistent, systematic effort in its behalf. C. Phillips, Esq., Assistant Commissioner, resident at the place, kindly invited us to breakfast on the morning of our departure. He is quite ready to help forward the cause of Christianity among the people, and offers to bear the expense

of sustaining a native preacher at the place, if a suitable one can be obtained.

Leaving Pantanau about noon, we reached Myin-ka-doung between three and four, P. M., where, according to promise, we stopped again to see the Christians, with whom we remained an hour, and pursued our journey to the village of Sek-kau, opposite Nyoung-doung, which we reached about ten, P. M. Having passed the night here, early in the morning we parted, br. Douglass to proceed to Prome, and thence with br. Kincaid to Ava, and I to return to Rangoon.

Friendly Reception—Return to Rangoon.

About sunrise I stopped at Nyoung-doung, and with Ko Shway A went immediately to the house of the ex-headman, who had received a tract on my way up. He said he had read it and it was good, and so were the books of Gaudama good. It was a polite way, of course, of saying, he was quite satisfied with the religion of his fathers. He was friendly, however, and I presume immediately sent to some of his principal friends, who understood the law, to come and see us. We had some interesting and close conversation with one of them called "the teacher," who seems to be a very intelligent man and learned in their books. He professed special friendship, calling himself an intimate friend of Ko Kyee, one of our members, who was for a time headman of the district. On leaving the house, this teacher wished me to accompany him to his house, that when I came again I might visit him. I did so, and soon had an opportunity of preaching again to a company gathered there.

Finding it necessary to hasten our departure, we left about nine, A. M., and proceeded down the stream till night, when we stopped at Mai-zalee. Here, just at dark, went up the bank and commenced conversation with two persons who were weaving coarse mats in front of their house. They immediately sent into the house for a large mat, and spread it on the ground for us as a signal to sit and talk. Several gathered around, with

whom we spent about two hours, endeavoring to show the claims of God and of Christ. One young man, especially, seemed to hear with avidity, and gladly received a book with a promise to read it carefully. An elderly man likewise, with an unusual air of frankness, inquired and talked, and seemed to prize a volume of the Digest which I gave him.

At the turn of the tide we started again on our way, and in the morning stopped again at Singoo, which we had visited on the way up. We now met the father of one of the young men who then seemed specially interested. He gave us an apparently cordial reception, and himself sat some time listening to the truth. Another of the young men before mentioned, I learned on inquiry, had gone away, taking his book with him, which my informant said he had read incessantly since receiving it. To other persons likewise, we had the opportunity of preaching at some length, among whom was a young priest from up the river below Ava, who expressed his approbation of what he heard, and gladly received a book to take home with him. He was on his return from Shway-da-gong, where he had been to worship. To a boy, his attendant, likewise I gave two tracts, which he received with glistening eyes. May the God of truth graciously enlighten the minds of them both, and lead them to "the Lamb of God who taketh away the sin of the world."

As the tide began to fall, we left for Rangoon, which we reached on Saturday last about four, P.M., thankful to find all well.

SHWAYGYEEN MISSION.

LETTER FROM MR. WATROUS.

Return to Shwaygyeen—Death's Doings.

Shwaygyeen, Nov. 22, 1858.—After an absence of several months from our field,* we returned on the 16th. We came by the way of Rangoon, as the water between Maulmain and this place is so dried up

* See Magazine of Feb. 1859, p. 40.—ED. MAG.

that we could not come that way by boat. We had opportunities of preaching and distributing books on the way, but did not find any Burmans who seemed to receive the word with gladness.

One of our old assistants has died in our absence. He was baptized about a year ago. When he was a young man he had been a Buddhist priest, and the knowledge thus acquired fitted him to preach to Burmans as well as Karens. He was a good man, and we feel his loss.

The Tsikkey, or highest Burman official, has also died in our absence. It is said that one thousand rupees were expended at his funeral, in offerings to the priests and in feasting the friends. The practice of making expensive funerals for deceased relatives seems to be universal among the Burmans. The entire resources of a family are often thus expended at the funeral of one of its members.

Death has also reaped a large harvest of our English friends who had lived at Shwaygyeen. Several have been killed in the struggle with the mutineers in India, and several have died of disease. Officers and their wives fall victims to the climate, as well as missionaries.

Telegraph at Shwaygyeen—Burman Worship Day.

A telegraph office has been erected at Shwaygyeen, and we have telegrams from Toungoo on the one hand and Rangoon on the other.

Saturday last was the full-moon worship-day of the Burmans. We were pained to see among the Burmans a great number of Karens, joining in a worship so contrary to the traditions of their fathers. I counted sixty Karens at one time kneeling before the idols. The Burmans are zealous to prevent the Karens from becoming Christians, and to incline them to their mode of worship. And the timid Karens are too ready to listen to their suggestions.

Baptisms—The New Government—Scarcity.

We had the privilege of baptizing four Karen converts yesterday, and of cele-

brating the Lord's Supper. It gives us great joy to meet again with these who love our Lord Jesus Christ, although they know but the first rudiments of Christianity.

To-day the proclamation has been read in this place, that declares the reign of the East India Company at an end, and inaugurates that of the Queen. We hope the present government will more quickly feel the twinges of the public conscience, and be more ready to reform abuses, than was the former.

This has been a year of great scarcity among the Karens. Multitudes are said to have died for want of suitable food. Owing to the influence of Min Lung, the rebel chief, many of the Karens have been led away to trust in one who pretends to possess divine power. They have neglected their paddy-fields, and as a consequence, want stares them in the face. Would that they might learn wisdom from the past, and put their trust in the eternal God. I expect tomorrow to start on a preaching excursion among them.

TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

Annual Review—The Church.

Nellore, Dec. 9, 1858.—At the close of the last mission year, the number of church members reported was thirteen. The present year we have received by baptism thirteen, which would seem to give us at this time twenty-six members. But this is not the case; soon after the commencement of the year 1858, the church was obliged to exclude two and to suspend a third. One had been suspended previously; and these two suspended persons still remain under the censure of the church. We think the church remains in allowing them to remain for so long a period in this state, without taking decided measures. But there are peculiar reasons in the case of one of the suspended members, a young man, which have induced the church to wait long for his return to God and duty.

We have never known a darker period

than towards the close of the first half of the mission year. While we were mourning over our unprofitableness and our leanness; to bring us still lower the Lord called away suddenly our only catechist, Jacob, who died of dropsy, March 5. We have felt compelled to report in full our apostasies, our losses, our downfall from highest hopes, from confidence placed in human agents, into a very low state of self-mortification and despair of help except in the Lord alone. For a particular account of the way in which the Lord appeared for our help, we refer to letters published in the Magazine for October and November, 1858, and January, 1859.

Missionary Tours—Preaching.

We have understood it to be the wish of the Executive Committee that we should give ourselves wholly to the preaching of the word; conceding only so much of our time to the superintendence of schools and other objects, as shall further this great aim. In carrying out our views; we consider it important that a good share of our time should be given to touring. But a circular having come from the Rooms requesting us to curtail our expenses in all directions, we have been compelled, to a great degree, to forego this work. And this has been the case for several years past. It needs every encouragement to carry forward this branch of mission labor in a land of oppressive heat, through a country without roads, and furnishing but scanty supplies. What can we do for the regions stretching out beyond us in all directions, unless the Committee enter fully into the magnitude and importance of the work, and give us a generous support? We feel the need of being encouraged, exhorted and stimulated by every means, to spread abroad the knowledge of Christ to the remotest village and inhabitant among this people.

When the Deputation of the English Baptists visited India, this department of labor was admitted on all hands to be costly; but its importance was so clearly seen that it was decided to place ample means at the disposal of the missionaries.

to enable them to overcome all impediments. The obstacles to itineracy in Bengal are said to be greater than in Southern India, and the expense considerably greater. But suppose the work be expensive;—is it not much more expensive to stay at home? For instance, foreign missions are expensive; but would it not be a costly experiment, should the church at home give up foreign missions with a view to save expense, instead of prosecuting them vigorously as Christ's great commission demands? We say by parity of reasoning, that we cannot give up this work without great loss. By doing so we act contrary to our convictions, contrary to the ardent aspirations of our souls, contrary to the missionary spirit created within us. By doing so to save expense, we become poor; our resources fail, our aspirations die, our missionary spirit is quenched, and the Union fails of the object for which it was formed; and this saving policy becomes costly and ruinous. Send us, brethren, your generous sympathy and help.

Our labors have been confined almost wholly to Nellore; and, as in former years, have consisted in preaching on the Sabbath twice in the chapel, a service every morning at the same place, and zayat and street preaching.

Native Assistants.

We feel greatly the loss of our native assistants. Jacob was a good man and an able preacher. He exerted a great influence in the church, in the schools, and in every department of labor. He talked of death with great familiarity, as an event to be desired, not to be dreaded. He died in peace.

Since Jacob's death, our only native helper has been Kanakayah, a young man, who has not been regularly appointed as a native assistant, but who has performed the duties of one, and feels this to be his proper calling, in which he finds his highest pleasure.

We hope a number of the young converts will become preachers to their people. From this time they will demand a

portion of our time to impart and theological knowledge. Br. I has already undertaken this labor.

Those portions of the Bible moved to do good to the Teloo goo people printed at Vizagapatam, and that is too poor to supply us gratis. I regret that the Committee have not been able to place at our disposal any of the purchase of Scriptures.

We have been encouraged to hope at least one additional missionary will be soon forthcoming to us. We trust the churches will furnish the means which will enable the Committee to do justice to those who have said, "I am ready to go to the Teloo goo people."

FRANCE.

LETTER FROM MR. C—.

Annual Review.

At V—, we have passed a year, marked by little progress, and little encouragement. We hoped that persons who have attended our meetings for years, would have been baptized; but not one has offered himself. I have been able, however, to visit several churches which have listened to me attentively, and received tracts with pleasure. God will not suffer the word to remain in Him void, and without having accomplished the effects whereunto He has promised.

Our friends are very zealous, and have even made efforts in their own persons, and have given 152 francs for the support of the mission. Two of our members have died, and we have received two by baptism; consequently our number is 27, and we need the encouragement derived from the Divine blessing. We request our brethren to pray for us, and to sustain us by their Christian sympathies.

LETTER FROM MR. L—.

The Cause at C—.

Notwithstanding the painful separation of the first months of the year, the encouragement arising from the emigration of several brethren to the United States, and especially the departure of

pastor of the church of L—, and the excess of duties which his removal has occasioned me,—the past year has been rich in blessings. Everywhere in my extended field the work has been not only maintained, but also confirmed and enlarged. At C— and elsewhere, we have had many occasions of spiritual refreshment, and seven persons, having made a satisfactory confession of their faith, have joined the church. Our Sabbath schools have advanced, and our associations of young people have assisted me as far as they have been able.

The members of my church are scattered through twenty-one different places. They number in all 96. Two have been added by letter, and one has been excluded. We have eighteen candidates for baptism, and about ninety persons well disposed. The church has contributed 367 francs 87 centimes, which are designated as follows: for the mission, 97fr. 52c.; for the poor, 154fr. 35c.; for the repairs of the church edifice, 110fr.

Our condition in respect to religious liberty remains unchanged. We have received no answer to the new petition presented last month by our brethren at C—to the Emperor. We have need to act with much prudence; for we often have to defend ourselves in the newspapers and elsewhere, and to justify ourselves from the calumnies heaped upon us. Nevertheless, it is but just to add, that the prevailing good will of our local authorities allows us a certain measure of religious liberty, notwithstanding the opposition of our adversaries.

In reviewing the past, we ought not to be ungrateful; but while God bestows blessings upon us, we ought to say with the Psalmist,—“What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.”

LETTER FROM MR. B—.

Churches of L—, A—, and D—.

The Lord has been with us and has done

us good. We have not been permitted to see thousands or even hundreds of sinners converted. The kingdom of God comes not among us with observation. Still, when we consider that a single soul is worth more than worlds, we ought to rejoice and bless God that the churches of L— and D— have been permitted to receive by baptism fifteen souls, who have passed from death unto life. Let us be grateful for such a blessing, and bless Him who has shed upon us his Spirit.

At D— the members are faithful; and notwithstanding my removal from them, they are united in serving Him whom they have learned to love as their God and Saviour. When I was there last, I saw some new inquirers for the way of life.

The church at L— is in peace and prosperity. Many of our brethren feel the need of prayer, and are united in offering it. Where the spirit of prayer prevails, the Divine blessing will certainly descend.

Taking advantage of the winter evenings, we go to the neighboring villages to hold meetings, and I have had the joy of seeing a great number of new persons assemble to hear the gospel. Thus in a village where there have never been any meetings before, sometimes more than eighty persons assemble, and listen attentively to what is said; and many at leaving say, “Do not fail to inform us when the pastor comes again, for we desire to hear him.” Some days previously, in another place, there were present at our meeting twenty persons who had never before heard the truth as it is in Jesus. There would have been many more, it appears, if the people of the village had been informed of my arrival. Many expressed their regret that they were not notified of it. I do not expect to see all these persons converted; but I hope several among them will be savingly enlightened, and that the Word of God will not return unto Him void.

Last year the church of D— numbered thirty members. Five new members have been added by baptism; two have

been recommended to the church at L—; one has died. Consequently there are at D— thirty-two members, besides three at O—; total, 35.

This church has contributed 120 francs, of which 40 francs are for missions.

The churches of L— and A— numbered together last year 100 members. Ten have been baptized, and two added by letter. Total, 112. Emigrated to the United States, eleven; died, three. Present number, 98.

These churches have given for the poor, for the chapel and other expenses 746fr. 50c., for missions 187fr. Total, 933fr. 50c.

LETTER FROM MR. D—.

Church at P—.

We have cause to render thanks to God for the blessings He has granted us in our difficult field of labor. During the year, we have received seven by baptism. We have several candidates for baptism, and are in communication with a considerable number of Roman Catholics who appear to hunger for the truth, and our meetings are generally well attended. But notwithstanding these encouragements,—encouragements specially valued in a year when we were on the brink of ruin,—we have also met with disappointments caused by the departure of several of our brethren and sisters from P—. For, while the church embraces 41 members, only 28 can be relied on,—thirteen having removed, and being considered only as forming a small part of the church, because they can no longer be with it. We are consoled, however, by the thought that though removed from us, they are still joined with us in spirit, and are for the most part faithful, and glorify the Lord that hath bought them. None have been excluded. One, a sister,—has died in the Lord. Contributions, 324 francs, besides 50fr. for missions.

Through the active coöperation of Mr. V—, a colporteur, and a beloved brother, Mr. V—, who has been sustained here by English friends, our members have been visited regularly, as well as many

Roman Catholics who inspire us with hope. It is a great blessing to the mission to have at P— a colporteur and an evangelist, as devoted and zealous as the two brethren of whom I have spoken.

By comparing this report with that of last year, it will be seen that there is no increase in the number of church-members. But this arises from the fact that while twenty-nine have been added by baptism, an equal number has been removed by death, exclusion, or emigration to the United States. There is also a difference of more than 592fr. 34c. in the contributions in favor of the last year, and fourteen more have been baptized than in the year preceding. In the number of Roman Catholics who have come into the church during the year, we have clear evidence that God has approved the decision of the Union touching our field of labor.

In contemplating the deliverance which our mission has experienced and the blessings which have thereupon followed, we praise the mighty God of Jacob and put our trust in Him, laboring with courage in the work which He has assigned us. We hope still to be the objects of interest to our brethren in the United States. And in this hope we beseech God to bless abundantly those brethren who have sustained us hitherto by their succor and their Christian sympathy.

GERMANY.

LETTER FROM MR. REMMERS.

Dedication at Jever.

Oct. 1858.—When we survey the work of God within our limits, we are led to say with the Psalmist, "Great are the works of the Lord, sought out of all them that have pleasure therein." A few years since our numbers were few and our strength was weakness; but God has granted us wonderful increase. There have been days when we had no peace in our meetings for the worship of God; but He has prostrated our adversaries, and made the hearts of our rulers favorable to us.

In the year 1853, we built at Jever, in Oldenburg, a room large enough to accommodate three or four hundred hearers, and on Sabbath, Aug. 29, hundreds listened in it to the preaching of Christ and Him crucified. On the 13th Nov., 1853, the church held a meeting to consult on the building of a chapel. The Lord crowned our plan with his blessing, so that we were able to say with David,—“Then the people rejoiced for that they offered willingly, because that with perfect heart they offered willingly to the Lord. Wherefore David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel, our Father, forever and ever.”

In the year 1856, we succeeded in purchasing a very beautiful spot in the best and most agreeable part of the city. In the summer of the year (1858) we commenced the building in the name of the Lord. The corner-stone was laid on the fourth of May. From that time the work was carried forward successfully, so that the chapel was ready to be opened on the 24th October. On account of the lateness of the notice of the public ceremony, we suffered much anxiety, lest we should have no brethren from a distance to take part in the service. But on the twenty-second of October came, wholly unexpected, br. Köbner from Barmen. Great was our joy to see his face. The next day, twenty-eight brethren from the Halsbeck church, under the impulse of love, came all the way on foot. Finally about eight o'clock we met at the post-house six more brethren, including br. J. G. Oncken. How joyful were the hours they spent under our roof. We felt the truth of the words of the Psalmist—“Behold how good and how pleasant it is for brethren to dwell together in unity.” While we were sitting together, a loving circle, the choir in the adjoining room broke forth in a song of welcome to br. Oncken, of Hamburg, upon which he arose and expressed his thanks for the kind reception.

Scarcely had the morning dawned on Sabbath, Oct. 24, when everything seemed in motion. The public service began

at half past nine in the morning. The chapel was already filled. Br. Oncken led the service, and preached from Psalm 126: 3—“The Lord hath done great things for us, whereof we are glad.” The leading thoughts of the discourse were as follows:

Abstract of Mr. Oncken's Sermon.

The event celebrated in this psalm is the return of the Jews from Babylon under Cyrus. He who turns the hearts of men even as the rivers of water are turned, put it into the heart of this heathen prince to allow the Jews to return into the land promised them by Jehovah. The gladness of the people was too great for words to express, and reached its highest point when they were permitted to tread again the soil of their native land, and to join once more in the long desired worship of the great congregation. Jehovah had removed from their shoulders the yoke of a foreign dominion, and every man was now suffered to sit fearless under his own vine and fig-tree. Their sorrowful captivity compared with the freedom now again enjoyed, filled them with gratitude to their great Deliverer.

Our joy to-day is as much higher than theirs as spiritual blessings are greater than temporal. We may well adopt the joyful words of the poet as our own, and exclaim, “The Lord hath done great things for us, whereof we are glad.”

1. God has done great things in us—in our redemption, our conversion, our preservation, &c.

2. God has done great things through us—in the extension of the kingdom of God in the grand duchy of Oldenburg.

3. God has done great things for us—in the wonderful manner in which He has defended his people, sustaining and increasing them notwithstanding all the machinations of their adversaries. Mr. Oncken here related a circumstance well known to some of the hearers. It had reference to a minister of the national church in the early period of our cause in Jever. This man was a bitter enemy of the church from its commencement, and persecuted it

by every method of which he was master through his position and his influence with the magistrates. He was a wicked man, yet no one dared to remove him; but suddenly he was brought to his end. He was unexpectedly accused of grievous immorality and made the scorn of the world, and obliged to leave the city by night. So visibly did the Lord appear for his people, and the wickedness of the oppressor was brought to light.

In the afternoon the meeting was appointed at half past three; but by three o'clock every seat was filled, and a great number could only find a place in the two aisles or in the adjoining room. And many, who could not stand during the service, were obliged to leave. The sermon was by br. Köbner, of Barmen, from Acts 4:31-35. He spoke as follows:—

Abstract of Mr. Köbner's Sermon.

God has made everything eloquent to us in heaven and earth; but we can only interpret the silent speech by familiarity with the imagery of the Holy Scriptures. May this house speak to us intelligibly to-day. We think we can find in the text the fulfilment of what is written in Ps. 84:5—"Blessed are they that dwell in thy house; they will be still praising Thee."

A house is here spoken of. A house is, first of all, a building to dwell in. The term also implies a race or family, as the house of Israel, of David, &c. A house in which God is worshipped reminds us according to the text, of both these significations. The house of God is for God's family; and God's family are those who dwell with Him. Hence we take the church edifice as the symbol of the spiritual family. Let us contemplate,—1. God's house. 2. Dwelling in that house.

1. We are many houses; we consist of many different families. We have many houses, distinct one from another. But this is a common house. It is built for the children of God residing here, and in it strangers also may find a home. Herein lies a deeper truth. There is only one house of God, one blessed family, con-

sisting of angels, and the just made perfect and converted sinners. When a sinner is received into the family on earth, there is joy also in heaven. The differences among the children of which are often the source of pain on earth are different from the heavenly ones; former differ among themselves; but in the house, there is no difference. One law prevails. They have one God, who wishes to secure in them communion. He desires community, unity, multiplicity. How beautifully the text expresses it, when He says—"The Father's house are many mansions." clearly this is shadowed forth in the ship of the old dispensation, where there was a visible sanctuary and a sanctuary behind the veil, invisible; an altar in the outer court, and another in the holy of holies, but only one tabernacle, and subsequently only one temple. And so all who belong to God's house have a common nature, the same origin (God's good pleasure), the same salvation (through Christ who died for all), the same renewal and conversion, and the same worship; the same praise, the church militant and the church triumphant adore the Lamb, the same joy in the conversion of sinners, and the same joy in life; "they will be still praising Thee," even in their tears. They smile through their tears,

"And tears have their own sweetness."

2. The idea of *dwelling* is opposed to that of *wandering*. A man dwells in his house, or where he feels at home. We dwell in the house of God. It is the place where we love most of all. The ungodly cannot dwell on earth; they wander hither and thither restlessly. Cain. We try again and again to find a home upon earth, where there is rest. We find and deeply feel that we can be at home only in the Lord among his people. This is not a dwelling-house, and yet you will rest in it more than in your own homes; for the Lord, who finds a place in every dwelling, dwells not in your churches. The door outside is fastened to the house, but you are not a part of the house; but pray

the Psalmist that you may have your nest by the altar of the Lord of hosts. The true bird builds his nest not without, upon the house, but within by the altar. Finally, this house contains no couch for repose, no benches for work, no herd, no utensils for household toil. What an image of heaven! Moreover there is no need here of sleep, no labor, no eating nor drinking. That is living in the highest sense. There we shall first understand the word to *live*. For there God will dwell in us, his joy will be fulfilled in us, and we shall have a heaven in every one of the blessed among whom we shall dwell.

After the public service, the Lord's Supper was celebrated by the numerous brethren and sisters present, the first feast of the new covenant in the chapel; it was accompanied by an abundant blessing.

Gift to the Church—Closing Exercises.

At a church meeting immediately afterwards, br. Oncken presented to the church a beautifully bound Bible and hymn book for the chapel. The church expressed to him their hearty thanks for his aid and counsel in respect to their enterprise, and their unanimous wish that God, who had used him as the instrument of founding this church, would preserve him for many years as a witness for the truth in Germany.

Fervent exhortations by brn. Onken and Köbner closed this meeting and the exercises of the Sabbath.

On Monday at half past nine there was a prayer meeting in the chapel, numerous-ly attended, in which there was earnest pleading for the effusion of the Holy Spirit. The afternoon was spent in deliberation.

In the evening there was preaching from the text,—“Yet there is room”—and afterwards by still another brother from the words—“Is there no balm in Gilead?” The chapel was entirely filled, and we earnestly hope that the word may not be without fruit. The next evening we had preaching again by br. Köbner, and finally our feast of dedication was closed on the evening of Oct. 27, by a sermon by br. Oncken. The chapel was more crowded than ever. The first people in the city were present. The sermon was founded on Acts 8: 8—“And there was great joy in that city.”

After the public meeting, a church meeting was held, at which an engraving of the new chapel was presented to br. Oncken as a token of affection. The following morning we separated, and the delightful occasion was over. Still we will not be sad; for how many causes of gratitude remain to us for what He has done for us. We will only mourn for the ingratitude of our own hearts till we reach the temple above, where we shall no longer have cause on this account to grieve and complain.

The protracted services connected with the dedication of the chapel at Jever, reaching from Sabbath, Oct. 24, to Wednesday night, Oct. 27,—as also the similar series connected with the dedication of the chapel at Varel, July 24–27, as described in the Magazine for March,—naturally recal to mind the ceremonies of the dedication of the splendid temple of Solomon, which lasted fourteen days (1 Kings 8: 65, 66). Such a series of spiritual feast-days and seasons of Christian communion must have the happiest effect in consecrating a new place of worship in the affections of a pious people. The practice of our German brethren is worthy of imitation.

MISCELLANY.

WHAT MISSIONARIES MOST NEED.

Most persons believe that missionaries are men and women of piety far above that of common Christians. This opinion is partly founded on their being willing to give up their friends and home for the

purpose of living among the heathen. It is supposed that such a sacrifice could be made only under the influence of strong religious principle; and it is further supposed that missionary life must be in a great degree favorable to eminent attain-

ments in piety. Many have read the memoirs of missionaries like Brainerd, Martyn, Harriet Newell, and others, who were eminent in the graces of a holy life; and these have been taken as the examples of the piety of all missionaries.

The missionaries themselves, no doubt, would as a body earnestly wish that this common opinion of their piety were well founded; but they would regret the prevalence of mistaken views on such a subject. The missionary body is now a somewhat large one, and it is but reasonable to suppose that it must embrace members whose attainments in the divine life are far from being either uniform or eminent. It is not doubted, indeed, that many of those who contribute to their support, remaining at home according to the will of God, are influenced by greater faith and love, and make even greater sacrifice of ease and comfort for the sake of the heathen, than are found among some of those who are on missionary ground. When missionaries return from their fields of labor, on visits for their health, or in order to engage in labors in the home field, the impression made by them in their intercourse with the Christian community is found to be marked by great degrees of inequality; some are felt to be holy men and women; others would hardly be selected as examples of an unworldly and humble piety—seeking not its own things, but the things of Christ. It is doubtless true that men may become missionaries without being persons eminent in grace. The vow of consecration, sincere and controlling, may lead them to go to the ends of the earth; while yet they may be greatly defective in love to God and men. The Apostle gives a striking view of this in 1 Cor. xiii., and we see Romanist missionaries encountering all the privations and dangers of a residence among the heathen. In cases where love is not wanting, it may be sadly counterbalanced by selfishness, pride, or vanity. Very devoted persons are sometimes self-willed, overbearing, deficient in the gentler graces, unloveable. In short, the fact of a man's becoming a missionary is a presumptive proof of his

elevated piety; but we must look to his subsequent life for the evidence that he walks in the footsteps of Martyn or Brainerd; yet it is a precious truth that many of the most excellent of the earth, in the rich experience of the grace of Christ, and in its beautiful manifestation in a holy, humble life, are to be found in the missionary body.

Contrary to the impression of many, missionary life is not peculiarly conducive to eminence in piety. Such, it is believed, will be the testimony of all missionaries. Many causes tend to hinder their growth in grace. The stated services of the sanctuary, the communion of saints, the stimulus of Christian examples, are seldom largely enjoyed on missionary ground. At home the piety of the members of the church is greatly strengthened by these things. After the quiet and the worship of the Sabbath, the people of God go forth to the employments of the week, with new strength to resist temptations and to abound in every good word and work; and if they should become weary or discouraged, they are often cheered by the kindly voice of a sympathizing Christian friend, or animated by his example. The missionary seldom witnesses a Sabbath day in the world around him, and finds it no easy matter to keep alive in his own little circle the precious influences of the day of rest. The privation of the means of grace, especially as these are enjoyed in common with other disciples of kindred intelligence and culture, is one of the serious drawbacks to missionary piety.

But there are more positive hinderances. The presence of heathenism itself must be reckoned among these. The missionary is by nature a man of like passions with the people around him. Their low views and corrupt practices may, at first, be looked upon with unmitigated disgust; but they come at length to be regarded as customary, and imperceptibly they exert a stupifying power over the soul, like a poisoned atmosphere benumbing the faculties of the body. At many stations, moreover, there is more or less intercourse between missionaries and worldly-minded

Europeans and Americans—an intercourse which for some reasons it is desirable to maintain; and yet too often it results in a sadly deteriorated tone of spirituality among the servants of Christ. Melancholy wrecks of missionary usefulness can be traced in part to this cause, and even the withdrawal of some from the missionary work. Where such extreme results have not followed, there has been a sensitiveness to the praise of men, an impatience of temper, a weariness of the work, or a concern for personal comfort, which would have been looked upon with equal surprise and grief by the missionary at an earlier stage of his course. The intercourse, also, of missionary families with each other, especially at a large station, may be too readily marked by the want of religious purpose, and too easily degenerate into unprofitable common places; though unsocial, morose, or unbending severity are no more praiseworthy at a missionary station than in a home parsonage. The main and great difficulty, however, that hinders the growth of piety everywhere, is not found in outward circumstances, but in the heart within. This remains deceitful, prone to go astray, ready to be weary of a self-denying life, craving ease, longing for earthly enjoyment. It is the same evil heart of unbelief after it has crossed the sea; and it will always be the same, except as Divine grace renews it, sanctifies it and fits it for heaven—thereby best fitting it for usefulness and happiness among the heathen.

It were wrong to make the impression that missionary life possesses no advantages for the growth of grace in the heart. The true Christian will grow in grace and in the knowledge of Christ in any and every lawful calling, and in any place on the earth; this is not to be questioned. Moreover, the calling and duties of a missionary are in some important respects favorable to a life of piety. His time is wholly set apart to his great work; no portion of it is consumed in providing the means of his support, nor is his mind corroded with anxiety as to “making the two ends meet;” but with a heart free from

care and full of gratitude, he may give himself up to the work set before him. In entering on this work and continuing in it, he is constantly reminded of the great grace given unto himself, in making him to differ from the miserable heathens around him; and this becomes an affecting motive to draw him near the Saviour, and to make him faithful in the work to which he has been called. That work itself exerts an important influence on his piety. It is the work of saving lost souls. It has to deal chiefly with the essential truths of the great salvation. It may lack the variety of study which the pastoral office in a Christian country requires, but it will also lack some of its temptations. And under the guidance of the Spirit, the missionary’s instruction and experience as a teacher of religion, will tend to promote his own progress and comfort in the divine life. Often will his thoughts travel homewards, moreover, and always with the tenderest emotion; more than ever will he prize the beloved church whose servant he is among the heathen; and whether he remembers his relatives or his Christian friends, he will feel himself impelled to a high and holy life, by every tender recollection of their sympathy and love. Few men are borne up by so many prayers. Few men could halt in their Christian course, and thereby grieve so many pious hearts. And what is far more, he feels himself, to be in a special sense under the eye and the arm of the blessed Saviour, according to his promise—which has a peculiar preciousness to one who is literally obeying its corresponding commandment. These are holy incentives to a life of piety among the gospel-needing heathen.

The missionary, like his Christian brethren at home, is engaged in a warfare, encounters temptations, is called to endure various trials—sickness, bereavement; and together with these, some deep sorrows, especially those connected with the separation of his children from their home for a season, from which his brethren in a Christian land are exempted; but he has the sure promise of grace to help in every

time of need. He finds that, with the grace of God, missionary life and missionary work are full of blessing to himself, no less than to others. And he rejoices to spend and be spent in this holy service.

Thoughts like these may indicate the way in which the churches at home can best promote the usefulness and happiness of missionaries. It is by praying for them, that they may be eminent in piety—"full of faith and of the Holy Ghost."—*Foreign Missionary*.

A CHINESE AUDIENCE.

The following communication from Rev. R. Lowrie gives an interesting account of a missionary audience at Shanghai:—

Among the most hopeful of all our efforts to preach the gospel here is the regular service every Sunday morning in the mission chapel. Perhaps you would like to know what a missionary's most hopeful audience is made up of. You shall hear.

First, then, because foremost, sitting in these two side-seats near the pulpit, and overflowing into the adjoining front seat in the body of the chapel, are the day-school girls, from twelve to twenty, according to the weather. These are mostly from eight to eleven years of age, and they are required to come to church, young as they are, not merely that they may hear the preaching, but that they may learn to join in the worship of the God who made them. They are taught by their mothers to worship idols when they are much younger than this, and are taken to the temples for the purpose. A few days ago, I saw a little boy in the street playing worship-idols all by himself, just as he had seen his parents and the priests do, bowing down, and kneeling with his face to the wall. How sad to see just what the second commandment forbids, "Thou shalt not bow down to them nor serve them." And for this sin it adds, that God, who is a jealous God, visits the iniquities of the fathers upon the children to the third and fourth gen-

eration of them that hate Him. All these little girls have heathen parents, and only here, if ever, are they likely to have the opportunity to learn better. Perhaps they may grow up to love God, and teach their own little children to worship Him too; then they will not only escape the dreadful judgments of God upon them that hate Him, but reap the blessing at the close of the commandment, "Shewing mercy unto thousands of them that love me and keep my commandments."

Next comes the teacher, for there he sits on the front bench, with two or three of the youngest girls at his side, looking so serious and grave, keeping the playful little ones in front of him still by a look or a shake of his head. Though he is only one, yet he must have a separate mention; for, except the missionary, he considers himself the most important person in the house, if, indeed, he even makes that exception, which is doubtful. However, his good opinion of himself has some reason; for among his own people he passes for a scholar, and he is a man of respectable character, and some influence. Few such come to our chapels. "Have any of the rulers believed on Him?" is their feeling, and they keep away.

Passing over a number of persons on the intervening benches, you cannot help noticing, back near the door, four or five men, most of them rather young, but one quite in middle life, who seem more accustomed to the place and to the services, and more at home, so to speak, than those about them. These are the servants in the mission families. They are living under the daily influence of Christian example, and are daily gathered for family worship, and have been carefully taught the love of God and the way of life. The truth seems to fall unheeded on some of them, although they are all listening now; but on some of them we hope it is otherwise. Two of them have long been in the service of excellent missionaries, who are now returned to the United States for their health. Their willing and industrious assistance, at all times, would shame

some that are called Christians. One is the middle-aged man; the other, though younger, is yet old enough to have a wife and two children at his own home. He has received much instruction, and not altogether in vain. He says he is in the habit of daily prayer in private. It is quite possible; for his conduct is different enough from that of others, and he shews often a sympathy with the people of God, which cannot but excite our hopes. He has been learning to read, and even to sing, and has intimated his desire to be received to the church, though he has never made direct application for that purpose. Many prayers have gone up for him; we have sometimes ventured to hope that his name may yet be found written in the Lamb's Book of Life. So may it be; why should we not hope so?—it was for no less an end that the Church and her Lord sent us to China—to save men's souls, and bring them to heaven.

But the regular hearers are not all men. On the other side, near the front seats, are one or two neatly dressed women, who are employed as nurses, or to do house-work in the mission families, though the servants in China are commonly men. Of these, nothing special need be said, except that it is good to see a few, at least, of China's degraded women joining in worship to the living God, and hearing the words of eternal life. These are not the only women present; for here, at the left of the preacher, is a seat where the poor, the aged, and infirm, who are receiving alms from various benevolent people, come and listen to the teaching which commands such care for the needy. One is blind, and one is withered and decrepid with more than seventy years of poverty, left desolate in her old age, to depend on the charity of strangers. These are women, and they have been visited at their own abodes, and there taught the words with which our Lord comforts the poor. That they have faith in Him would be too much for man to say, who must go by the outward appearance, and whose frequent deceptions render more prone to suspect than to trust what he

sees and hears. Sometimes we almost persuade ourselves that the Lord intends to do them good at the latter end; at all events, they have both heard and understood some of the gospel message, enough to save them, if they receive grace to act upon it. There is some comfort and much hope in praying for them too.

You are getting tired, and so is the miscellaneous part of the congregation that are scattered over the remaining benches, and on fair days often fill up the body of the chapel quite respectably. A few more words, therefore, and we will dismiss them and you too—hearers and readers together. They are of various sorts, classes, and conditions, who, passing by the door, were attracted in, and, conforming to the custom of the place, they sit quietly down as long as they have spare time to stay, rise and stand during prayer, and refrain from talking and smoking in the chapel, either of their own accord or at a word of gentle remonstrance. Some stand awhile at the open doorway, but these soon go away. The singing draws others, not by its excellency, but its novelty, and they go away when it is over. Some are neighbors, who know why we are met together; perhaps they secretly wish to try if they may not derive some additional advantages by worshipping the God of the powerful foreigners. Possibly the light begins to dawn, though it be but dim twilight in their minds. Some are respectable men of business, well dressed, intelligent, and very well bred. Most are plain tradesmen, shopkeepers, apprentices, and day-laborers; “not many rich, not many wise, not many mighty.” Very well, let them come; they are all welcome; yes, even that poor beggar in rags, who has strayed in to gratify his curiosity, and forget awhile the inward gnawings of the drug (opium) which has paled his sunk and woe-begone cheek, and is fast bringing him to die the death of a dog, cast out in the streets—no home, no friends, no hope. Even he might yet be saved, were he but willing to receive the powerful word which is the saviour of life unto

life to every one that believeth. Poor wretch! it is with him even past the eleventh hour; yet the night, though its shadows gather fast upon him, lingers still. He could be saved. Shall we not pray for him? He, too, is a brother; ah, how fallen! brother sinner, brother man!—*Scottish Home and Foreign Record.*

WELSH MISSION IN INDIA.

The Mission of the Welsh Presbyterians, or Calvinistic Methodists in India, was commenced in 1841. In that year the Rev. Thomas Jones was sent out by that body of evangelical Christians, under instructions to begin to labor as a missionary amongst the Khasis or Cossis, a small tribe inhabiting the hills between the valleys of Assam and Sylhet.

On the 22d of June 1841, Mr. Jones arrived at Cherrapoonjee, the sphere of his future labors. He knew not a word of the dialect. No books has been previously written in it, in any character known to him. The Rev. A. B. Lish had been sent there some years earlier by the excellent Three of Serampore, but he had left the hills some time previous to Mr. Jones' arrival. The natives had no written literature. No European could be found acquainted with the dialect. Thus the missionary was completely thrown upon his own resources, and forced to devise the best means he could for learning the dialect, and finding his way to the people.

The missionary, however, found one earthly friend. There happened to be residing at Cherra at that time a pious layman, Lieut. W. Lewin, whose health had been irrecoverably impaired in the marshes of Pegu and Arracan, who gave Mr. Jones and his wife the welcome of a Christian into his house, and continued to assist the mission in every way that he was able, up to the day when the grave closed over him in December, 1846.

Mr. Jones succeeded in finding two natives who had picked up a little English at Mr. Lish's school. With their assistance he was enabled to begin to teach the

natives in their crude and uncultivated dialect within the first year of his residence among them.

In 1842, Mr. Jones opened three vernacular schools in the villages of Cherra, Mawmai, and Mawmluh. These still continue in existence. Among a tribe so rude, thirst for knowledge is not strong; yet these schools have proved the means of doing a considerable amount of good. They serve as a handle for the missionaries to retain their hold in the villages; and as open doors for such of the villagers as may desire to inquire into the glorious truths of the gospel. Latterly, these have been kept up principally by the industry and zeal of the native Christians on the station, who combine class teaching on week-days with preaching on Sundays.

On the 2d of January, 1843, the mission was strengthened by the arrival of other two laborers—the Rev. W. Lewis, who is still laboring with diligence and faithfulness among the Khasis; and O. Richards, Esq., who went out with a view to aid and strengthen the mission by his medical skill as a physician. The latter gentleman returned home soon afterwards. During his stay on the hills he furnished the following pleasing picture of the state of the mission:

There are two books already published in the Khasia dialect, and a number of youth, anxious for instruction, come daily to Mr. Jones. There are several girls also under Mrs. Jones' care. About twenty of the Khasis, including male and female, attend every morning at family worship, when Mr. Jones translates a chapter from one of the Gospels, and prays with them. He has already made so much progress in the language as to be able to go through this service with great ease. One of his native teachers, Juncha, tells me that he speaks the Khasia dialect very correctly. It would make your heart glad to see how attentively the natives listen to the instructions given them.

The two brethren received new accession to their strength again by the arrival of the Rev. Daniel Jones, February 23,

1846. He set about learning the dialect with zeal, and succeeded in acquiring such a degree of proficiency in it in the space of six or seven months as enabled him to converse intelligently with the people, and to understand their conversation. In November of that year he set out in company with the Rev. T. Jones, and Lieut. Lewin, to make a tour of the Jyntiapoore hills; fixed upon a large village named Jiwai in that district as a suitable site for a new missionary station; returned through the malarious valleys; was attacked by the "jungle fever" of Lower Bengal, and died on the 2d of December in the same year.

The mission is still carried on by the Rev. W. Lewis, who was joined in 1856 by the Rev. R. Parry. Besides the native church connected with the mission station at Cherrapoonjee, which consists of about forty members, another small church has been founded at a village named Shellapoonjee, situated about fifteen miles to the west from Cherra. It contains about fifteen or eighteen members.

The gospel has gained a considerable degree of influence among the tribe. Several of the native Christians make themselves useful as evangelists. Though their general knowledge is limited, yet some of them have acquired a respectable amount of biblical knowledge; and, what is still of greater importance among a tribe so rude and illiterate, several of them have manifested that warmth and simplicity of character peculiar to the inhabitants of mountainous regions, combined with a degree of the zeal and charity of the gospel, and the unction from that "Holy One." The degree of success which the gospel has already acquired among the Khasis is encouraging. The piety, simplicity, and zeal, rather than the number of the converts, contribute to that encouragement.

The Khasis are not, properly speaking, subject to the British Government. A considerable degree of independence is still retained by the native princes. The superstition which the tribe honor with the sacred name of religion, is a sort of

crude demon-worship. No attempt was ever made by any one to enlighten the Khasis, except by missionaries. This was brought to the notice of that enlightened statesman, the Marquis of Dalhousie, while he was Governor-General of India. With a view to prove the benevolent desire of Government to assist in the enlightenment of a tribe so small and insignificant, as well as the larger nations on the plains, he sanctioned the payment of £5 a month from the public treasury to aid the missionaries in their efforts to give general education to the people. Since then, efforts have been made, with a considerable degree of success, to establish schools in the principal villages. A small reading community is beginning to form. The time of training has been too short hitherto to prove the capacity of the Khasis mind. Whether any of the natives are capable of acquiring the independence in thinking, and proficiency in general knowledge requisite for translating and composing elementary books for their countrymen remains to be proved. But this is a lesson taught, with sufficient clearness, by experience in Indian missions, that books and literature, in order to become permanent and popular, must be indigenous. Foreigners may put up the scaffolding, and prepare the tools, but the internal structure must be native.

A small degree of thirst for knowledge has been created. The heads of villages occasionally send to the missionaries to solicit teachers and books. Among a people like the Khasis, every step advanced in general knowledge is an approach to the gospel. Hitherto, the villagers do not, like the Karens, erect their own churches, and then send to the missionaries for a minister to instruct them. No village of them has solicited admission into the Christian community in a body, prepared to support a native pastor for their own edification. Nor have any of their petty princes, like some of those in the coral-built islands of Polynesia, first received the gospel themselves, and then induced and encouraged their people to follow them. Conversions among the

Khasis have been confined to individuals, and have not extended to bodies of men already socially and politically united.

The mission on the Khasia hills has thus existed about eighteen years, has had the benefit, more or less, of the labors of five or six missionaries. The embryo of a native literature has been produced. The

nucleus of a Christian community has formed. Error is still dominant, truth has found a standing-place. A tree has been fixed, around which the and the holy may gather to pray "the Word of the Lord may have course and be glorified."—*News of Churches.*

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The forty-fifth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the meeting-house of the First Baptist Church, Broome St., New York city, on Tuesday, May 17, 1859, at 10 o'clock, A. M.

Philadelphia, March 12, 1859.

W. T. BRANTLY, *Rec. Sec.*

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting-house of the First Baptist Church, Broome St., New York city, on Thursday, May 19, 1859, at 10 o'clock, A. M. The annual sermon will be preached by the Rev. Silas Bailey, D. D., of Indiana, or the Rev. S. B. Swaim, D. D., of Mass. alternate.

Portland, Me., March 12, 1859.

W. H. SHAILER, *Rec. Sec.*

DONATIONS.

RECEIVED IN FEBRUARY, 1859.

Maine.

Dexter, ch. and soc. 11; Norway (?) a friend 1; Calais, 1st ch., of wh. 7 is fr. Sab. Sch. 40; Warren, ch., Ladies' Bap. For. Miss. Soc. 10; Camden, 2nd ch. and soc. the ladies 15; Sumner, a friend of missions 1; Sangerfield, ch. 3.66; 81.66
Penobscot Asso., J. C. White tr., 100.00 181.66

New Hampshire.

Concord, 1st ch., Isaac Elwell, with prev. donas. to cons. Isaac N. Elwell L.M., 50.00
Newport Asso., New London, ch., R. H. Messer and family 10; J. E. Phillips 5; Mr. and Mrs. Samuel Greenwood 4; two ladies 2; Dea. Herriek, Mr. Farwell, J. Cummings, Mr. Gates, Mrs. True and Dea. Morgan, 1 each, 6; Miss Lucy A. Mason 5; Prof. Gardner 3; others 2.24; per Rev. H. Tonkin, agent, 37.24
Portsmouth Asso., Southampton, ch. 17.26; Newton, ch., M. F. Hoyt, J. Hoyt and Polly Tewksbury, 1 each, 3; Mrs.

Howell 50 cts.; per Rev. H. T., agent, 20.76
Salisbury Asso., Fisherville, ch., H. H. Brown and J. S. Brown, 10 each, 20; M. H. Bean, J. Burpee, A. B. Winn, C. H. Young, T. N. Lang, W. H. Allen, R. Crowther, Mrs. Brown, Mrs. Storer, Mrs. Rolfe, Isaac R. Gage, C. W. Lincoln, C. F. Gage and Mr. Coburn, 1 each, 14; S. F. Brown 2; T. H. Potter 2.50; Harriet Messer 50 cts.; B. T. Caldwell 3; Fisher Blackinton 2; Sab. Sch. 16; Concord, 1st ch. 79; per Rev. H. T., agent, 139.00 24

Vermont.

Williston, Mrs. Otis Whitney 5; West Townsend, ch. and cong., mon. con. 10; Plymouth, Sab. Sch. children, tow. sup. of Rev. M. J. Knowlton, 5; Grafton, ch. 13; East Topsham, ch. 14; Burlington, ch. E. A. Fuller tr., 14.10, 61.10
State Convention, Jona. Draper tr., Mr. Holley, Mrs. Lucy S. Packer, to cons. Mrs. Sarah D. P. Bull L.M., 100.00
Danville Asso., Derby, ch., D. P. Willey, per Rev. H. Tonkin, agent, 5.00 16

Massachusetts.

Boston, Rowe st. ch., a member, for the Assam Mission, 100;	
Harvard st. ch., Dea. J. Putnam tr., of wh. 81.32 is an. coll. and 58.38 mon. con., 139.70; E. D. Everett 25;	
Charlestown, 1st ch., G. W. Little tr., of wh. 25 is fr. Judson Miss. Soc., Lucy S. Arnold tr., 125; "Essex County," 40; Jamaica Plains, Sab. Sch., for the C. E. Capen scholarship, to be expended under direction of Mrs. M. B. Ingalls, 25; Brookline, ch. and cong., Dea. D. Sander-son tr., mon. con. 25; Newton Upper Falls, ch., T. J. Rich-ardson tr., mon. con. 12;	
South Framingham, ch. and cong. 21.78; Needham Plain, ch. and soc. 27; Dorchester, 2nd ch. and soc., Dea. Geo. Ellis tr., of wh. 9.37 is fr. Sab. Sch., 83.76; Medfield, ch. 29;	
Canton, ch. 6; Andover, ch. 15; Haverhill, 1st ch., Geo. Appleton tr., 50; Salem, a friend 25; Lynn, Dea. Jona. Bacheller, for def., 100; Aga-wam, ch., Sab. Sch. 8; Cole-raine, 1st ch. and soc. 25;	
Lowell, Worthen st. ch., S. P. Sargent tr., 50; West Acton, ch. 1; Holyoke, 1st ch., with prev. dona. by Samuel Ely, to cons. himself L.M., 50;	
Wales, Joel Rogers, per Rev. O. Dodge, agent, 1;	984.24
Worcester, Pleasant st. ch., mon. con. 7; a friend of mis-sions 2; per Rev. J. Aldrich, agent,	9.00
	993.24

Rhode Island.

Providence, 1st ch., a member, to be expended under direc-tion of Rev. B. C. Thomas, Henthada, 50; a friend 2;	52.00
State Convention, R. B. Chap-man tr., Providence, 1st ch., of wh. 131.17 is fr. Fem. For. Miss. Soc., Mrs. S. N. Bolles tr., 17.79 mon. con., and 6. an. sub., per R. B. Chapman, collector,	148.94
Warren Asso., Westerly, ch., per Rev. J. Aldrich, agent,	81.65
Providence Asso., Pawtucket, 1st ch. 52; Central Falls, ch. 44; per Rev. J. A., agent,	96.00
	378.59

Connecticut.

Putnam, ch., Milton Paine 6;	
North Lyme, Rev. David Wright 5;	11.00
State Convention, W. Griswold tr., Vernon, Elizabeth Bid-well 10; Northford, J. S. Linsley 1; Bristol, ch. 34.35;	
Norwalk, ch. 50; Andover, Miss Harriet White 1; Hart-ford, 1st ch. 100; Suffield, 1st ch. 18;	214.35

Stonington Union Asso., Pack-ersville, ch., Mite Soc., per Rev. J. Aldrich, agent,	1.50
New-Haven Asso., Middletown, ch., per Rev. J. A., agent,	40.00
	266.85

New York.

New York city, 1st ch., For. Miss. Soc. 500; Brooklyn, 1st ch. 219.40; Greenwood Sab. Sch., Judson Miss. Soc. 10; West Plattsburgh, Rev. Levi Smith and family 10; Spen-cerport, Sargent Bagley 10; Gorham, Miss B. Douglass 1; Straits, Rev. D. C. Marshall 1; Akron, ch. 9; Yonkers, Mt. Olivet ch., A. B. Mead 5; Wyoming, ch. 11; Moriah, ch., for the debt, 4; John Burwell 15; Leesville, ch., with other donas. to cons. C. H. Platner L.M., 50;	845.40
Franklin Asso.	67.25
Otsego Asso., Alfred Robinson tr., Cooperstown, ch. 7.75; Hartwick, ch., 15.89; New Lisbon, ch. 17; Plainfield, ch. 3.68; Warren, ch. 4.75; Dea. Samuel L. Brown 10; Wait Clark 2; Allen Green 1; J. A. Crandall 50 cts.; Mary Fish 25 cts.; Rev. L. Bolton 5; Artemas Ward 5; Warren De Lansey 8; Rev. D. Cutler 5; Rev. H. Fitch 1; Miss Jane Chase 50 cts.; Sarah Brown 50 cts.; a friend 40 cts.;	88.22
Ontario Asso., P. Mitchell tr., Manchester, ch.	49.20
Hudson River South Asso., Brooklyn, 1st ch., mon. con. 8; Washington Ave. ch. 50.47; Atlantic st. ch. 100; Williamsburgh, South ch. 17.42; New York city, 16th st. ch. 100; Oliver st. ch., of wh. 100 is to cons. Charles E. Dodge L. M., 350; Green-point, ch. 7; per Rev. O. Dodge, agent,	632.89
Saratoga Asso., Broadalbin, ch. 35; Balston Spa, Samuel R. Garrett 5; S. H. Garrett and brother 5; per Rev. O. D., agent,	45.00
New York Asso., Brooklyn, Bedford Ave. ch. 37; Central ch. 77; L. I., Cold Springs, ch., of wh. 1 is fr. Sab. Sch., 5; East Marion, ch. 11; New York city, Norfolk st. ch., to cons. B. F. Judson L.M., 133.25; Mariners' ch. 9.50; Geo. F. Thompson and wife 10; per Rev. O. D., agent,	282.75
Hudson River North Asso., Rondout, Thomas Cornell, to cons. himself L.M., 100; Sau-gerties, ch. 3; Nathan Beck-with 2; per Rev. O. D., agent,	105.00
Union Asso., Sing Sing, T. C. Van Heusen, per Rev. O. D., agent,	25.00
	2140.71

New Jersey.

Rahway, James H. Linsley 3; Newark, 5th ch., Abm. Runyon jr. tr., 20; German ch., a sister, in response to the question in the Feb. Macedonian, "Shall the long cherished purpose be carried out," 6;	29.00
West N. J. Asso., Cape May, 2nd ch. 20; Pemberton, ch. 60.90; Burlington, ch., of wh. 14.07 is mon. con. and 7 fr. Self-denying Soc., for nat. preachers, 21.07; Bridgeton, a friend of missions 7.85; Bordertown, ch., of wh. 7.21 is fr. Sab. Sch., 58.91; per Rev. S. M. Osgood, agent,	168.73
Central N. J. Asso., Flemington, ch. 100; Freehold, ch. 38.25; Manasquan, ch. 14.25; per Rev. S. M. O., agent,	152.50
East N. J. Asso., Hudson city, ch. 9; Jersey city, Union ch. 38; per Rev. S. M. O., agent,	47.00
	397.23

Pennsylvania.

Philadelphia, Miss Mary Anna Longstreth, to sup. a pupil in Dr. Wade's sch., 25; Eaton Centre, ch. 4;	29.00
Abington Asso., Bethany, ch. 4; Lenox, ch. 4.40; per Rev. S. M. Osgood, agent,	8.40
Centre Asso., Shirlleysburg, Sab. Sch., per Rev. S. M. O., agent,	5.00
North Philadelphia Asso., Williamstown, ch. 28; Philadelphia, 1st ch., of wh. 100 is fr. Thomas Watson, to cons. James William Ashton L.M., 100 fr. Washington Butcher, to cons. Henry Clay Butcher L. M., 50 fr. John C. Davis, 5 fr. Miss S. J. Simmons, 50 fr. Wm. S. Hansel, 25 fr. John Hanna, 8 fr. J. M. Ford, 5 each fr. L. Y. Walraven, Joshua Morgan, Maul and brothers, J. H. O'Harra, Gen. Wm. Duncan, J. O. James and Mrs. E. W. Moore, 10 each fr. B. Hansel, A. T. Lane, Samuel Hopper, B. Bullock and L. A. Harrison, 2.50 fr. James Bark, 2 fr. Mrs. James Burtis, 1 each fr. J. Maples, R. C. Davis and Mrs. M. Cox, 30 fr. Miss M. L. Bonney, 59.50 collection, 520; Wm. T. Coleman 50; per Rev. S. M. O., agent,	598.00
Northumberland Asso., Derry, ch., per Rev. S. M. O., agent,	4.00
Philadelphia Asso., Philadelphia, 10th ch., paid to Mrs. Kincaid on account of Rev. E. Kincaid's salary, 280; West Philadelphia, ch., J. Tolman 10; per Rev. S. M. O., agent,	290.00
Pittsburg Asso., Washington, ch., per Rev. S. M. O., agent,	61.30
Wyong Asso., Braintrem, ch.,	

Miss Sarah J. Sturdevant, per Rev. S. M. O., agent,	1.00
	996.79

Ohio.

Cesar's Creek Asso., Xenia, ch., per Rev. H. Davis, agent,	34.25
Will's Creek Asso., Salt Creek, ch., per Rev. H. D., agent,	8.51
Coshocton Asso., Dresden, ch., per Rev. H. D. agent,	3.75
Mt. Vernon Asso., Owl Creek, ch., per Rev. H. D., agent,	19.50
Huron Asso., Sandusky, ch., per Rev. H. D., agent,	3.00
Scioto Asso., Lancaster, ch., per Rev. H. D., agent,	15.00
	84.01

Illinois.

Tremont, Rev. Isaac and Mary Merriam 5; Galesburg, Cherry st. ch., Edw. Ray tr., 15; Upper Alton, ch., W. Leverett tr., 31;	51.00
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Michigan.

Walker, Joseph Bullen 1; Adrian, ch. 2; Dowagiac, Mrs. M. R. Vaun 1;	1.00
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Iowa.

Monroe, Rev. Joshua Currier 25; Davenport, 1st ch. 12; Adel, ch. 3; Winterset, Jno. Leonard 5; ch. 1.75; Des Moines, J. C. Smith 4.75; Avon, ch. 1.30; Carlisle, ch. 1.40; Hartford, ch. 2.50; Sandyville, a friend 35 cts.; Knoxville, ch. 3; per Rev. I. J. Stoddard,	23.05
	60.95

Mississippi.

Miss. city, Rev. Sereno Taylor	4.00
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Cherokee Nation.

Cherokee, ch., Miss. Soc., Mr. Toostoo tr.,	32.00
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Nova Scotia.

Amherst, ch., for nat. assistants under direction of Rev. A.R. R. Crawley, Henthada,	20.00
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Canada East.

Eaton, Dea. E. Alger	10.00
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Burmah.

Maulmain Karen Mission, a few Karens	3.30
	6,036.44

Legacies.

Sedgewick, Mo., Richard Allen, per D. Morgan jr., Exr.,	30.00
New Britain, Con., Truman Woodruff, in part, per W. Griswold, tr. State Convention,	762.13
	792.13
	\$6,828.57
Total from April 1, 1858 to Feb. 28, 1859,	\$55,634.10.

Donations in Goods.

Malden, Ms., Ladies' Sewing Circle, a package of clothing; for Mrs. M. B. Ingalls, Rangoon,	18.79
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Whole Number 509.

'THE

DICTIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

MAY, 1859.

CONTENTS.

AMERICAN BAPTIST MISSIONARY UNION.

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BOSTON:

MISSIONARY ROOMS, 33 SOMERSET STREET.

1859.

THE MISSIONARY MAGAZINE FOR 1859

THE thirty-ninth volume commenced with the number for January. THE MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1858, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1859.

The Magazine will be furnished to subscribers at the following rates :

Single copy, for the year, payable in advance, ...	\$1.00
Four copies, " " " "	3.00
Fifteen copies, " " " "	10.00

Subscribers paying one dollar in advance for the Magazine, and receiving the same by mail, will be entitled to one copy of the *Macedonian* for the year.

Orders and remittances should be addressed to *Missionary Magazine, 33 Somerset Street, Boston.*

Subscribers should give notice by letter of their removals, or consider themselves bound to pay for their periodicals, if sent to their former place of residence.

If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter.

CORRESPONDENCE OF THE MISSIONARY UNION.

THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the _____, for the Foreign Department, and the Rev. JONAH G. WARREN, for the Home Department.

NEHEMIAH BOYNTON, Esq., is Treasurer.

FREEMAN A. SMITH is Assistant Treasurer, to whom communications containing money for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The MISSIONARY ROOMS are at 33 Somerset Street, corner of Howard Street, Boston.

DISTRICT AGENCIES.

The following are the District Agents of the American Baptist Missionary Union, with the Districts assigned to them, and their post office address:

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

MAY, 1859.

No. 5.

AMERICAN BAPTIST MISSIONARY UNION.

RANGOON MISSION.

LETTER FROM MR. STEVENS.

Annual Review—Native Assistants—Tours.

Rangoon, Nov. 9, 1858.—The band of native laborers has been very small. Early in the year, Moung Thetnau and Ko Waik, who were stationed at Kemendine, removed, the latter to Prome, where he formerly resided, and the former to Donabaw, to commence a new outstation, under the superintendence of br. Crawley, where, we trust, he is doing good. Several other members of the Rangoon church also accompanied him, who have taken up their abode in that place. The removal of these two brethren left us with but two assistants, Ko En, the pastor, and Ko Shway A.

Under these circumstances little has been done by the mission in itinerating among the villages. Two short excursions were made, one to Maubee, in connection with the meeting of the Rangoon Association, and the other to Kambet, Annabeu and places in their vicinity. In the visit made by Dr. Dawson also to the Burman capital, in company with br. Kincaid, opportunity was taken to distribute tracts, and converse with many persons on the subject of Christianity.

Religious Services—Schools.

Our preaching efforts have been mainly

bestowed on Rangoon itself, including the districts of Dallah, on the opposite bank of the river, Pazoon-doung, on the east, and Kemendine, on the north. At the zayat near Godwin's Road, where the pastor has his station, and where Ko Shway A also has assisted him much of the time, hundreds have heard the word, and many tracts have been distributed and portions of the Scriptures, as the result of which much precious seed has been sown, and the interest manifested both in hearing the word and receiving books has been such as to warrant the hope that some good fruit will yet be gathered into the garner of the Lord. The same is true of Pazoon-doung and Dallah, where we have no zayats, but the word has been preached from house to house and in the sheds of the rice merchants at the former place, where multitudes have been collected in cleaning rice for exportation.

Besides these week-day efforts, regular service has been maintained on the Sabbath at the mission-house in the town, with a congregation of from forty to fifty persons, and a Sabbath school has been maintained. Within a few months, likewise, an afternoon service has been kept up at the school-house near Godwin's Road, where the pastor, or some other of the native brethren has officiated, while one of us has gone with Scriptures and

tracts to private houses, and sought to urge the inmates to seek the salvation of their souls.

In the department of schools, nothing has been attempted beyond the labors of Mrs. Knapp, who has been mainly occupied in connection with the Burman Female School Society. One school, maintained by that Society, she has superintended and taught, and has had the satisfaction of seeing it gradually overcoming the prejudices of the people, and increasing in numbers. More recently she has been gladdened by evidence that two of the pupils have been specially impressed by divine truth. One of these, a girl of thirteen years of age, has, we vain would hope, been made the subject of regeneration. On account of her deep interest in religion, her heathen relatives have taken her out of school. She refuses to worship idols, prays to God daily, thinks she has experienced a new heart, and desires to be baptized. May the grace of God keep her to the end.

Besides this school, Mrs. Knapp gathered another for a few months on the premises where the mission chapel is being erected. It is now discontinued, but will be resumed, we hope, when a suitable teacher can be secured.

Baptisms—Contributions.

One man has been baptized who resides at Thong-zai, a village in the Laing district, where are several Christian families connected with the Rangoon church. We are happy to add that others from that place, and several women residing in Rangoon, have professed their faith and their intention to ask for baptism. Another man has been baptized by Mr. Kincaid at Kemendine, who belongs to the Tharrawadi district. He speaks of others in that region who are desirous of learning more about the Christian religion. So that we are not left wholly without tokens of the Spirit of God working with us.

The pastor of the church is maintained by the voluntary contributions of the church and congregation, who have raised for that purpose the sum of Rs.241,11 annas, besides Rs.71,13 annas for the inci-

dental expenses of public worship and general missionary purposes. This latter sum has been gathered by weekly collection cast into the missionary box, after the morning discourse on the Sabbath.

Since the last report, three members of the church have died, two have been excluded, five have removed, two have been baptized. The present number is ninety.

LETTERS FROM DR. DAWSON.

The Cholera — Dacoits — Attempted Revolution.

Rangoon, Nov. 15, 1858.—In my last letter I mentioned that the Asiatic cholera had appeared in our town. We have since heard of its breaking out in other parts of the province. After sweeping through Rangoon, carrying off hundreds of the population, but providentially only a few Europeans, it is now disappearing from among us. During its stay here the disease was apparently very violent and very fatal; two or three short hours being sufficient, where suitable remedies were not employed, to make a stout hearty man, a corpse. The heat attending the late presence of the comet is now past; the rains are over, and the weather is cooler than for months previously.

Though the shafts of death do not now fall so thick and fast around us as the lately did, and the cool and most pleasant season of the year is opening upon us, we are still not without cause of excitement and public alarm.

Recently an attack was made upon the house of a respectable Hindu family, residing not far from the Karen mission premises at Kemendine, by an armed band of dacoits. One inoffensive, an inmate of the house was shot dead; another, wounded; women and children were beaten most cruelly, and the family plundered of everything valuable they possessed. The value of the property carried off is estimated at between four and five thousand rupees.

A more popular outbreak, however, has since occurred in the district of Twanta a large Burmese village, lying about four miles distant, and southwest from Rangoon. A Burmese fisherman, by the name

of Shway Hla, has turned his hand to playing "the king." About two years ago, after discarding his wife and children, he became a Buddhist devotee, roving the forests, practising certain austerities, and thus acquiring great sanctity. His mission, it appears, was revealed to him while fishing in his own native place. In his net he drew up one day just one fish, and with it an image of Buddh. The interpretation given to this act by one of the Phoongies whom he consulted was, that he would become inspired and attain to the dignity of a god. Lately, the appearance of the comet in the heavens was regarded as a confirmation of his having attained to the honor and office of the Buddhahip. From motives of personal aggrandizement, and partly from feelings of religious zeal, many bad and some good men flocked to this new development of divinity. They raised the standard of rebellion, walked into Twantay, where there was an English Assistant Commissioner, made a prisoner of him, took possession of the court-house, records, treasure and arms, and went to work to form a government.

Shway Hla was proclaimed through the village, by beat of gong, as the "Bo-hedah Radza," which literally signifies the "king of the gods." The district officers were summoned into the royal presence to receive their instructions. The people were ordered to continue their usual avocations of buying and selling, but they must recognize the authority of the new king. Finally, the Assistant Commissioner, after being beaten, was dismissed, and ordered away out of the village with his family. A threatening letter was addressed to the Commissioner in Rangoon, notifying him of the change that had taken place, and enjoining upon him to keep very quiet, or he would be attacked and driven out of Rangoon.— Before yielding to the threats of the rable who invaded their house, a cousin of the Assistant Commissioner at Twantay, Mr. Lewis, received two shots, from which he has since died. The number of the rebels is variously estimated at from 700

to 3,000. Major Phayre soon adopted measures to put down the disturbance. He dispatched two river steamers, fully equipped with strong parties of both police and military on board, and in six hours they were at anchor before the rebel camp. The camp was speedily broken up; thirty of the ringleaders were apprehended; and the following evening, about midnight, the quondam king was brought in a prisoner by the villagers. The disturbance was thus quickly extinguished and tranquillity restored. The rebel prisoners are all now carefully lodged in jail; and, though a fierce struggle was expected, there were none, I believe, killed in capturing them.* Under the Burmese government, their doom would have been instant death, and the perpetual servitude of every member of their families. But now, a few of them only will probably be sent to the Andamans.

Baptism—Burman Inquirer.

One of the Burmese inquirers, reported in a previous letter as having come down from the Thong-zay district, was baptized last Monday by Mr. K. Yesterday he was received to membership by the Rangoon Burmese church. Another Burman, who is associated with him in the timber business, is now an interesting inquirer.

Projected Episcopal Mission to Burmah.

In September last, a proposition was published by Mr. Howard, the government chaplain at Rangoon, inviting the coöperation and pecuniary aid of members of the Church of England in behalf of a "Projected Burmah Mission." The object is fully explained in a letter written by the chaplain, and printed in the columns of "The Rangoon Times." From this it may be seen what our Episcopal friends are doing toward sharing in the glorious work of missions in Burmah.

It has been, I should say, a great piece of self-denial on their part, to refrain thus long from entering Burmah. During the life time of that eminent and ex-

* A subsequent report says that ten were killed.

cellent man, the late bishop Wilson, of Calcutta, *he steadily opposed every proposition for attempting a mission in this empire*, particularly as the providence of God had so clearly set it apart as the "special field" of the American Baptist churches. But now the good bishop has gone to his rest, Arracan being abandoned by the Baptists, and large portions of this great field lying waste, it is not at all surprising that the friends and supporters of the Church of England should seriously contemplate sharing in the toil and reaping the rewards of so noble an enterprise. Should the project be carried out, Burmah will be no longer the mission heritage of American Baptists; but God will have divided their inheritance with another denomination. Perhaps it may be for our benefit that it should be so.

Difficulties attendant on founding a Mission at the Capital.

Dec. 16.—In establishing hereafter a mission at the capital, the work there, I apprehend, will not be so manifest or progressive as in these lower provinces. The religion of the king must necessarily overshadow everything, and direct missionary labor will be more by the sufferance and friendly disposition of the monarch, than from any recognized principle of right or freedom, which would favor the introduction or propagation of a new faith. Risks and dangers, therefore, there will always be, so long as a Burmese government exists in the upper country. A war, or a revolution occurring, the latter often being the work of a few brief hours, would rend the very foundations of society asunder. Banditti would rove over the country, and a moral desolation would reign triumphant. The sufferings and cruelties experienced by Judson and Price are well known; and these might be reenacted in the persons and families of their successors at the royal city.

Maubee District and Village.

After the departure of the previous steamer from our port, I embraced an opportunity of making a tour into a neighboring district. Accompanied by the

native pastor of the Rangoon Burmese church, I proceeded by boat up the Lyne river, and when we reached the end of the tide, turned into a creek running into the Maubee township. The native officer in charge of the township is a Burmese Christian, a member of the Rangoon church, whose appointment to so important an office gave great satisfaction to the people. That section of country is full of villages, inhabited both by Karens and Burmese; and several Karen churches are found within the limits of the district. Embracing an area of six or eight miles, you can count as many flourishing villages, all located in the midst of a succession of rich rice plains. The crops, which are not yet reaped, looked beautifully, and while they formed an object of peculiar attraction to the eye, could not fail to excite gratitude in the heart toward the benevolent and bountiful Giver.

Having stopped a day at Khyounggong, where the Myo Oke, or head man of the district, makes his home, we started on Wednesday morning for Maubee, which is the principal village of the township. We rode along a mere path through waving fields of ripening grain, on the back of an elephant. The animal belonged to a Maulmain Karen Christian, and was hired for our use by the Myo Oke's wife. It was as gentle and docile as a lamb, though its gait was anything but easy and comfortable. Passed two or three villages and hamlets on our way, and after a rather warm ride of four hours, we reached Maubee about noon. Here we were received and treated in the most hospitable manner. The presence and influence of the Myo Oke appeared to make every thing move on very pleasantly. As the people seldom go abroad during the mid day sun, it was deemed advisable to postpone religious services till the afternoon and cool of the evening, when the people would voluntarily come together to see the strangers and visitors at their village.

Inviting the Myo Oke and his followers to go with me, I went to get a glimpse of the old city, which once flourished in this locality, under the government of the Ta

ling kings of Pegu. The trench and walls may be still traced ; but all is now so covered with long grass, bushes and jungle, that very little even of the ruins is now visible. Maubee must have been built at least five or six centuries ago, and existed as a great Taling city for probably two or three centuries, when the advancing tide of Burmese dominion from the north must have caused its decay and extinction as a city.

Tree guarded by Nats.

Near the ruins of what was once supposed to be a palace, there stands a large, lofty tree, toward which the inhabitants had long felt a strong superstition, from some supposed superhuman virtues or powers centred in it. They believed it to be guarded by a nat or spirit, which the people say hurled destruction at some Burman in former generations for even thinking that he could cut it down. So rooted had this superstitious feeling become among them, that no one would even dare to touch it with a knife. The spirit presiding in the tree was all powerful for its preservation from the hands of men. I pointed out to the Myo Oke and his people the folly of believing any such nonsense ; that God had given mankind power over every thing on the face of the earth, whether bird, beast, or tree ; that the evil spirit was not in the tree, but in the superstitious hearts of the Burmese people. To prove to them the perfect harmlessness of the tree in itself, I took a chopper out of a woodman's hand whom we saw there, and chopped it in different places. At first they looked frightened and then laughed, frightened for my safety, and then they laughed at their own foolish fears. They said the person who could cut it down would receive one hundred rupees ; for it was worth that sum to make a boat. I advised them to earn the money without delay by felling the tree, and I would guarantee that the nats would let them alone. " If you still feel frightened," I observed, " call in a couple of Mussulmans, and they will make quick work of it."

Attentive Congregation—Freedom of Worship.

In the evening a large concourse of people gathered around, as many as could sit in the verandah of the house being seated, and those for whom there was no sitting room stood outside ; over a hundred people were present of men and women. A number of little children were likewise there in their mothers' arms. It was an interesting sight. I never saw a more quiet or orderly heathen congregation. They sat still, made no noise, asked no captious or disturbing questions. With but few interruptions of going out, or others stepping up into the verandah, they lingered for four hours, or till about ten o'clock at night, listening to the gospel. Believing it to be an unwise policy and needlessly provoking to attack the religious belief, however erroneous, of any people, I let Buddhism alone, and spoke to them about the " religion of Jesus." A dissection, however, of Buddhism came more properly within the sphere of the native pastor, Ko En, and he did it very lucidly, but kindly. A few of the elderly people tarried till it was quite late. The evenings, at whatever village we happened to be, were generally spent in this manner. On two afternoons, at the villages of Khyounggong and Maubee, the pastors and some members of the neighboring Karen churches united with us in the worship of Almighty God.

Thus in the wilds of Burmah, in village, town and city, we may now without let or hindrance unite publicly and openly in praising and worshipping our great Ruler in the skies. On every occasion the people were offered tracts and books ; but in this matter we were careful that there should be no waste or extravagance. We have often mentioned that Christian books and tracts cost money, and only those should be supplied with them who could read, and would be likely to do so, with profit to themselves and their households.

SHWAYGYEEN MISSION.

LETTER FROM MR. WATROUS.

Jungle Tour—Various Reception.

Shwaygyeen, Dec. 2, 1858.—I have just returned from a jungle tour, during which I have visited half a dozen Karen heathen villages, some of which were never before visited by a teacher. At the first village the chief was well disposed. He said he had given fifteen hundred bamboos to a Burman to take to Mr. Harris, which the Burman, doubtless, took for his own use. He is inclined to build a chapel and receive a teacher. "He wanted," he said, "to eat a farewell feast to the devil, and then worship the eternal God." The chief was very hospitable to us, and we hope and pray that his village may soon become Christian.

The chief of the next village is quite a different person. His mind is full of prejudice against us. When addressed, he would make us scarcely any reply. Suffering with sickness, he spurned both a foreigner's medicine and the Word of God, the medicine of the soul. One man listened with some interest, but thinks the opposition of the chief excuses his own neglect of the "great salvation."

We crossed the stream and came to Nocaman, a place which promises to become a centre of Christian light. We found here one praying man, who had already cut two posts for a chapel. Although the chief of the village is bitterly opposed to the truth, this man promises to go on and build a house to the Lord. He wants a young man to live with them, to show them the way of the Lord more perfectly.

Perched far up the mountain, whose rugged path passes through beautiful groves of betel trees, and over slippery rocks scaled by ladders, is another village to which we conveyed the message of life.

We were anxious to leave one of our assistants here, promising to support him for a time, to teach those who were anxious to be taught. But the chief had that very day sacrificed a pig to the devil, and was unwilling to renounce the evil spirit,

while the Karen *still* furnished another spirit which he was equally unwilling to renounce.

Karen Musical Instrument.

On our way back we were regaled by the music of a Karen piano. It consisted of pieces of bamboo of different lengths, laid on a little straw, which, when struck, gave forth a very sweet and sonorous sound. Thus are these poor sons of the jungle furnished with the means of "melody divine."

On the 29th of November, we reached the largest and most distant village we visited. We came upon it suddenly, as we descended a hill. The village, of some thirty dwellings, appeared to be covered with a continuous flat roof of large split bamboos, upon which was spread a large quantity of the all-important betel-nut. The people seemed frightened to see a white face among them; but we sought out their sick, and while administering to the body, told them of the good Physician. The chief was absent. But an old man, his uncle, became much interested. He listened again and again to us with apparent delight. He promises to come down in a few days to the city, to learn more of the "way of salvation."

Objects of Worship—Disposal of the Dead.

Near the village I saw an ornamented idol in the shape of a bird, quite different from anything I had seen among the Karens. Sometimes a simple stone, placed upon a bamboo altar, and sometimes a little box containing a few bones, represents the object of worship. But in the case, an image of a bird with expanded wings represented the "prince of the power of the air," who has usurped the place of the true God in the hearts of these poor Karens. May he soon be expelled, and they return to their rightful Sovereign.

On our way back we stopped at a house where a number had collected to perform some rites for the dead. The Karens burn the bodies of their dead. After they are burned, they collect a few of the bones and put them in a kind of

basket. In this they remain perhaps several months. After this the friends assemble, and with feasting, weeping and laughing, transfer the bones to a tiny coffin, which is placed in a tiny house of frail material, and which, placed in the jungle, is soon destroyed, and neither grave nor urn remain to tell of the dead *

We delivered our message to those assembled, and the next day after sunset reached our home.

Tour Eastward of the City—Deception practised on the Karens.

Dec. 31.—I have just visited sixteen more Karen heathen villages. They are situated east of Shwaygyeen, near the foot of the mountains. The nearest is about three hours' walk from the city, and the farthest about two days' journey. Hitherto our labor and success have been mostly among the Karens who live from three to five days' journey to the north. Among the many Karens east of the city, not a single chapel has yet been erected.

These villages, being near the city, are much visited by the Burmans, who go to buy their betel-nuts, and who fill their minds with prejudice against the teachers. They tell the poor Karens that those of them who learn to read the foreigners' book will be carried off and devoured by a great monster that lives over the sea. The Karens credit this falsehood, and fear their best friends.

The Karens who pass near our compound in going to and returning from the bazaar, often quicken their pace, casting

a timid glance toward our house, as though they expected from thence the deadly spring of a tiger, or other destructive animal. But these false impressions are wearing away. One chapel is being erected, and we have the promise of two others. And we believe that a chapel and Christian village in the midst of them will, with the blessing of God, preach most effectually, and remove their prejudices. The work is commenced; we expect the example will be followed; and we pray that a large harvest of souls may be gathered from this part of the great field.

The Karens not Buddhists.

From the number of Karens who come on special worship days to the city, and bow down before idols, I have feared that the Karens were fast becoming Buddhists. But a more intimate acquaintance with them has tended to allay my fears. Considering the efforts of the Burmans among this rude people, it is remarkable that they have obtained so few converts. In visiting these villages I found two earthen pagodas; but they were overgrown, and apparently neglected. I found one kyoung with idols, but it was built of bamboo, and the priest was absent, and I heard only one man pray to Gaudama. It is true that many of the Karens meet us with the objections that are in the mouths of the Burmans; but they are easily refuted by words quoted from their fathers, who forbid them to worship idols and priests, and tell them that if they do so, so far from obtaining merit, their sins will be increased. Buddhism has failed to efface from their minds the beautiful traditions of the eternal God.

Of the Karens who worship with the Burmans, few, if any, renounce their former habits and become thorough Buddhists. They worship Gaudama, but they worship also evil spirits. The Betagat forbids them to take animal life, but they all eat pork. It forbids them to drink ardent spirits; but they cling to their arrack. Buddhism has not power to reform them; Christianity must do the work.

* At Saulodar, on a subsequent tour, we witnessed another example of this Karen custom. The body of the dead having been burned, and a few of the bones having been retained, for several months, people came together from other villages, and wept and laughed, feasted and sung. The singing is kept up for five nights. During the night in which we were at this village, young men and young women met in a little booth and sang with a loud tone, almost without interruption, during the night. To sleep amid such sounds was a difficult matter. But there were rich-toned voices, and we pray that they may learn "to sing the praises of redeeming love."

Incidents of Travel.

At Plantain Leaf we found a number of Talings living with the Karens, seeming to differ but little from them in their habits. At this village we met the coolest reception. I was obliged to pay for the food which our Karens ate; but at all the other villages they were fed without charge. Indeed the Karens are very hospitable.

At Alligator Rock the people were afraid of an attack from an enemy, and kept watch by turns every night. They guarded the paths to the village with sharp pieces of bamboo, set in the ground and concealed, but sure to wound the approaching foe. Their enemy was one who had been connected with Min Long, and who hated the people here because of the part they had taken to secure his arrest.

Near the village of Broken Water we had a difficult path. In the space of a few miles we were obliged to cross a mountain stream no less than fifteen times. The water was about three feet deep, and I was carried over by the Karens who were with me. On this stream is a natural curiosity. At one place large rocks are so thickly set in the stream that it is impossible for a little bamboo raft to pass down between the rocks, unless it is turned upon its edge. The anxious people who had passed down had made little offerings of betel nuts, &c., to propitiate the genii of the place. On either side of the stream were many font-like excavations made in solid gneiss. Some of these fonts were two or three feet deep, and contained usually a few small boulders. The water runs with great rapidity. These fonts are to be accounted for on the supposition that the fragments of stones brought down by the stream were whirled around by the eddying water, and thus, after the lapse of thousands of years, these excavations were made.

The Lion changed into a Lamb.

At the village of Star Bead our hearts were made glad, for we found that the

head man had decided to serve the Lord. He is a brother of our assistant Dumoo, and has been a bitter opposer. The assistant who was with me was warned by one of the Christians not to go to this man's village, as he was a proud opposer. But he was happily disappointed. This man wishes his brother Sau Dumoo to come and live with him, promising to build a chapel. Dumoo visited this village in the rains, and his visit seems to have been blessed to the good of the people.

On our way back we were obliged to pass one night in the jungle. The Karens had no rice pots, but green bamboos supplied their place; a little stream furnished them with fish and shrimps. Though tigers and wild elephants were about us, we slept in safety. On that night for the first time I heard our guide pray. He had been a partial believer in Gaudama, but now he prayed to the eternal God. "Brethren pray for us."

BASSEIN MISSION.

LETTER FROM MR. DOUGLASS.

Missions to Karens north of Ava.

Bassein, Oct. 27, 1858.—It has been the opinion of a number of our missionaries for years, that a large number of Karens, if not the body of the Karen nation, live north of Ava. The Karen preachers and some of the missionaries have, for a long time, been desirous to send missionaries into that region; but no action was taken on the subject until last Sabbath.

The Karen Ministerial Conference and Home Mission Society met here last Thursday. Soon after the meeting commenced a spirit of fervent prayer was manifested, and never have I attended a meeting among the Karens where the Holy Spirit's power was more visible. Resolves of a bold character were made, with reference to educational and missionary operations.

Early in the meeting there was a call for volunteers to go to the Karens north of

Ava. Some expressed a wish to go; but no appointment was made until Sabbath evening; and the inquiry continued to be made, as to who would lead the way, and go as a pioneer into that vast region between Ava and Assam. At the close of the services on Sabbath morning, in a conference of the pastors, I ventured to ask if Rev. Po Quay was not the man. He was taken a little by surprise; but the question was no sooner asked than all saw, and soon heard, that his mind was full of the subject, and that he only wanted the concurrence of his brethren fully to believe it his duty, to leave his church, his wife and children, and go. This concurrence was cheerfully and promptly given; and on Sabbath evening, Po Quay and two other young men were by the Home Mission Society appointed for the work.

An address then followed, showing that to sustain these men, and a number of other missionaries just appointed, and to fulfil the resolutions passed during the meeting, fervent prayer must continue to be offered, and all they possessed be consecrated to God. A contribution for missions was taken, amounting to more than one hundred rupees.

Po Quay and the young men will go two, three, or four hundred miles north of Ava, and spend about six months, preaching and exploring the field, that they may learn the number of the Karens, the dialect spoken, and the willingness of the people to hear and receive the gospel. He will then locate the young men at suitable places, and return here to report. Po Quay's intellectual power, education, eloquence and devoted, consistent piety cause him to stand preëminent among the ordained pastors in this district. He is about to commence a work, which, we have reason to hope, will not be less glorious in its result, than that which Sau Quah commenced in Toungoo five years ago.

I expect to leave this on the 18th of next month, and accompany these men as far as Ava. Mr. Kincaid intends to go

up to Ava about the first of December, and we all go in company from Prome.

Jungle Labors—Burman Population.

Since returning here last February, I have been able to pursue my work uninterruptedly, and have been a large part of the time in the jungle. I have visited about seventy Burman villages, preaching to the people, and have distributed about twenty thousand pages of tracts. I have found many attentive listeners, a few inquirers, and a very few have given evidence of faith in Christ and love for his name. But the work here is hard, as it is everywhere among the Burmans, and my labors have been attended with little success or encouragement, at least when compared with labor performed among the Karens.

The Burmans compose three-fourths of the population, and God has shown us that in great mercy He will save some of them, and we are not to turn away and leave them in darkness. I hope not only to encourage and aid these Karen preachers, and to improve my health by going up to Ava, but to accomplish something among the Burmans, as I take a Burman preacher with me, and will distribute tracts and spend more or less time in each of the villages on the way.

GERMANY.

JOURNAL OF MR. DE WEERDHI, EAST FRISLAND.

The Gospel in East Friesland—A Work of the Holy Spirit.

July 3.—My labors in East Friesland which at first were attended with many difficulties, owing to the peculiar character of the semi-Dutch inhabitants, are now assuming a more pleasing aspect. Tenacious of their own views and customs, my mission, whose object it is to rouse the lethargic into activity of thought and action, was not particularly acceptable to my Eastfrisian friends. But the gospel, adapted as it is to every condition of men, has begun to prove itself to be the "power

of God unto salvation" in East Friesland also.

4.—At Schwerinsdorf I held a meeting at the house of a farmer. A larger number of persons than I had expected were present. At the close I expressed my surprise to one of the farmers. "O," was his reply, "we have at length learned that there is a possibility of our forsaking our pipes and coffee-cups for something better. Your praises of the Saviour, Sir, have warmed my heart, and by God's blessing I shall not settle down into the old system of doing nothing again."—Tears were in the good man's eyes as he spoke, and I gladly sold him several Testaments, which he purposed presenting to his men.

The same evening I preached at Ockenhausen, whither to my gratification some of my morning hearers followed me. It is surprising what even the inactive can effect, when stirred up by God's Holy Spirit to overcome the flesh. At Ockenhausen three young persons applied for baptism. An interview I had with them fully convinced me of the change their hearts had undergone, and I shall recommend them for admission to the church at Ihren.

While at Ockenhausen, I enjoyed the hospitality of a farmer, whose wife to-day for the first time acknowledged that she felt herself to be a sinner. A conscientious wife and mother, beautifully accurate in her domestic arrangements, and "given to hospitality," Mrs. B. could not for a long time feel herself to be a sinner. She thought it would lower her self-respect, were she to apply to herself my "extravagant" descriptions of the depravity of every human heart. But our last interview appears to have been blessed to Mrs. B. In it I especially urged on her to analyse the motives that influenced her externally blameless life. "With many tears and cries to the Lord," Mrs. B. now told me, "I set about the arduous task; the performance of duty had always afforded me pleasure; how could I then with a willing heart try to discover evil in that pleasure? Yet when in sincerity

I sought to discover the truth, the light of God soon showed me that all mineousness was as filthy rags,' for I sought only my own glory. Now I felt that I was undone. God been in all my thoughts, and I lest He should now cast me for ever from His presence. My very good worded to form an insuperable barrier between me and Him 'who resisteth the devil,' but I have experienced that He is able to anger and plenteous in mercy.'

Mrs. B.'s husband, who has been a believer some time, was greatly at the "miracle" wrought upon him, and both, in gratitude to me for the means employed for its accomplishment, were showing me kindness. But what gratified me more is, that Farmer B. promised to put his house at our disposal for meetings, and will even try to encourage his neighbors and friends himself in future reading and prayer.

The Gospel the True Medicine of

At Oltmannsvehn I became acquainted with a young person who said I had been sent by God specially to help her during the past winter, she had attended class preparatory to confirmation, but not knowing the true nature of sin, she had often felt she was unfit to do so, and hoped to be relieved from this burden by confirmation. While attending the class, she became dangerously ill, and time for confirmation passed by. The young sufferer lay uncomfortable and of languishing. She asked for the Lord, but her friends refused to give it, thinking it would only increase her affliction. In this state I found the person, when at the request of a friend I visited her. Knowing what was the condition, I at once pointed out the sin, and my words were listened to with eagerness that told how greatly the gospel was needed. "O," she exclaimed, "now I see that it is Christ alone who can do for me." He listened with astonishment, but did not interfere. Before I left, the young

admonished all present to "flee from the wrath to come," and entreated me, if she should die before I returned, to continue visiting her friends, adding, "for I do not doubt God has sent you as a messenger of good to them as He has to me."

In travelling from station to station I had many opportunities for conversation. A gentleman from Holland, after having conversed with me for some time on religion, inquired at what University I had studied theology? I told him I had visited no University, but that my theology had been derived direct from the source of all true religion, the Word of God. But my want of the former qualification had too much startled my companion for him to lay stress on the latter. He assured me he would not have spoken so freely to me on religious subjects, had he known me to be an unlearned man; "for I do not think you have a right," he said, "to speak like a clergyman when you are not one." I sought to show my companion that I had not tried to speak like a clergyman, but as a Christian, whose duty it is to lose no opportunity of speaking of the Saviour. My companion with a smile asked me my authority for this; and as I sought to explain from the Word of God, that the love of Christ constrains his followers to commend his salvation to others, my companion became quite interested. He confessed his mind had often been exercised on various religious subjects, but that he considered he had no right to meddle with these things, until, being accidentally thrown together with me, whom he had considered to be a regular clergyman, he had felt tempted to unburthen his mind; and now, since he found I had a right to speak on religion, he was glad to continue the conversation. I trust our meeting may prove to have been to his profit.

At Ihren a woman applied for baptism who has long secretly attended our meetings. Her husband threatened to kill her if she allowed herself to be baptized, and his vigilance succeeded in preventing this from taking place. But in the midst of his opposition to God, this poor man has

been cut off, and his widow, though deeply mourning his untimely end, is thankful now to be able to follow the dictates of her conscience.

White Harvest Field—Trials.

In many places where formerly I was met with cold suspicion, hearts and houses are opened to receive me, and I rejoice to find the Word of God supplanting other old devotional Dutch books. During the past quarter I have both preached and held Bible classes, and have been astonished at the latter by the questions put to me. It is evident our labors in East Friesland are not in vain; the Spirit of God is accompanying our testimony with power to the re-animation of the "dry bones." But our work is but begun. Although our preaching stations are now numerous, and we have in almost every large town a band of faithful ones, yet how much of East Frisian soil still lies uncultivated! Br. de Neui and myself are unable to meet all the invitations sent us, although we are both constantly employed in travelling; he through those districts where German is spoken, and I where only Dutch is understood.

I have spoken of our encouragements, but we are at the same time not without our trials. While in general the people hear us gladly, there are always some who, at the bidding of their father, the evil one, seek to trouble us. In various places plots have been made to disturb our meetings; but the Lord being with us, such plots have only resulted in the confusion of those who wish us ill. Neither are the clergy, generally speaking, our friends. They regard our mission as directly opposed to their interests, although I make it my special care to abstain from anything like invidious remarks against the established church; and I distinctly declare that our only aim is to warn sinners, whether within or without the pale of the church, to turn to Jesus Christ for salvation.

In conclusion, I commend my labors to the continued prayerful sympathy of distant Christian friends.

JOURNAL OF J. L. HINRICH, OLDENBURG.

Religious Toleration—Interesting Inquirer.

July, 1858.—The perfect religious liberty enjoyed by the Baptists in Oldenburg, entails on us additional responsibility in using the talents given us in trust by our heavenly Master. Not only I myself, but all the brethren associated with me in missionary labor in Oldenburg, are deeply impressed with this responsibility, and labor, as far as in us lies, to disseminate the truth as widely as possible. We have divided the country into districts, which we are constantly traversing, occasionally preaching for one another as circumstances may dictate. Indeed the perfect harmony in which we have hitherto labored, is, I do not doubt, under God, one means of the success that attends our work in Oldenburg. We have found of a truth that "in union is strength."

Tolerated as we are in the Grand Duchy, we need not fear to offer the gospel alike to high and low. One of my first visits this quarter was paid to the lady of a military man, high in rank. This lady had had a tract given her in the palace gardens. She had read it, and discovered in its simple contents glad tidings that at once caused her heart to tremble and rejoice. "Happiness in God" appeared to her a glorious, yet an attainable good. My name being associated with the word "pietism" in the town, Mrs. — sent for me.

Our interview was of an interesting character. How true it is, thought I at its close, that these things are "hid from the wise and prudent and revealed unto babes." Here was a lady, learned apparently in the lore of worldly wisdom, asking questions which many a peasant girl, whose entire library consists of a Bible and hymn-book, could have satisfactorily answered. Mrs. Von — thanked me for my visit, wished me "God speed" in my labors, and ordered a considerable supply of Testaments, tracts, &c. She confessed she ought long since to have turned her attention to spiritual things, but said their importance had never been

so urgently pressed upon her as little tract.

Several officers in the city with acquaintance I have made, seem in with the truth, and favor my visit barracks. I sometimes even hope tracts may find their way into the hold of our Grand Duke, where than in that of any previous prince is favored.

In my country journeys this year I visited many of our out-stations, rejoiced to find the friends everywhere in healthy spiritual condition, whose number is increasing.

Church at Halsbeck and its Pastor.

At Halsbeck I held large meetings had the pleasure of baptizing two persons to whom my testimony had been given. Mr. Bohlken, pastor of the church at Halsbeck, is rejoicing to observe the awakening life in the surrounding country. His own church is also in a flourishing state, and the many enemies whom for years he was obliged to combat on a warfare single-handed, are defeated. Though unknown to him, destined to end his days in the region where he has so long and successfully asserted the truth, br. Bohlken is doubtless one of those who will shine as the sun. Following an humble avocation for the maintenance of his family, and the small advantages of education, the brother has, by the aid of an unobscured mind and a loving heart, been enabled to do the cause of Christ with great success in Oldenburg. Years ago, when brethren were falsely accused and br. Bohlken both verbally and in writing undertook their vindication so that the wildest lawyers could find no fault with his statements, while he confuted the witnesses brought forward. One after another was presented by him to the Grand Duke for a judgment of our righteous cause, and no doubt that to his importunity in a measure indebted for the success now enjoyed by us.

At the same time br. Bohlken is

so wants of the little flock who red around him, and who soon, spiritual care, became as a light hill. Nor were their temporal neglected. The assembly-room urch had become too small for gation, and br. Bohlken conidea (then a new one among burg brethren,) of building a n faith he set about stirring up s of the neighborhood to help 1 money or material, and the ing hearts in favor of the unbricks, wood and money were oming. Opponents to this new f the dominion of Christ over s, of course, not wanting. One s who had been the frequent the brethren—vowed that of “not one stone should remain er.” But He who is his chilence had decreed otherwise. r’s vow has become a by-word lsebeck. I will briefly narrate

he building of the chapel was , the above named farmer was ew house for his own use. Its was drawing near, and high le end was reared the garland ribbons in token of the roof on. But alas, what was inshelter, became a means of de-

In the midst of the “garland” a part of the new roof gave one, if not two, of the farmer’s killed by the falling beams. ned two days before the comour chapel, and “great fear all who heard it.”

holding well attended meetings k, I visited many families, and . B. in the regulation of the ks, &c., a service which, owing uted time, I frequently render n.

Triumphing—Returning Prodigal.

alsbeck I proceeded westward, rywhere much encouragement. ory of the triumphs of the gosin and Satan was told me.

There was a woman rejoicing to see her husband, not long since a drunkard, “sitting at the feet of Jesus, clothed and in his right mind.” In another cottage I found a couple whom, at my last visit, I found weeping and mourning, now rejoicing over a prodigal son, returned to his heavenly and his earthly parents. The last time I was here, I had united with the distressed parents in prayer for the wanderer, and the Lord had heard our prayers. In sickness and want, he had remembered that in his earthly father’s house there was enough and to spare; while the only text he remembered, “Him that cometh to me I will in no wise cast out,” had induced him to cast himself, all sin-laden as he was, at the feet of the Great Deliverer. With this little family I enjoyed hallowed intercourse; the fact that those words of Christ which had led the youth to turn to Him, had been my parting words to him when last we had met, seemed now to draw him toward me; while my own soul went forth in joy and gratitude to him whom I ventured to regard as my son in Christ.

When at length I proceeded on my way, this young man accompanied me a day’s journey. He is most anxious to proclaim the glad tidings to others, and wished to hear in what way I commended the Saviour to strangers. After visiting many families together, meeting encouragement at one time and a rebuff at another, my young companion and I parted, he having, as he assured me, learned many valuable lessons in our day’s experience.

Biblical Instruction—Active Labors.

At Schweppens I had again the pleasure of addressing large audiences. A considerable part of our members here being young persons, the Sabbath school is in a prosperous condition, and several of the little ones give evidence of being seriously impressed. The correct scriptural answers given me by the children, furnished pleasing evidence that their teachers had been drawing deeply from the well of life; for it is, of course, not here as in countries where people know the Scrip-

tures from their youth. The Bible is indeed used in our public schools; but too often, alas, in such a way that it remains virtually a sealed book to the young. It may then be imagined how diligently our young converts must study the Word of God, if they desire to make their teaching profitable to their Sabbath scholars.

In every way I rejoiced over the evidences of a lively spirituality, displayed by our brethren and sisters at Schweppens; but my spirit was more willing to bestow all the good the friends desired to derive from my visit than my body was well able to perform. After preaching twice, conducting a church-meeting, administering the Lord's Supper, and taking the superintendence of the Sabbath school, I scarcely felt fit to conduct the singing class which assembled in the evening. It may perhaps be thought that these dear Christians overdo in their zeal; but separated as they are during the week, and engaged for the greater part in manual labor, the manifold spiritual exercises of the Sabbath are to them literally a refreshment. Though greatly wearied, when I heard the dear sisters and brethren making melody in hymns of praise, I could not refrain from joining them, and making my acquaintance with music of service to them. Late in the evening we separated, rejoicing in the Lord. Many of the friends had some distance to walk, and only owing to my visit had remained so late.

It is impossible to enumerate all the incidents and events that make up my missionary life. To comfort the mourner, to call sinners to repentance, to warn the careless and edify the Lord's chosen ones, is an office replete with heart-stirring scenes. But while it is an office rich under the divine blessing, as I trust, to others, it is one that taxes largely the heart and hands of those engaged in it. My prayer therefore to the Christian reader of these brief missionary reminiscences is, brethren, remember in your prayers those whom you have sent forth to cast out the gospel net. Our work is a glorious one and we glory in it; yet we are but men,

and carry our lamps in earthen vessels. Pray for us, that in mind and body we may prove equal to the toil, and that we may not grow weary in well doing.

FRANCE.

LETTER FROM MR. B——.

Interest in Hearing the Gospel.

Mr. B——, pastor at L——, writes, under date of March 17, that he holds meetings in different localities where the gospel has been previously announced, and adds—

The meetings have been numerous, attended, and the houses in which they were held have been too small to allow a to enter who desired to hear the Word. In one village the auditors were so much interested that they begged me to preach to them every week. What will be the result of these meetings I cannot tell; but I am certain that some have been awakened and attend our worship, expressing a desire for instruction. I cherish the joyful belief that the work of the Holy Spirit has been, or very soon will be wrought upon them.

The first Lord's day in this month passed at D——. The church here is in a good state. A backsliding member has recently returned with penitence. I have just enjoyed a good day there. A woman who had read the gospel for some time, remarked that she had never enjoyed a day so much before. She appears to be thoroughly awakened, and not far from the kingdom of heaven.

"Out of the Mouth of Babies."

The son of one of the brethren, a child of six years, was lately sent on an errand to the house of a Catholic family, where he was asked if he was going to be Protestant, like his father. "Certainly," said the child, "for I wish to obey the gospel, too; but," added he, "you do not know the gospel. Would you like to have me read you a chapter?" After going after his Testament, he soon returned and read a chapter on which he made remarks, endeavoring to make those who were listening understand it. I know

not what impression he produced upon his auditors; but on his return to his grandfather's he said, "Poor people! they do not know the gospel. I explained it to them, and yet I do not think they understood it." So out of the mouth of babes and sucklings God perfects praise. And will not God give his blessing to a church where even the children are evangelists?

LETTER FROM MR. L——.

Life from Death.

March 3.—Some time since I visited at S—— one of our sisters who was dangerously sick. She fell asleep in Jesus last week, saying a few minutes before her death, the family standing around her, deeply moved, "Come and take me, dear Saviour; come quickly and set me free." I have the happiness to add that life sprang from her death. Her husband, having been a witness to the words of consolation and advice administered to her, was deeply impressed by the peaceful death of a Christian so faithful and so devoted to him till the last, although he had cruelly persecuted her at the time of her conversion. He appeared to be truly converted, and four days afterwards rejoined his wife in heaven, praying for the

pardon of his sins, and especially for forgiveness for his cruelty toward his wife. One of our sisters whom he called to his side a few minutes before his death, was greatly rejoiced by this exhibition of the power of divine grace. When she asked him in whom he trusted, he replied that Christ was his only hope, and that he felt a sweet assurance that he should go to heaven. Such a scene was deeply affecting to his children; and though the deceased continued to be regarded as a Catholic, because his death occurred so soon after his conversion, his children, themselves Catholics, committed to me the charge of the funeral ceremonies. These ceremonies were an occasion of great interest. A multitude were present, to whom I had the joy of proclaiming the gospel, describing to an attentive congregation the mercy of God to poor sinners. I have hope that the result will prove a blessing to many.

My meetings are continued at U——, where the revival seems to be extending. At the first meeting twenty were present, then forty, and at one of the last at least sixty.

I also continue to enjoy similar encouragement among several families at —— and at ——, and some persons at C—— give me much hope.

MISCELLANY.

HOPEFUL VIEWS OF MISSIONARY WORK.

When our Divine Master gave the command to his eleven apostles, in the lonely mountain solitudes of Galilee—the command still binding on the churches which they have been the means of planting throughout the world—that they should go and make all nations disciples of Christ, how feeble seemed the agency in comparison with the work to be accomplished! Yet, before the last of the apostles had died, Christianity had obtained a permanent hold upon the world. Asia and Europe had been penetrated by the

disciples of Christ to an extent which the condensed accounts in the Acts of the Apostles scarcely enable us to infer; and an influence was at work among the nations, the power of which they could neither check nor understand.

It is customary to excuse the inaction and apathy of modern Christians in the cause of missions by saying, when greater efforts and a kindlier zeal are insisted on, in imitation of the earlier missionaries and ministers of Christ, "Ah, but they were inspired; they could work miracles; we are in different circumstances." But is not the difference in our favor in many

respects? Christianity no longer wanders about like a persecuted stranger, seeking to plant the Cross here and there, amid crowds of enemies. It is the most glorious power, and, outwardly at least, it is recognized to be the most glorious power with which the nations have ever had to do. The Spirit of Christ has not withdrawn its best influences from his disciples. The greatest miracle of all—the thorough renewal of a thoroughly bad heart—may still be wrought; and Christ has promised to be with his disciples “*always, even unto the end of the world.*”

It is worthy of being considered whether the dutiful or the undutiful spirit is more suggestive of chilling theories and hopeless views. Baffled efforts naturally enough tend to bring about less hopeful ways of looking at human life and human effort; but efforts are often baffled in Providence for the carrying out of ultimate ends of still greater moment. Self-confidence and self-importance well trampled down, higher powers have their outgoing; and when the laborer in God's vineyard feels weakest, then is he strongest—Divine strength being perfected in such weakness. If this is the case with the individual, it is the case with the church also. The ages in which the church has sought least honor of a merely external kind from men, have been the ages in which her teaching has been most effective. The days in which her rights are infringed and her privileges invaded may be those in which her power to sanctify the hearts of her people, by the purity of her teaching and of her ordinances, shall most of all be manifested. No search after outward glory, no attempts to fraternize with her enemies, can take the place of her own efforts to spread the gospel at home or abroad, according to the measure of ability given her. No mere novelties of arrangement in reference to ordinances, or in reference to other churches, can do what the faithful and zealous preaching of the gospel in season and out of season to her own people is able to effect. Building on her own foundation and not on another's, steadfastly

teaching the pure faith of Christ to her children, and extending her ministrations in the most legitimate manner, there is little doubt that she will yet outlive wilder storms than have hitherto assailed her, should these come, and prove a safe and hallowed refuge to more than her own children, in troublous times.

But if despondency is injurious in aught that relates to the activity of a church, it is especially injurious in reference to missions. Once allow its power *in that direction*, and there is no end to the various circumstances that favor its growth.—Look at the outspread map of the world; think of the moral and spiritual condition of the human race at this day, scattered over all the continents and islands of the globe; think of the vast plains of China, crowded with inhabitants; of populous India, unsettled by a system of long-continued warfare; of the wide-spread Paganism and Mohammedanism of Asia, and of the countless tribes of Africa, America, and the Ocean Isles; then think of the Greek and Romish churches; and (even without alluding to differences among Protestants) there is enough to press on the desponding soul with a leaden weight, and to crush the wings of Faith down into the very earth of the grave.

And if, in addition to this, there should be the tendency to look with a needless contempt on the truly small, yet not ineffectual, efforts made on behalf of missions; to keep back the contribution because it is insignificant; or to say, “*What can I do?*” in the tone of one who can preach despondency as well as cherish it; how mighty an obstacle may this doctrine of hopelessness and discontent become! And then it is a doctrine that may be so easily and so cheaply preached, and so powerfully illustrated by the present aspect of the world, that, whether men take it as a silent gospel or hear it from others, to tolerate it for a moment is a monstrous evil.

Doctrines of despondency too often become doctrines of despair; and then their votary teaches that this heaven-embosomed planet we tread on is girt with iron limits

and soul-extinguishing gloom. If men come too hopeless regarding their fellow-creatures, they may err in reference to themselves.

The teaching of humility, "Who is sufficient for these things?" is entirely different from that of hopelessness. Faith rooted in humility. The elasticity of upspringing is all the greater for the witness in which it is first planted. It is the teaching of humility that made the Apostles of Christ the faithful and suffering saints which they at last were counted. And neither the church nor missionaries, neither the ministers nor members of the church, can look for spiritual prosperity, when they trust more to their own plans than to the might of the Omnipotent Spirit.

When the prow of the vessel that sought the first Christian missionary to Britain was nearing the shore, his thoughts of its savage tribes may have been enough; but there can be little doubt that his faith would be in proportion to his humility; it is not by self-trust that converts are made. When brought into contact with a Paganism so remote from the centres of civilization as Britain then was, the hearts of the bravest missionaries may well have quailed, as they contemplated the lowering heathen darkness of the region, and the ferocity of a strong race, which Providence was yet to use for great designs. How differently now does any Christian missionary look at the British coast, as he draws near to it. It has taken hundreds of years to make Britain what it now is. But the labor expended on the races that inhabit the British Isles will yet bear abundant fruit. A race of energetic character, a hardy and strong-willed race, may, though long in submitting to the force of truth, yet acquit themselves most creditably as the servants of the truth. In the hands of Divine Providence, such a race may be the best fitted for leavening tribes of weaker intellectual powers and of more pliable will, with the hallowed leaven of the gospel. And the time taken to convert Britain to the faith, to re-invigorate it by the cross, in place of a gradually cor-

rupted, form of religion, and to awaken it to the glory of missionary enterprise, is not to be regarded as the measure of the period that must pass before any given island or continent of the world can be thoroughly Christianized. The fruit of long ages of experience may be conveyed in a period comparatively short. Races less obstinate in nature may far more quickly be ranged round the standard of the cross, and may exhibit an aptitude more remarkable for appreciating and obeying the commands of Christ, than the fierce, proud, and self-willed races of the North. But, while we may try to trace the plan of Providence in gradually preparing the British nation and language as fit instruments for bending other nations and kindreds and tongues to his will, we must ever and again look away from ourselves, and depend on his continual aid.

Every member of the church and every minister of the church, may feel his insufficiency for the task; but it is possible to awaken an altogether new interest in missions in the minds of our brethren in every congregation, by simply letting them know what is doing and what has been doing by missionaries. There are places in Asia Minor where numerous Christian churches are arising. The churches of Armenia promise to rival the fame of the "Seven Churches in Asia." The south of India has numerous native churches; and even along the banks of the Ganges the conduct of native Christians in the recent revolt has proved them truly worthy of the Christian name. The progress made in Christianizing the natives of many islands in the great oceans of the world, as well as those of Africa and America, is recorded monthly in the mission journals of the various Protestant churches of Britain, Germany, and America. To many of these, at least, access may easily be had.

The effect of missions, during the last fifty years, has been wonderfully great. But a knowledge of what the separate Christian churches have done is required, before the general effect can be appreciated. A positively new idea of the cause

and an undying interest in it, are frequently awakened by a simple narrative of what has been done, in some corner of the world, by zealous men. As far as we have opportunity, at least, we may take means to convey some such intelligence to those over whom we have influence.— Sources of information abound. Every missionary society has its journal or record of missions. Even the attempt to awaken a fresh interest in the work of evangelizing the world would be followed by a rich blessing. A periodical sermon or address on missions might be delivered either by the pastor of a parish or by the pastor of a neighboring parish. Much condensed and valuable matter might thus be conveyed, and an impression made which would greatly increase the interest both of pastors and their people in Home and Foreign Missions. Would it be wearisome if this were generally done?— Would it have small effect? Certainly not, if cordially done. Men will grow weary of anything. The very salvation of the soul, it may weary some to hear of; but shall it therefore be a theme neglected? There is a power that can bless the feeble voice, the deficient information, and the imperfect efforts of the least of God's servants; and may that power bless our well meant but unworthy efforts to fan the flame of missionary zeal where it has been kindled, and awaken it where its glow has never been felt!—*Scotch Home and Foreign Miss. Record.*

CHINESE FEMALE CONVERT BROUGHT IN AT THE ELEVENTH HOUR.

Some notices have already appeared of the beginning of a good work in San-poh, a district of country about forty miles from Ningpo. I purpose in this letter giving a few simple facts to show the power of grace in one called from this place into the kingdom of Christ.

The person of whom I write, being a woman, was, like the rest of her sex in China, without a name. Little girls are known by the names of first, second, and third sisters, &c. When they are married, they are called such and such a

man's wife. Afterwards, they are called such and such a boy's mother, reminding one of the mention in Scripture of "the mother of Zebedee's children." The subject of the letter, having no children, was called by the name of her husband, *Mao-dong Ah-m*, or the dame of *Mao-dong*. She lost her husband when forty years old, and had been more than forty years a widow. After her bereavement, she went out to service, and supported herself by spinning cotton. Her industry and amiable qualities won the esteem of a large circle of friends, and for several years past a wealthy family with which she had formerly been connected seemed to take pleasure in sending her rice and other necessaries; so that she was passing her old age quietly and comfortably.

In accordance with the custom of women of her age, especially widows, she spent her leisure time for many years in providing against the exigencies of a future state of existence by purchasing at an idol temple bills of exchange on the place of departed spirits. These pieces of paper are regarded as valueless, until the name of the Buddhist deity has been chanted over them thousands of times. The devotee, after occupying the most of the day in completing the number of utterances for one paper, counting them on a rosary, lays it carefully aside to be burned after her death, supposing that these offerings will entitle her to the possession of a large quantity of silver, which may be used by her as exigencies may require in the land of spirits. *Mao-dong Ah-m* had, in the course of years, collected a large quantity of this paper money, and was regarded as rich, both by herself and her neighbors. She not only hoped for happiness in a future state from these her treasures, but her life and conduct, according to the standard of her people, and indeed according to any worldly standard of morals, was almost faultless; so that she was regarded by all as an excellent, meritorious old woman, who was sure to receive a large reward of virtue in the future world.

About a year ago, through the instru-

mentality of native catechists from N ing-po, the gospel was carried to the village of *Siao-gyiao-deo*, where Mao-dong Ah-m resided, and seven interesting converts made a public profession of their faith. Only one of these was a female, who was a distant relation of Mao-dong Ah-m. This young Christian often endeavored to point out the "better way" to her aged relative; and we might naturally suppose that persons really anxious to provide for future happiness would immediately welcome and embrace the gospel. We have found, however, that few classes seem more hopeless and inaccessible to the truth than these self-righteous, self-sufficient paper-worshippers. The conversion of Mao-dong Ah-m seemed still more improbable, as, after a period of more than four-score years, not only were her habits and prejudices fixed and strong, but, from the infirmities of age, it required a great effort for her to think, especially on new and unfamiliar subjects.

But God saw fit to make this poor idolater, tottering on the verge of the grave, a miracle of his grace. Her mind was opened to receive the truth, and gradually she saw the suitableness, freeness, and fullness of salvation by a divine Redeemer, and her confidence in and attachment to her former practices were dissipated. Her meaningless chants were exchanged for sweet and joyous communion with Him who is present in every place, and is the widow's friend. She gave evidence of her sincerity by consecrating her paper treasures to the flames, and could not be satisfied till they were all reduced to ashes. She called the husband of her principal instructor, who is also a Christian, and said: "Please burn these things for me; I would do it myself, but I am old, and my eyes are dim; I might not burn them all up, and I might set the house on fire in the progress." The neighbors remonstrated, and urged that, if she did not want them herself, she might burn them for the benefit of the spirit of her departed husband. This, however, she refused to do; the basket was brought, and what she had regarded as her priceless treasures were committed one by one

to the flames, till she had nothing left to depend upon but Christ. In consequence of her connection with foreigners, and her embracing their religion, her rich friends stopped her supplies, and her neighbors often reproached her. She could not reason with them at length, but was accustomed to say: "You need not talk to me; the desires of my heart are in that direction."

About three months ago I visited the village to administer the Lord's Supper, thinking that this aged disciple might be admitted to the church. She came to me leaning on her staff, her hands trembling, and her voice faltering. She was also so deaf that it was difficult to converse with her. In addition to this, she had a week or two previous become totally blind. She first gave me an account of the manner in which she had become blind, which I had heard before from others. She said that she was passing the house of a family with which she was acquainted, when she saw them engaged in idolatrous worship. She spoke to them in a manner rather commendatory, saying: "That is right, to be engaged in preparing for a future life," &c. She said that she was conscious that she had spoken amiss, and that when she reached home she began to feel pain in her eyes, and soon became entirely blind. She was certain that her affliction was the punishment of God for her sin.

Whatever may have been the connection between this inadvertent remark and her blindness, it was evident that the circumstance was overruled to give her deeper views of her sinfulness, and prepare her the sooner for a translation from a world of sorrow to one of eternal light and joy. I found her views of gospel truth and her religious experience very satisfactory.— This was the more remarkable, as her mind seemed dead to everything of a worldly character; and it was difficult for any one to engage her in conversation upon any but religious subjects. Her mind was not sufficiently clear, however, on the subjects of baptism and the Lord's Supper; and it was determined that her baptism should be deferred till the next visit.

With this expectation I left her, never to see her again, except it be in that great assembly which no man can number, gathered out of every nation and people. I was pleased to hear of her satisfactory progress in acquiring the knowledge in which she was deficient, and was about to make another visit to San-poh, when a messenger came with the announcement—Mao-dong Ah-m is dead! She was taken suddenly ill, and sunk rapidly. Being conscious that death was near, she expressed her deep regret that she had not been baptized, and had the privilege of receiving the Lord's Supper. The native Christians assured her that salvation was by faith in Christ alone, and she was satisfied and died peacefully. There was not time to send to Ningpo for a foreigner, and the native Christians undertook the conducting of the burial themselves.—They prevailed in getting the consent of the family and neighbors to have the funeral conducted in a thoroughly Christian manner, without any admixture of idolatry. They said, in speaking of the funeral: "God put it into the hearts of the people to follow our advice; and we sung over her, and prayed over her, and committed her body to the earth."

Mao-dong Ah-m had been for a long time externally prepared for death. Her coffin and grave-clothes were all in readiness for her departure. She often remarked during the last year—"I did not know why God kept me so long waiting; but now I know it was that I might find the way of life." She died about a week ago, aged eighty-three years. Her name was not enrolled among God's people on earth; but we have reason to believe it was written in the Lamb's Book of Life. She was not permitted to unite with us in celebrating the dying love of our Saviour; but we have reason to believe that she has anticipated us in drinking wine in the kingdom of our Father.

We often speak of our work as just begun—of this as the seed time. In a certain sense this is true. In another sense, some of the work is already done—already complete; some sheaves fully ripe are al-

ready gathered into the heavenly garner.

What connection may have existed between this singular exhibition of God's grace and the prayers of Christians in other lands, we cannot know. We do know that God is waiting to be gracious, and that He confers blessings in answer to prayers. Let us beseech you, then, dear brethren and sisters, who live in the light of the gospel, and now enjoy the special visits of God's grace, to remember us whose lot is cast in this parched wilderness, and these multitudes upon whom the Sun of righteousness has not yet risen.—*J. L. Nervius, in Foreign Missionary.*

THE PHILOSOPHY OF TRIAL IN THE MISSIONARY WORK.

The suffering which the church meets with in her work; the difficulties thrown in her way, sometimes apparently by the hand of Providence itself; the calamities which befall her, are no signs that God disapproves of her work, or of the method in which she performs it, any more than the suffering of individual believers is a sign that God disapproves of a life of faith; or than the sufferings of Christ were signs that God frowned upon his spotless life, or his atoning work. God deals with the church as with individuals. In truth, the church,—regarded as the body of Christ, dwelt in by one Spirit,—sharing in a common life, having a common understanding, will and affections, has in some sort a personal existence, and is dealt with by God as such. In her case, as with the believer, and with Christ himself, these sufferings are rather tokens of his favor, than frowns. They are not designed to turn her from her work, but to quicken her in it. They are not intended to bring us into doubts and perplexities as to the path of duty, but to test our faith and fortitude.

It betrays a very imperfect notion of the work to which we are called, if we expect to escape just such sufferings,—just such apparently dark providences, as we now meet with. They are dark only because we have lost sight of the true nature of Christ's work, or think of it too

much as a work which can be done with ease. A thorough study of the life of Christ would show us that we ought to expect them: that, indeed, they are inseparable attendants upon his service.—These adversities, over which we have mourned, are not marks that God disapproves our work. Far from it. They are rather marks that we are in the place He would have us occupy, and doing the work He assigns us. When, therefore, doors which we once thought wide open are closed in our faces; when strong barriers are thrown up to oppose our progress, where all seemed plain and easy; when our mission stations are laid waste, and our processes silenced; yea, when our missionaries themselves are thrown into the sea, or moisten the sands with their blood; these are not, as our weak faith would so often interpret them, the frowns of God, but the signs that the church is in the path of her duty. They go to constitute the baptism with which she must be baptized, and of which, as she looks forward to greater trials to come, she may almost venture to use the words of Christ, whom she follows, “How am I straitened until it be accomplished.”

Again, the church is not only called to be a missionary church in the very nature of her work, but she cannot dispense with it without serious loss here, in piety and blessedness, and without detracting from the glory which shall be given her.

When we consider how large a part of the world is without the gospel, and how easy it would be for God to communicate it to them in other methods than those which He now uses, we can hardly repress the question, “Why is it so?” Nor is the question an idle or improper one. We may rest upon the sovereignty of God. It is always comfortable to say, “Even so, Father, for so it seemed good in thy sight.” The mind rests here, when it can discover no reasons for the divine arrangements. But there are reasons why God has left the world as it is, and why He limits Himself to the methods He now uses to spread the truth. We often speak of the wisdom which shines so clearly in

the selection of men and not angels,—men who are sinners saved by the gospel, to carry that same gospel to other sinners; of the power of the human voice and feelings; of the sympathy and love which pass from heart to heart; of all those influences which make a living human ministry effectual; but after all, the true reason,—next to the glory of God which appears in saving a world through such instruments as sinful men,—the true reason, if we would reach it, lies in the church. The church does not exist for the world, but the world for the church. In all its arrangements it is constituted and ruled for her welfare. “Christ is head over all things for the church.” It is for her that He administers his providence. It is for her purity and glory that she is left in a world full of evil, with which she is to combat; in a world unevangelized, to which she is to carry the gospel, beginning at her doors, and reaching on till she embraces all nations; in a world at enmity with Christ, which is yet through her agency to be brought into the closest bonds of friendship with Him. Christ saw that this work, calling in every case to such sacrifice, self-denial and suffering, was needful to his church, and therefore He assigned it to her; so that if the church were now to be relieved from this work of teaching the nations, with all its toil and suffering—if Christ, as some think and would fain persuade us, should use other agencies than his church, such as the splendor and terribleness of his own personal appearance, to establish his kingdom,—it would deprive her of a necessary means to her growth in holiness; would tarnish the brightness of her crown; would so far unfit her for companionship with Christ in glory.

But the life of Christ does not close with the cross. Our joyful faith greets Him as a risen Saviour, and follows Him as He ascends into heaven. He has entered upon the joy that was set before Him. He died, but He lives; He lives and reigns forever. And as from his life of toil on earth, from the midst of daily self-denial and suffering ending with the cross,—we now from the throne of His glory, he says

to his church, FOLLOW ME. Thus it was that He cheered the faltering heart of Peter. Thus it is that He bids his church be of good cheer.

Now, as the toil and suffering of Christ were indispensable to his glory, so in God's appointment the glory is inseparable from the suffering. And thus with the church. She follows Christ, bearing the cross in duty and self-denial—she must follow Him into his glory. There is no room for doubt or fear as to the certainty of the connection here. There is no power which can take from her hand the crown on which she thus lays hold. Her reward is as sure to follow as the reward of Christ himself.

It is important to notice, too, that the measure of toil and suffering will graduate the measure of glory. There will be a more exact proportion between the life of Christ's people here, and the rewards of his kingdom, than we are accustomed to think. Because all will be perfectly blessed in his presence, it does not follow that all will be alike blessed. The sinner whose whole life has been spent in sin, if he come truly to Christ at his very last breath, shall pass into glory; shall be with the Lord Jesus in his kingdom; shall have all that his nature is capable of receiving; but it is not true, therefore, that he shall stand on a full equality with the believer who has spent a life-time in the service of Christ, and whose heart has been under the constant culture of the Holy Spirit. The fact that the reward is all of grace, does not conflict with the principles of justice. It is a great perversion of the "parable of the laborers in the vineyard," to put any such sense upon it,—as to encourage men who hear the call of Christ, to delay entering his service until the eleventh hour, or until near death. That call cannot be declined for a day, or an hour, without incurring serious loss in the glory which may be ours. God, indeed, is the only reward of his people, and He gives Himself to all his people; but there is doubtless a wide difference between saints in glory,—as between saints on earth,—as to their enjoyment of God. And though we cannot

guard too carefully against every thought of merit; against making toil or suffering the ground on which we rest a claim for the reward,—for on that ground no man can look for any blessing, on that ground we must all perish,—yet we ought not to lose the force of any motive which the Scriptures hold before us. There is room certainly for the distinction between making our work or self-denial *the ground* on which we claim a reward, and making *the measure* of that reward which Christ graciously gives us. The Christian who contents himself with doing as little as possible consistent with a good conscience, who shrinks from inconveniences or sacrifices, may be saved, perhaps; if a true Christian, he doubtless will be saved though it be as by fire; yet surely his reward will not be equal to his who has toiled and suffered cheerfully; who has done what he could, however great the sacrifice it cost him. "They that turn many to righteousness shall shine as stars for ever and ever." A Peter, a Paul, the martyrs, missionaries, all who have followed the Saviour in self-denial, will hold conspicuous places in his kingdom. And thus that church, or that branch of the church, which is most faithful in the work to which Christ calls her; which follows Him closely in duty, and bears the cross most cheerfully; which fills up her days with unwearied labor; which seeks rather than avoids the posts calling for the greatest sacrifices,—it may be even life,—will surely be distinguished in the day of retribution. As she follows Christ most closely here, she shall stand nearest to Him there.—*Rev. A. Gosman.*

POPULATION OF CHINA.

The missionaries on the north-west coast of China find themselves encompassed all sides by vast myriads of their fellow men. They have not to go far in search of hearers to whom to present the tidings of redeeming love; they find them throngs and untold masses. The province of Kiang-su, in which Shanghai is situated, contains the enormous proportion 890 to the square mile; if we follow the Yellow River, we reach the province

Ngahwui, where we have 755 persons to the square mile. Farther west, following the same river, we have the province of Hupeh, in which is Wu-chang, with a population of 405 to the square mile. Then again, in the province of Cheh-kiang, where lies Ningpo, we have 777 to the square mile. Without expecting much from the enterprise of the missionary body, we may certainly expect to see them making some effort to make Christ known to these crowds of men who can so easily be reached. The mandarin dialect will give access for the preached Word to a great proportion of the population beyond; and

the written Word may be freely distributed to all who can intelligently read it.

No efforts are required to overcome caste, or priestly influence, nor yet to reduce the language to rule; there is an existing language, and but one written language for the four hundred millions of Chinese; and these may read in their own peculiar hieroglyphics "the wonderful works of God." The great extent of emigration, and the contact with European nations, and last, but not least, the present revolution — all are awakening thought, and preparing them for great changes.

Provinces.	Square miles.	Census of 1812	Pop. to a sq. m.	Recent census.	Pop. to a sq. m.
Chihli	58,949	27,990,871	475	36,879,838	625
Shantung	65,104	28,958,764	444	29,529,877	453
Shansi	55,268	14,004,210	252	17,056,925	308
Honan	65,104	23,037,171	420	29,069,771	447
Kiangsu	44,500	37,843,501	850	39,646,924	890
Ngahwui	48,461	34,168,059	705	36,596,988	755
Kiangsi	72,176	23,046,999	320	10,309,769	142
Kansuh	86,608	15,183,135	175	19,512,716	225
Yunnan	107,969	5,561,320	51	5,823,676	54
Chehkiang	39,150	26,256,784	671	30,437,974	777
Fukien	53,480	14,777,410	276	25,799,556	482
Hupeh	70,450	27,370,098	389	28,584,564	405
Hanan	74,320	18,652,507	251	20,048,969	269
Shensi	67,400	10,207,256	153	26,513,889	393
Szechuen	166,800	21,435,678	128	22,256,964	133
Kwangtung	79,456	19,174,030	241	21,152,603	266
Kwangsi	78,250	7,313,895	93	8,121,327	103
Kweichow	64,544	5,288,219	82	5,679,128	87
Manchuria		2,167,286		1,665,542	
All CHINA	1,297,999	362,447,183	268	414,686,994	319

And now the last few months has added another motive for earnest exertions to preach the gospel in China; in that the whole empire is open to its farthest extremities. To those who feel the command of Jesus binding upon them to preach the gospel to every creature, no other spot in the world can afford such opportunities for fulfilling their divine Master's behests. In one point of view, the vastness of the field may be taken as an encouragement; for the people are inhabitants of one empire — its millions, whether considered politically, intellectually, or morally, may be regarded as a whole. The influences of their institutions are uniform; their morals, religious views and practices, with some few modifications, are the same throughout the empire. The Christian writer, addressing

this people, presents the glorious truths of redemption in a medium which can be understood by four hundred millions. The Christian missionary, when he has studied the main features of the Chinese character in one place and in one person, has studied them in all; and when he has discovered a train of argument which will silence the philosophical and superstitious objections of one individual, has provided himself with materials which will be serviceable on all occasions. This uniformity and unchangeableness of the Chinese mind is to be traced to their possessing one set of opinions in philosophy and religion; which, being laid down in their ancient books, and stereotyped from age to age, constitutes the public and universal sentiment on these topics, and runs through the whole mass of society. Hence

the missionary finds the Chinese always using the same arguments and starting the same objections, which, having been often answered before, may be easily replied to again. In this view of the matter, the multiplicity of the population dwindles into insignificance, and affords an advantage to the missionary not to be met with elsewhere.

If we take the census of 1812, and add 1 per cent. per annum increase, it would reach the enormous amount of 570 millions. If we add 1 per cent. for every two years, it would reach the number of 455 millions. By the recent census there appears to be 319 persons per square mile in the British islands.

An esteemed missionary, in the contemplation of such a field of labor, thus writes: "In opening up such an empire, the Lord speaks to his church in a voice not to be misunderstood; and if we are but faithful to the trust committed to us, He, having created the want, will assuredly grant the means to supply it; but, like the man with the withered hand, it will be while stretching forth the hand to obey the command that the power will be given to do it; if we wait till the power comes before we move, we shall never move."—*Scottish Record*.

VALUE OF MEDICAL MISSIONS.

Some interesting details occur in a special report recently issued by the Committee of the Royal London Ophthalmic Hospital in Moorfields. It draws attention to the fact that ophthalmic diseases are especially prevalent in eastern countries; and that the loss of sight, which occurs in a great majority of cases, is attributable, not to the difficulty of cure by modern art, but to the absence of medical treatment. It is urged, therefore, that missionaries, previous to leaving this country, should avail themselves of the facilities generously offered by this Hospital, to acquire some knowledge of the way in which the disease should be treated. In China, we are told, the missionaries thus educated have effected a great deal of good. "The great advantage," says the Report, "of the union of the

Christian missionary and the physician in one person has recently received a remarkable illustration in the successful labors of Dr. Bettelheim in Loochoo. This devoted missionary has resided seven years in these islands, situated between Japan and China, practising medicine and occasionally surgery, and at the same time teaching Christianity, wherever and whenever an opportunity offered. His missionary labors include his translations of the Gospels and Epistles into the Loochoo tongue; in connection with his medical services, he has introduced vaccination. It appears from these accounts that his success in healing, and the Christian fortitude with which he persevered in doing good in spite of opposition, ill treatment, and difficulties almost insurmountable, at length won the affection of the people and induced their rulers, notwithstanding their professed contempt of foreigners, to tolerate, almost to encourage him, and even privately to seek his assistance and advice. This favorable feeling, arising out of love and respect for the healer of sickness, considerably increased the number of his Christian converts; and induced even his guards, appointed to watch and report his movements, to declare that the God of the Christians had blessed Loochoo."—*Record*.

EXTENSION OF POPERY.

The Pope seems intent on following the Protestant missionaries wheresoever they go, and wresting from them whatever they have won. A bishop has just gone forth with the "blessing" of "his Holiness" to Western Africa. He and his clergy are to commence operations in Sierra Leone. In furtherance of this enterprise, two colleges are being established in Spain, where negro youths are to be trained up as priests, to be sent back to Africa to help on the work of delusion and destruction to the souls of men. The supporters of these colleges, moreover, and of the African missions, are to receive "80 days of indulgence" in return for their liberality. So encouraged, the money will no doubt be forthcoming. It therefore

behoves Protestant churches to prepare men specially to war with the emissaries of Rome in this and every other mission field.

Rome is also putting forth her utmost might in Australia, distinctly foreseeing how great, and wealthy, and influential a community these colonies are destined to form. She deems no price too great for their subjugation. Already there are bishops in Victoria, in Sydney, and Adelaide. An attempt is being made to bring the Legislature to act on its behalf in New South Wales. Steps have also been taken

for sending bishops to five of the principal towns—Maitland, Goulburn, Bathurst, Albury, and Moreton Bay. They are resolutely bent upon conquest; every effort is being put forth to appropriate the fruits of the labors of the Protestant missionaries. They prefer that to breaking up the fallow ground themselves, and thus they save much expense, time, and toil. Rome, through all the earth, is preparing for a final struggle. Let Protestants of every name anoint the shield, furbish the spear, and prepare for the battle.—*Brit. Ensign.*

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The forty-fifth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the meeting-house of the First Baptist Church, Broome St., New York city, on Tuesday, May 17, 1859, at 10 o'clock, A. M.

Philadelphia, March 12, 1859.

W. T. BRANTLY, *Rec. Sec.*

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting-house of the First Baptist Church, Broome St., New York city, on Thursday, May 19, 1859, at 10 o'clock, A. M. The annual sermon will be preached by the Rev. Silas Bailey, D.D., of Indiana, or the Rev. S. B. Swain, D.D., of Mass., his alternate.

Portland, Me., March 12, 1859.

W. H. SHAILER, *Rec. Sec.*

LETTERS, &c., FROM MISSIONARIES.

Burma.

MAULMAIN.—J. WADE, Nov. 29.—C. BENNETT, Nov. 15, 29, Dec. 1, 29, Jan. 12.—C. HEMARD, Nov. 29, Jan. 12.—J. M. HASWELL, Jan. 12.

TAVOY.—E. B. CROSS, Dec. 10, Jan. 8 (2).—T. ALLEN, Dec. 13 (2), 29, Jan. 12.

SHWAGYEEN.—G. P. WATROUS, Nov. 22, Dec. 2, 31.—N. HARRIS, Nov. 30.

TOUNGGO.—F. MASON, Nov. 30 (2).

RANGOON.—J. DAWSON, Nov. 17, 30, Dec.

15, 16, 30 (2), Jan. 13.—E. A. STEVENS, Nov. 11, Dec. 1, 29.—Mrs. S., Jan. 15.—A. T. ROSE, Jan. 12.

FRONE.—E. KINCAID, Dec. 2 (2), Jan. 15.—T. SIMONS, Nov. 10, Dec. 20.

HENTHADA.—B. C. THOMAS, Nov. 13, Dec. 1, 2.—A. R. R. CRAWLEY, Jan. 8.

BASSIN.—J. L. DOUGLASS.—J. S. BEECHER, Nov. 18.

Assam.

S. M. WHITTING, Oct. 30, Nov. 24, Dec. 27, Jan. 11.

Telegraphs.

L. JEWETT, Dec. 9, 11, Jan. 8 (2).—Mrs. J., Jan. 6.

Siam.

R. TELFORD, Oct. 28.—S. J. SMITH, Dec. 13, Jan. 20 (2).

China.

W. ASHMORE, Nov. 29, Jan. 27 (2).—D. J. MACGOWAN, Oct. 26 (2), Dec. 30.—Mrs. M., Jan. 22.—M. J. KNOWLTON, Oct. 12.—E. C. LORD, Nov. 29, Dec. 27, Jan. 8.

France.

A. DEZ, Jan. 20, Feb. 9, March 7.

Germany.

J. G. ONCKEN, March 19.

DONATIONS.

RECEIVED IN MARCH, 1859.

Maine.

Paris, Rev. Wm. H. Ventres and fam. 3; Kennebunk Village, ch. 3; Corinna, Alvin Young, 3; B.P. Winchester 1; Buckfield, Dea. Cyrus Ricker, to cons. himself L. M., 100; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr.,

20; Thomaston, 1st ch. 20; East Machias, ch. 6; Rockland, 1st ch., Sab. Sch., penny coll. 24; Lewiston, Samuel Boothby 3; Skowhegan, Rev. Charles Miller 10; Alfred Gore, ch. 7; Winslow, a friend 3; West Waterville, ch. 5; Calais, 2nd ch., Wm. Woods tr., 100; a disciple and his wife 10; Auburn, ch. 6.39; Monson, Rev. D. P. Bailey 1; Wiscasset, Mrs. Ann H. Taylor and Margaret Waters, 1 each, 2; 327.39
Portland, 1st ch. and soc. 567; Free st. ch. 484; Newcastle and Alna, ch. 15; 1066.00
Penobscot Asso., J. O. White tr., Kenduskeag, ch., mon. con., of wh. 10 is fr. Rev. T. B. Robinson and wife, 11; Corinth, ch. 6; Bangor, 2nd ch. 83; 100.00
Hancock Asso., Brooklin, Fem. Miss. Soc. 22.00
Lincoln Asso., of wh. 5 is fr. South Thomaston, 1st ch. 20.00
Bowdoinham Asso., Sim. Hearsey tr., Winthrop, ch. and soc. 58; Bowdoinham, ch. 26; Hallowell, ch., Sab. Sch. 25; 109.00
1644.39

New Hampshire.

Northwood, ch. 10; East Northwood, John L. Crockett 5; Stratham, ch. 5; Exeter, Daniel Smith 2; Plaistow, ch. 12; Meredith, Hannah P. Sanborn, for def., 5; Charlestown, a friend 4; Dover, ch. 30; Newport, ch. 10; 83.00
Exeter, 1st ch., of wh. 2 is fr. F. Barker, 1 each fr. Mrs. S. Dodge, J. F. Moses, Mrs. J. F. Moses, H. C. Moses, Mrs. Dea. Lyford, Mrs. J. Lyford, L. Smith, Rev. J. J. Peck and N. Shute; 50 cts. each fr. Mrs. F. Barker, F. C. Batchelder, J. Veasey and Mrs. N. Cram: 25 cts. each fr. D. Van Dazie, Mrs. E. J. Blake and Mrs. J. Adams: 1.82 fr. J. G. Adams: 20 cts. fr. Mrs. Saul: 4.23 mon. con. and 5 fr. Sab. Sch., 25.00
Nashua, 1st ch., mon. con. 213.88
Milford Asso., Manchester, 1st ch. 25; Hudson, ch., mon. con. 4; J. Merrill 2; Mrs. Nancy B. Merrill 1; Dea. E. S. Marsh, Hiram Marsh, and Mrs. A. Chase, 1 each, 3; Milford, ch. 4.12; New Boston, ch., Mrs. Whipple 5; L. Langdell and wife 2.50; Horace Langdell 50 cts; G. Holbrook 1; A. Langdell 50 cts.; Mrs. Miller, Mrs. Bowles, Mr. and Mrs. S. Brown, 25 cts. ea., 1; Nathan Farley 1; per Rev. H. Tonkin, agent, 50.62
Salisbury Asso., Concord, 1st ch., of wh. 16.60 is mon. con., per Rev. H. T., agent, 25.60

Newport Asso., New London, ch., Ladies' Miss. Soc. 20; Claremont, ch. 26; per Rev. H. T., agent, 46.00
444.

Vermont.

St. Johnsbury Centre, Joseph Ide 2; Swanton, D. M. Walker 5; West Randolph, Jonas Baldwin 2; Poultney, ch. 70; Windsor, ch., mon. con. 16; Coventry, ch. 8; Newport, J. R. Daggett 2; Montpelier, Dea. Joseph Rowell 2; East Bethel, ch., Rev. A. Norcross and others 9; Ludlow, Rufus Smith and wife 10; their two little daughters 15 cts; South Londonderry, ch. 8; 134.15
State Convention, Jona. Draper tr., 2.00
Vermont and Shaftsbury Asso., Bennington, 1st ch. 30; 2nd ch. 14.85; Hydeville, ch. 30; Rutland, ch. 20; Hannah Trott 2; Jones Griggs 3; Dea. S. Griggs 5; Mrs. A. S. Griggs 5; Mary J. Whitney 2; Ezra Edson 1; Polly Allen 10; Dea. J. Smith 5; per Rev. H. Tonkin, agent, 127.85
Windham Co. Asso., Windham, ch. 8.18; Townsend, ch., Joab Holland 5; Judge Stoddard 5; Dea. S. Gray 3; Dea. H. Carey 2; B. Howe and lady 4; Oscar Howe, Albert Howard, Dr. Clark, Mrs. Taft, Dea. Scott and Dr. Read, 1 each, 6; Mrs. Birtha S. Howard 5; O. Howard, Mr. Woodward and Mrs. Tuttle, 25 cts. each, 75 cts; Jay, ch. 34 cts; Evans H. Read 2; O. S. Howard 2; per Rev. H. T., agent, 43.27
Woodstock Asso., Grafton, ch., mon. con. 3; J. Sherwin 1; Chester, Mrs. Howard and Mrs. Cobb, 1 each, 2; Ludlow, ch., mon. con. 8; Rev. Ira Persons 3; Dea. Smith 5; S. L. Armington 50 cts; Saxtons River, ch. 8; per Rev. H. T., agent, 30.50
Lamoille Asso., Georgia, ch., per Rev. H. T., agent, 7.00
Barre Asso., West Topsham, ch., per Rev. H. T., agent, 10.00
34

Massachusetts.

Boston, a friend of missions 1000; 1st ch., J. Q. A. Litchfield tr., 230; Baldwin Place ch., A. G. Stimson tr., to cons. B. Wells Dunklee L. M., 100; Rowe st. ch., Dea. Charles D. Gould tr., bal. 1,012.83; Charles st. ch. and soc. 156.90; a friend 1; Bowdoin Square ch., T. B. Wheeler tr., 237.50; Union ch., Geo. W. Chipman tr., 81.15; South ch., G. B. Dexter tr., 460.35; Nathan Day 10; Rev. J. Hol-

l; Chelsea, ch. and
Ames Loring tr., 175,-
3466.38
Dudley st. ch. 812.79;
; ch., W. Ames tr.,
Brookline, ch. and
Dea. D. Sanderson tr.,
44.20 is mon. con., 49
Sch. and 152.21 an.
15.41; Brighton, ch.
Newton Centre, 1st ch.,
Framingham, 1st ch.,
Nixon tr., 18; Dor-
1st ch. 72; Canton, E.
5; Sharon, Fem. Bur.
c., Mrs. Mary Hixon
East Stoughton, E.
50; Sheldonville, ch.,
a. 10; 1784.49
n, High st. ch., Wal-
re tr., 18.93; Somer-
rkings st. ch., B. Ran-
33.20; 52.13
, 1st ch., Frederick
r. tr., of wh. 50 is fr.
u., Geo. W. Clapp tr.,
, of nat. prs. in Bas-
0; North Cambridge,
ren Sanger tr., of wh.
mon. con. and 160.
coll., to cons. S. C.
r and Charles Spring
200.80; West Cam-
ch., T. O. Hutchinson
; Cambridge, Harvard
"Juvenis" 5; "A
fmissions" 5; 1060.80
,"to assist in making
iciencies," 10; Central
hn Carlton tr., 50;
High st. ch. 21.28;
ill, 1st ch., Geo. Ap-
tr., with prev. dona.
Asa H. Herring L.M.,
friend of missions"
t Haverhill, 2nd ch.
erly, 2nd ch. 31.03;
anvers, ch., mon. con.
nversport, ch., of wh.
mon. con., 3 fr. Mrs.
Ann Woodbury and
Mrs. Rebecca Brown, of
, 33.13; Saugus, J. D.
e 3; Salisbury and
ry, ch., of wh. 30, is fr.
h., for the Hong kong
. 80; Georgetown,
H. Seaver 5; sr. Wes-
Methuen, ch. and soc. 431.44
t ch., J. A. Brabrook
h prev. donas. to cons.
ates L.M., 54; anony-
; Waltham, ch., C. P.
ton tr., 24.75; Read-
en. Eaton 5; Felton-
i. 35; Groton, ch. 19.
uth Groton, ch. 22;
d, Abel Rugg 3; Ash-
i. 12; West Acton, ch.,
m. 3.10; Tewksbury,
larber 2; 190.01
, Rev. A. H. Danforth
ringfield, 1st ch. 38;
ld, ch. 102.84; Lan-
George Cummings 50;

Manchaug, ch. and soc. 30;
Sturbridge, ch., A. Read 13;
Holden, Rev. J. H. Tilton 5;
New England Village, A. J.
Copp 2; Webster, ch., of wh.
5.50 is fr. Sab.Sch., for Rev.L.
Jewett's sch., Nellore, 16.50;
Chicopee Falls, ch. 71; North
Oxford, ch. 7; Agawam, ch.
34.65; Athol Depot, ch. 7.51;
Thorndike, Eunice B. Durkee
2; 404.50
Plymouth, Miss Abigail B.
Judson, for the Maulmain
Bur. Miss., 70; New Bedford,
William st. ch., Luther G.
Hewins tr., of wh. 50. is fr.
Sab. Sch., Geo. S. Homer tr.,
penny coll., to cons. Orrin M.
Leach L.M., 157; Hingham,
ch., of wh. 6 is fr. Sab. Sch.,
65; Cochesett, H. T. Pratt 3; 295.00
Wendell Asso., A. Eastman
tr., 26.00
Worcester Asso., Worcester,
Pleasant st. ch., mon. con. 10;
3d ch. 40; per Rev. J. Ald-
rich, agent, 50.00
Old Colony Asso., Middleboro',
Central ch., per Rev. J. A.,
agent, 80.00
Taunton Green, ch. 133.50;
Taunton, Dea. P. E. Hill 5;
Fall River, 1st ch., of wh. 90
is fr. the Mee Shwayee Soc.,
for the Amherst sch., Burmah,
492.47; New Bedford, 3d ch.
16; per Rev. J. A., agent, 646.97
Boston North Asso., East Cam-
bridge, ch., per Rev. J. A.,
agent, 74.47
8562.19

Rhode Island.

Providence, 1st ch., a fem. mem.,
a descendant of the Hugue-
notes, for the sup. of a colpor-
teur in France, 150; Stewart
st. ch. 7.09; Pawtuxet, ch.
10; Bristol, 1st ch., Charles
H. Spooner tr., 11.27; 178.36
State Convention R. B. Chap-
man tr., Providence, 1st ch.,
of wh. 25 is an. sub. per A.
Caswell, chairman of collec-
tors, 7 per R. B. Chapman,
collector, and 34.02 mon. con.,
66.02; 4th ch., per G. B. Peck,
of wh. 46 is fr. Fem. Miss.
Soc. and 35 fr. Sab. Sch., 200;
Central ch., of wh. 95 is fr.
Ladies' For. Miss. Soc., per
Mrs. A. E. Bradford and 104.
59 mon. con., per S. Chase,
199.59; Central Falls, Rev.
John Blain, per Rev. J. Ald-
rich, agent, 20; Newport,
Central ch., Wm. H. Barker
tr., of wh. 25 is fr. Young
Men's Miss. Soc., W. S. Carr
tr., 18.87 fr. Young Ladies'
Prayer Circle, Miss M. Gal-
ney tr., to cons. George W.
Swinburne L.M., 100; War-
ren, 1st ch., Nathaniel Drown
tr., 140; 725.51

Warren Asso., Newport, 2nd ch.
104.50; H. B. Barrows 3; per
Rev. J. Aldrich, agent, 107.50
— 1011.47

Connecticut.

New London, 1st ch., of wh.
27.92 is fr. Sab. Sch. and 5.65
fr. infant cl., Miss M. Louisa
Arnold teacher, to cons. Ezra
S. Beckwith and Henry Au-
gustus Brown L.M., 293.57;
Milton, Litchfield friend 4;
another friend 2; Haddam,
ch., mon. con. 18; Bridge-
port, 1st ch. 56.65; Water-
ford, 2nd ch. 25.04; 399.28
State Convention, W. Griswold
tr., Stafford, ch. 21; Hartford,
South ch., D. M. Hemingway
50; Suffield, 1st ch. 3; Irenus
Brown 5; 2nd ch. 356; 435.00
Stonington Union Asso., Ston-
ington, ch. 28.71; Groton,
2nd ch. 60.25; Noank, ch. 26.
50; Pequannoc, ch. 20; per
Rev. J. Aldrich, agent, 135.46
New Haven Asso., Meriden, ch.
151.55; Branford, ch. 6.87;
per Rev. J. A., agent; 158.42
New London Asso., Essex, ch.
98.75; New London, Hunt-
ington st. ch. 70; per Rev. J.
A., agent; 168.75
Suffield, 1st ch., a friend, per
Rev. J. A., agent; 5.00
— 1301.89

New York.

New York city, 1st ch., For.
Miss. Soc., in part, 500; The
New York Chronicle 25;
Brooklyn, Strong Place ch.,
Geo. Allin tr., of wh. 30 is fr.
Sab. Sch., to sup. a child in
Mrs. Johnson's sch., Hong-
kong, 700; A. B. Clarke
10; Strykersville, ch. 10;
Newport, ch. 26; Wallsville,
ch., tow. sup. of Bipsu Jud-
son, a nat. pr. in Gowahati,
Assam, 10.30; Walworth,
Rev. A. A. Russell 1; Wap-
pinger's Falls, Rev. Thomas G.
Wright 2; Pike, ch. 38; Wy-
oming, Rev Wm. Dean D.D.,
to sup. A Tui, nat. pr. in
Hongkong, 100; M. Weed 5;
Warsaw, Theron Fisk 5; Lit-
tle Falls, ch. 25; Essex, ch.,
of wh. 4.20 is fr. P. E. Ha-
vens and fam., 72 cts. fr. Miss
Lucy Sayward, 25 cts. fr. L.
Chamberlin, 96 cts. fr. Dea.
P. S. and Mrs. Baldwin, 8 fr.
Rev. L. and Mrs. Kinney,
5.36 fr. Mr. and Mrs. Ira
Stafford, 3.92 fr. Dea. Shel-
don and fam., and 50 cts. fr.
John Vial, 23.91; Casenovia
village, ch. 19.33; Evans,
James Ayer, to cons. Gorham
P. Beal L.M., 100.50; Au-
burn, ch., S. C. Lester tr., 41;
Hamilton, 1st ch., A. J. Slo-
cum tr., 135; Sab. Sch., to

sup. Po Loo in Maulmain Ka-
ren theol. sch., 30; Madison
Univ., Soc. of Inquiry, Geo.
W. Downey tr., 13.25; Sar-
dinia, Henry Bowen 3; Fort
Corvington, ch. 29.37; Ma-
lone, a friend of missions 50
cts; Springville, ch. 22;
Elizabethtown, ch. 13.21; Ox-
ford, ch., tow. sup. of Rev. C.
F. Tolman in Assam, 27; La-
grange, ch., tow. sup. of a
nat. Chinese pr., 68; Lebanon,
ch. 10; Newburgh, 1st ch. 89;
Cornwall, ch. 11, last two
sums to cons. Dea. John Ha-
gan Jr., L.M.: Albion, ch.,
to cons. Andrew J. Chester L.
M., 100; Sangerfield, 1st ch.
9.75; De Ruyter, ch. 5; Fay-
etteville, ch. 100; Manlius,
ch. 20; Syracuse, 2nd ch. 37;
Marcy, ch. 5; Watertown, ch.
64.30; 2434.4
Madison Asso., Richard Smith
tr., Casenovia, ch. 7; Eaton,
ch. 22.37; Madison, ch. 15;
per Rev. M. Bronson; 44.3
Oneida Asso., Oneida, ch., Rev.
John Smitzer 5; Mrs. Mary
H. Smitzer 4; Miss Catharine
A. Smitzer; Rev. E. D. Reed
1; R. K. Ellenwood 2; H.
Cranston, L. Chapin, T. Cole,
Dolas W. Cole, M. Marshall,
J. Austed, J. Morris, Wm. S.
Snook and E. Randall, 1 each,
9; 22.0
Cortland Asso., I. M. Seaman
tr., 2.87; Homer and Cort-
landville, Juv. Miss. Soc. 50.
81; McGrawville, ch. 16.58;
Cortlandville, ch. 12; 82.1
Erie Asso., H. Crissey tr.,
Orleans Asso., Knowlesville, ch.,
per Rev. J. A. Bullard; 3.6
Ontario Asso., Benton, ch.
30.19; Bethel, ch. 35.79;
Phelps village, ch. 7.25;
Phelps, 2nd ch. 2.31; Orleans,
ch. 5; per Rev. J. A. B., 80.1
Niagara Asso., Newfane, ch.
11.05; West Somerset, ch.
20.50; Somerset, 1st ch. 2;
Hartland, ch. 11.88; Royal-
ton, ch. 50 cts; Clarence, ch.
2; Wilson, ch. 14.65; per
Rev. H. A. Smith, agent, 62.1
Chenango Asso. 5.60; Coventry
and Greene, ch. 10.70; Cov-
entry, ch. 10; Norwich, ch.
85.87; Oxford and Greene,
ch. 7; Phebe Parker 3; Pres-
ton, ch. 12.23; sr. Fitch 62
cts; E. H. 1; M. P. 1; Guil-
ford, ch. 13.03; R. C. F. 1;
Central Greene, ch. 30; Fem.
Benev. Soc. 25; to cons. Mrs.
Laura Webster and Mrs. Louis
Carter L.M., per Rev. H. A.
S., agent, 204.0
Genesee Asso., Warsaw, ch., per
Rev. H. A. S., agent, 6.1
St. Lawrence Asso., M. G. Peck
2; Royal Smith 1; Potsdam,
ch. 15; Andrew Smith 25 cts;

er Smith 18 cts.; Mrs. Smith 50 cts.; L. E. cts.; Rev. E. Smith Rev. H. A. S., agent, 20.18
so., Clyde, ch. 1; Pal- . 3; Marion, ch. 8.50;
. H. A. S., agent, 12.50
so., Shelby, ch. 31.80;
ch. 4; Yates, ch. 69.
Rev. H. A. S., agent, 105.38
so., Jersey Centre,
a.; Milo, 1st ch. 1;
1.25; per Rev. H. A.
t, 3.00
sville Asso., Peter
ugh, per Rev. O.
agent, 29.00
r Asso., New York
rth ch. 20; Miss Col-
; Staten Island, 1st
Bedford Ave. ch. 63;
gdale, ch. 38; Brook-
tral ch. 45; Pilgrim
50; W. H. Lush 5;
t, 1st ch., of wh. 100
. W. Thomas, 200;
. Munson 22.50;
arks 50; Julia Koer-
r Rev. O. D., agent, 585.00
so., Isaiah Blood 25;
r, 1st ch. 4.87; Sara-
ings, ch. 10; Ephraim
t, to cons. Clarisa D.
L.M., 100; Balston
34; Greenfield, ch.
rovidence 3; Glovers-
, of wh. 100 is to
ary C. Thomas L.M.,
fr. J. H. Burr, 200;
O. D., agent, 397.90
l Champlain Asso.,
illing 25; P. S. Whit-
.43; Ira Stafford 1;
O. D., agent, 113.43
ver South Asso., New
y, Calvary ch., of wh.
Sab. Sch., wh. with
h. is to sup. L. Down-
ow. sup. of Tanenole,
to sup. laborers amg.
okees, 875; Stanton
f wh. 15 is fr. Fem.
loc., 215; South ch.
Cannon st. ch., with
nas. to cons. Rev. W.
leton L.M., 47.40;
. ch., of wh. 100 is
oker and 100 fr. M.
man, for the China
and 465 fr. Fem.
oc., 965.84; Berean
Peter B. Amory, to
son, James W. Amory
0; R. Maplesden 25;
le ch., of wh. 120 is
Sch., of this 60 fr.
Miss. Soc., to sup. a
under direction of
B. Ingalls, and 60
Dr. Binney's sch.,
rinting scriptures in
, 400 fr. two mem.,
ing operations, and
at pra. at the Che-
mion, under direction
E. Jones, 2293.73;

A. W. Rogers 25; Washing-
ton Ave. ch., of wh. 50 is fr.
Sab. Sch., to sup. a Karen pr.,
70.48; H. W. Knapp, with
other donas. to cons. himself
L.M., 20; Augustus Thomas,
with prev. donas. to cons.
William Bidders L.M., 75;
Atlantic st. ch. 100; Pier-
pont st. ch. 1000; Isaac E.
Sheldon 10; Mrs. L. A. Dodge
10; W. T. H. 10; R. H. T. 2;
Greenpoint, ch. 12.50; York-
ville, ch. 6; Morrisania, Sa-
lemch., Sab. Sch. 5; Williams-
burgh, South ch. 89; 1st ch.,
of wh. 25 is fr. Sab. Sch., 275.
22; per Rev. O. D., agent, 6475.34
Hudson River North Asso.,
Saugerties, ch. 5; Troy, 1st
ch., of wh. 107.16 to cons.
A. R. Hickok L.M., and 123.
28 fr. F. B. Miss. Soc., to
cons. Mary Wood L.M., 230.
44; North ch., of wh. 76.38
is fr. Sab. Sch., 40 fr. F. M.
Soc., 75 fr. Isaac G. John-
son with prev. dona. to
cons. himself L.M., 50 fr. Mrs.
Mary Miller to sup. a nat.
Karen pr., and 10 fr. Mrs. W.
Shepard, tow. sup. of a nat.
pr. in China, 376.62; West
Troy, ch. 15; Waterford,
Thomas J. Eddy, with prev.
dona. to cons. Mrs. Lucy Ed-
dy L.M., 50; Robert Powers,
with prev. donas. to cons.
himself L.M., 75; Albany,
Samuel Patten 50; Newton-
ville, ch. 15; R. M. Van
Sickler, with prev. donas. to
cons. Miss Anna S. Van Sick-
ler L. M., 25; Sand Lake,
2nd ch. 9.15; Schodac, ch. 9.
15; Mrs. Gifford and son 6;
Schenectady, ch. 65; Albany,
Correl Humphrey, to sup.
Bur. pr. under direction of
Rev. J. L. Douglass, and with
other donas. to cons. himself
L.M., 84; Pearl st. ch. 255;
per Rev. O. D., agent, 1270.36
Union Asso., Carmel, ch. 20;
Sing Sing, Fem. Soc., to sup.
Bur. pr., 35; J. F. Cunning-
ham 50; Thomas C. Van
Hoesen, with prev. dona. to
cons. Mrs. T. C. Van Hoesen
L.M., 50; James Johnston 50;
per Rev. O. D., agent, 205.00
Washington Union Asso.,
Whitehall, ch., per Rev. O.
D., agent, 21.12
Broome and Tioga Asso., Bing-
hamton, ch. 17; Castle Creek,
ch. 10; per Rev. O. D., agent, 27.00
—12,256.84

New Jersey.

Millington, ch., of wh. 1 is fr. a
sister and 10 cts. fr. her little
son, 64.98; Newark, 1st ch.,
F. F. Randolph tr., 100;
Somerville, ch., of wh. 6.71
is fr. the Somerville Branch

Sab. Sch. and 5 fr. the Raritan Branch Sab. Sch., 90.25; Patterson, ch., Sab. Sch. 50; 305.23
 Patterson, Mission chapel 3.60; Morristown 18; per Rev. O. Dodge, agent, 21.60
 West N.J. Asso., Moorestown, ch., 62.60; Newport, ch. 3; Marlton, ch. 8; Princeton, ch. 30; Cohansey, 1st ch., tow. sup. of Karen prs. under direction of Rev. F. Mason, D. D., 25; 2nd ch. 76; Burlington, Self-denying Soc., for nat. assistants at Shwaygyeen, 85; Pemberton, ch. 7.25; Salem, 1st ch., of wh. 13.10 is fr. Sab. Sch., 120.10; Trenton, 1st ch. 100; Central ch. 66.62; Mullica Hill, ch. 38; Camden, 1st ch. 12; 2nd ch. 20; per Rev. S. M. Osgood, agent, 653.57
 East N. J. Asso., Holmdel, ch. 125; Newark, 5th ch., Mrs. Gould 5; Bloomfield, ch., to sup. nat. prs. under direction of Rev. C. Hibbard, of wh. 3 is fr. Sab. Sch., infant ch., 50; Orange, 1st ch. 10; Jersey city, Union ch., of wh. 30.60 is fr. Fem. Miss. Soc., 62.50; Middletown, 2nd ch. 17; Scotch Plains, ch. 56; Rahway, ch., of wh. 25 is fr. H. Freeman, to sup. Karen pr. under direction of Rev. F. Mason, D.D., 80; New Market, ch. 17.57; Plainfield, 1st ch., of wh. 26.75 is fr. Sab. Sch. Miss. Soc., 97.75; per Rev. S. M. O., agent, 520.82
 ——— 1501.22

Pennsylvania.

Philadelphia, 10th ch., Charles S. Schaeffer tr. Benov. Fund, tow. salary of Rev. E. Kincaid, and with prev. donas. to cons. Elias L. Nicholas, D. W. C. Taylor, Anna M. Kennard and Amanda L. Merkle L.M., 120; Johnstown, Welch ch. 5; St. Clear, Welch ch. 15; 140.00
 Abington Asso., Bethany, ch. 1; Lebanon, ch. 1; Damascus, 1st ch. 10; Clinton, ch. 10; Honesdale, ch. 24; Blakely, ch. 20; per Rev. S. M. Osgood, agent, 66.00
 Central Union Asso., Kimber- ton, Mrs. Jones 1.50; Frank- ford, Sab. Sch. 10; per Rev. S. M. O., agent, 11.50
 Centre Asso., Hollidaysburg, ch. 23; Logan's Valley, ch. 40; per Rev. S. M. O., agent, 63.00
 Monongahela Asso., Pittsburg, Union ch., per Rev. S. M. O., agent, 41.83
 North Philadelphia Asso., Wil- listown, ch. 17; Hatboro', ch. 15; Manayunk, ch., of wh. 17 is fr. Sab. Sch., 23.43; Philadelphia, 1st ch., of wh. 240 is fr. Sab. Sch., Male

Dep., Miss. Soc., and 300 fr. a friend who desires to see the missions reinforced, by a mem., 640; per Rev. S.M.O., agent, 695.43
 Northumberland Asso., Jersey Shore, ch. 4; Northumber- land, ch. 1.83; Lewisburg, ch. 80; per Rev. S. M. O., agent, 85.83
 Philadelphia Asso., Upland ch. 30.97; Philadelphia, 4th ch. 54.25; Eleventh ch., of wh. 120 is fr. Sab. Sch., 320.87; three ladies 3; Tabernacle ch., of wh. 25 is fr. Rev. S. J. Creswell, 225; a friend 10; Marcus Hook, ch. 9.22; Ridley, ch. 3; Beakleyville, ch. 5.55; Blockley, ch. 50; Great Valley, ch. 25.17; Schuylkill Falls, ch. 56.54; Hepsibah, ch. 6; Lower Mer- rion, ch. 15; per Rev. S.M.O., agent, 814.57
 Tioga Asso., Tioga, ch., of wh. 10 is fr. Rev. J. L. Smith, 14.04; Abbott, Danish ch. 1.50; Charleston, ch. 1.80; Mansfield, ch. 3.50; Cherry Flatts, ch., Rev. M. Kook- well 41 cts.; East Sullivan, ch., Rev. S. Grenell 25 cts.; Delmar, ch. 6; per Rev. S. M. O., agent, 27.50
 Pittsburg Asso., Pittsburg, 1st ch. 35.50; Alleghany city, Sandusky st. ch., Sab. Sch. 34; per Rev. S. M. O., agent, 69.50
 Wyoaning Asso., Union, ch. per Rev. S. M. O., agent, 4.00
 ——— 2019.16

Ohio.

Columbus, 1st ch., mon. con. 52; Cleveland, 1st ch. 259.91; Erie st. ch., A. J. Farrar tr., 23; Franklin, ch., of wh. 3 is fr. Sab. Sch., 55; Greenfield, ch., of wh. 3 is fr. D. B. Chamberlin and 3 fr. J. H. Chamberlin of the Frankfort ch., with other donas. to cons. Peter Reede L.M., 89.13; Warren, ch., R. S. Parks tr., 71.36; Young People's Miss. Soc., Oscar O. Miller tr., to sup. a nat. pr. under direction of Mrs. M. B. Ingalls, 25; Marietta, 1st ch., F.E. Pearce tr., 9.93; — ch., per Rev. L. G. Leonard, 40; Auburn, ch. 6.31; Toledo, ch., F. T. Card tr., 10; Henrietta, ch. 10; P. Shepard 5; Girard, ch., Morgan R. Davies 3.06; Lebanon, S. Suydam 10; Norwalk, ch., mon. con., of wh. 3.64 is fr. Sab. Sch., 50; Rev. James Clarke 10; Blanc, a friend of missions 5; Bev- erly, ch. 7; Cheviot, Bethel ch., Dea. D. E. Slatem tr., 43; Granville, R. Parsons 10; 794.70
 Meigs Crook Asso., McCon- nellsville, ch., per Rev. S. M. Osgood, agent, 24.52

Wills Creek Asso., Salem town- ship, ch. 9.28; Zanesville, Market st. ch. 13; per Rev. H. Davis, agent,	22.28
Scioto Asso., Wilmington, ch., per Rev. H. D., agent,	5.00
Lorain Asso., Avon, ch. 3; Huntington, ch. 8.50; per Rev. H. D., agent,	11.50
Maumee Asso., Maumee city, ch., per Rev. H. D., agent,	11.00
Cesar's Creek Asso., Caesar's Creek, ch. 5; Centerville, ch. 26.18; Jonah's Run, ch. 20; Rev. S. Marshall and wife 5; per Rev. H. D., agent,	56.18
Miami Asso., Cincinnati, Ninth st. ch. 36.62; High st. ch. 5.60; Middletown, ch., of wh. 4.44 is fr. Sab. Sch., tow. sup. of Rev. Wm. Ashmore, 45.69; Hamilton, ch., of wh. 18.50 is fr. Sab. Sch., 100; Dayton, 1st ch., of wh. 31.28 is fr. Sab. Sch., 41.48; Wayne st. ch. 16; per Rev. H. D., agent,	245.39
Mad River Asso., Little Beaver, ch., 9.75; West Jefferson, ch. 6.25; Urbana, ch., with oth- er donas. to cons. Rev. J. C. Bonham L. M., 50; Mill Creek, ch. 4.34; per Rev. H. D., agent,	70.34
Mt. Vernon Asso., Chester, ch. 10; Fredericktown, ch. 16; Radnor, ch. 7; Owl Creek, ch. 6; per Rev. H. D., agent,	39.00
East Fork Little Miami Asso., Georgetown, ch., per Rev. H. D., agent,	3.00
Columbus Asso., Genoa, ch. 5; Newark, 2nd ch. 5.41; Col- umbus, Central ch., of wh. 8.33 is fr. Sab. Sch., 20.53; Granville, ch. 55.75; Welch Hills, ch. 15; McKean, ch. 5; Master Harry Downer 25 cts., per Rev. H. D., agent,	106.94
Grand River Asso., a friend, J. H. 1; Rev. E. Richmond 1; per Rev. H. D., agent,	2.00
Mohican Asso., Greentown, ch., per Rev. H. D., agent,	5.00
Coshocton Asso., Pleasant Val- ley, ch., per Rev. H. D., agt.,	3.00
Seneca Asso., Findlay, ch. 4.35; Blanchard, ch. 2.65; per Rev. H. D., agent,	7.00
Ohio Asso., Evergreen, ch., per Rev. H. D., agent,	3.00
Meigs Creek Asso., a sister 10; Zanesville, 1st ch., with other donas. to cons. Rev. J. B. Conyers L. M., 10; per Rev. H. D., agent,	20.00
Wooster Asso., Alliance, ch., per Rev. H. D., agent,	1.63
Huron Asso., New Haven ch., per Rev. H. D., agent,	7.00
	1438.48

Indiana.

Evansville, 1st ch., A. L. Rob- inson, clerk, 94.60; South Bend, ch. 5;	99.50
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Flat Rock Asso., Sand Creek ch. 4; Blue River, ch. 3; Mt. Picasant, 2nd ch. 9.95; per Rev. A. S. Ames, agent,	16.95
Laughery Asso., Rev. S. Ferris 4.25; Lawrenceburg, ch. 15.91; Washington, ch. 10; per Rev. A. S. A., agent,	30.16
Long Run Asso., Fredonia, ch. 9.55; Centre Square, ch. 2.90; Olive Branch, ch. 65 cts; Mt. Zion, ch. 5.40; Brushy Fork, ch. 3.10; Long Run, ch. 11.55; Spring Branch, ch. 3.85; Union, ch. 1.50; Ve- vay, For. Miss. Soc., tow. sup. of nat. pr., 24.25; per Rev. A. S. A., agent,	62.75
Indianapolis Asso., Indianapo- lis, 1st ch., of wh. 5.55 is fr. Sab. Sch., 29.55; —ch. 36.30; Wm. Henderson, 50 cts; per Rev. A. S. A., agent,	66.35
Bethel Asso., New Albany, 1st ch. 7.25; Bank st. ch. 6; M. W. Sherrill and C. Barth, 5 each, tow. sup. of a nat. pr., 10; L. McCoy 2; Jefferson- ville, ch. 7.85; Utica, ch. 4.50; H. M. Heaton, tow. sup. of a nat. pr., 5; per Rev. A. S. A., agent,	43.50
Madison Asso., Dupont, ch., per Rev. A. S. A., agent,	6.50
Friendship Asso., Vernal, ch., tow. sup. of Leroy Merrifield in Rev. L. Jewett's sch., Nel- lore, per Rev. A. S. A., agent,	4.40
White Lick Asso., Greencastle, ch. 4.16; J. N. Rynerson, tow. sup. of a nat. pr., 5; per Rev. A. S. A., agent,	9.16
Curry's Prairie Asso., Terro Haute, 1st ch., of wh. 35 is fr. Sab. Sch., to sup. E. G. Taylor in norm. sch., Hen- thada, per Rev. A. S. A., ag't,	52.50
Northern Ind. Asso., Westville, ch. 11.53; Laporte, ch. 9.25; Rolling Prairie, ch. 10; per Rev. A. S. A., agent,	30.78
Elkhart River Asso., P. Man- chester 1; E. Taylor 1; per Rev. A. S. A., agent,	2.00
Mt. Zion Asso., S. Lambertson 1; J. H. Smith 5; per Rev. A. S. A., agent,	6.00
White Water Valley Asso., Po- sey, ch. 7.78; Williams Creek, ch. 1.85; per Rev. A. S. A., agent,	9.63
Sand Creek Asso., Rev. J. Stott, per Rev. A. S. A., agent,	1.00
	441.18

Illinois.

Chicago, Edina Place ch., to cons. Jacob Woodworth M.D., L.M., 101; Payson, Rev. J. O. Metcalf 25; Upper Alton, ch., Fem. Karen Soc., Miss Mary Olcott tr., 11; Wm. Wirt Edwards 1; Metamora, ch. 41.60; Griggsville, ch. 40; Bristol, ch., J. McClel- lan, clerk, of wh. 4.08 is fr.	
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Sab. Sch., with prev. donas. to cons. Mrs. Sarah D. B. Haigh L. M., 50.75; Mokena, J. B. Dibell 1; Stonington, ch. 11; Plainfield, Mrs. M. C. Young 1.50; Mrs. Green 50 cts; Jacksonville, Ellen C. Spencer 3;	287.35
B. Hill, Rev. Geo. Silver, per Rev. O. Dodge, agent,	3.00
Wynnet, F.G. Spangler 3; Rev. F. B. Ives 4; Princeton, ch. 6.38; F. M. Coddington 1; John Ryale 2; J. Stowell 1; Mr. Allen 38 cts; Sandwich, J. Weeks 3; J. Fuller 1; J. S. Fuller 1; Rev. Mr. Eddy 1; O. S. Hundee 1; Rev. Mr. Tolman 1; Mrs. Buckingham 1; a friend 25 cts; O. B. Matthews 2; J. Walker 2; Rev. J. F. Tolman 1; Paw Paw, Rev. F. Warriner 2; Dea. O. Boardman 1; Mrs. S. Clark 5; H. Moore 1; Dea. I. E. Hunt 1; a friend 25 cts; Newark, A. Rood 1; Mrs. L. Rood 1; N. Crumb 1; C. F. Kennedy 1; G. W. Winchell 2; E. Picketts 1; H. Gridley 50 cts; T. Scofield 50 cts; S. Bingham 1; Rev. J. Wilder 1; E. Gleason 50 cts; Abby Gleason 50 cts; a friend 25 cts; Rockford, 1st ch. 57; Rockford Asso., B. Goodhue tr., Marengo, ch. 18; N. S. Safford, O. J. Jenks, G. B. Adams and Dr. Misick, 1 each, 4; Mrs. Read 50 cts; St. Charles, Mrs. Scott 5; Springfield, ch. 20; Evanston, Dea. E. H. Mulford 3; Belvidere, A. F. Moss 5; E. L. Tisdale 1; N. T. Ingalls 2; Rev. C. H. Roe 2; J. Saxton 3; Mrs. R. S. Malory 2; D. E. Ellis 1; S. M. Evans 1; E. E. Moss 1; Freeport, J. F. Harmon 3; A. H. Wise 1; Dea. Wise 50 cts.; A. C. Churchill 2; Rev. A. G. Thomas 50 cts; McHenry, Rev. Eliab Going 5; Lake Zurich, Rev. E. W. Freeman 30 cts; Aurora, Union ch., of wh. 4.65 is fr. Sab. Sch., 15; per Rev. J. W. Eaton, agent,	206.31
Chicago, 1st ch., of wh. 100 is fr. Sab. Sch., 300.87; Rev. J. W. Eaton, 4.50; per Rev. J. W. E., agent,	305.37
	802.03
Michigan.	
Quincy, ch. 3.85; Schoolcraft, ch. 11; Kalamazoo, 1st ch., J. Cadman tr., to cons. Danl. Putnam L. M., 100; Grand Rapids, Rev. A. Bingham 19; Highland, ch. 17;	150.85
Jackson Asso., Rives, ch., per Rev. A. S. Ames, agent,	5.00
Washtenaw Asso., Rev. E. Tenney and lady, per Rev. A. S. A., agent,	6.00

Kalamazoo River Asso., Allegan, ch., per Rev. A. S. A., agent,	6.00
Wayne Asso., Novi, ch. 5.45; Milford, ch. 20; Farmington 5; per Rev. A. S. A., agent,	30.45
	198.30

Wisconsin.

East Troy, ch.	2.00
Janesville, ch. 8.11; Mrs. Barstow 1; Mr. Van Waggoner 50 cts.; E. C. Ward 1; E. Thatcher 1; Rev. E. J. Goodspeed 1; friends 1.75; per Rev. J. W. Eaton, agent,	14.36
	16.30

Iowa.

Monroe, ch. 9; Newton, ch. 2.70; Aloway Grove, ch. 45 cts.; Pella, Holland friends 1.83; per Rev. I. J. Stoddard, less 6 previously entered,	7.90
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Mississippi.

Miss. city, Calvin Taylor 5; his children 50 cts.; other children 46 cts.; Mr. Boyce 25 cts.; per Rev. Sereno Taylor,	6.21
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District of Columbia.

Washington, Prof. William Ruggles, to sup. nat. pr. in Burmah,	100.00
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Canada West.

Niagara Asso., Beamsville, ch. 8.62; Hamilton, Park st. ch., of wh. 15 is mon. con. and 10 fr. Sab. Sch., 32.55; J. C. Bent 1; J. Midwinter 50 cts.; colored ch. 1.50; per Rev. S. S. Day,	44.17
Western Asso., Lobo, 1st ch. 2.74; 2nd ch., of wh. 2.20 is fr. M. Cameron and fam. and 2 fr. A. Cameron and wife, 7.34; Ingorsol, 1st ch. 10.25; per Rev. S. S. D.,	20.33
Haldimond Asso., Toronto, Bond st. ch., mon. con. 50.50; J. McCord 2; Brock and Eldon, ch. 2.50; Brock, coll. at Presbyterian meeting-house 1.65; per Rev. S. S. D.,	56.65
	131.15
	\$32,227.71

Legacies.

Sedgwick, Me., Richard Allen, per D. Morgan Jr., Exr.,	30.00
Washington, N.H., Benj. Smith, per James Howe, Exr.,	25.00
Newark, N. J., Micajah Reynolds, per E. T. Hillyer and S. H. Kitchell, Exrs.,	1000.00
Cincinnati, O., Dea. Gaines, per Rev. D. Shepardson,	50.00
—, O., Mrs. J. L. Moore, per Rev. J. L. Moore Exr.,	25.00
Beamsville, Ca., Jacob Beam, per Dea. R. Kelbourne, Exr.,	100.00
	1230.00
	\$33,457.71
Total fr. Apr. 1, 1858, to Mar. 31, 1859	\$88,991.82.

NEW YORK
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Vol. XXXIX... No. 6.

Whole Number 510.

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JUNE, 1859.

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BOSTON:

MISSIONARY ROOMS, 33 SOMERSET STREET.

1859.

D. S. FORD & CO., SCHOOL STREET, BOSTON.

THE MISSIONARY MAGAZINE FOR 1859.

THE thirty-ninth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1859.

The Magazine will be furnished to subscribers at the following rates :

Single copy, for the year, payable in advance, ...	\$1.00
Four copies, " " " "	3.00
Fifteen copies, " " " "	10.00

Subscribers paying one dollar in advance for the Magazine, and receiving the same by mail, will be entitled to one copy of the Macedonian for the year.

Orders and remittances should be addressed "*Missionary Magazine, 33 Somerset Street, Boston.*"

Subscribers should give notice by letter of their removals, or consider themselves bound to pay for their periodicals, if sent to their former place of residence.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the _____, for the Foreign Department, and the Rev. JONAH G. WARREN, for the Home Department.

NHEMIAH BOYNTON, Esq., is Treasurer.

FREEMAN A. SMITH is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

JUNE, 1859.

No. 6.

AMERICAN BAPTIST MISSIONARY UNION.

THE OPENING OF CHINA.

BY REV. M. J. KNOWLTON, NINGPO.

"It is a great step toward the Christianizing of our planet, if Christianity gain entrance into China." Thus spake Neander, in a speech at Berlin on the Chinese Mission, July 6, 1850, but two days before his last sickness, and eight days before his death. This speech* formed a fitting close to the great historian's labors. It was but natural that he who had so indefatigably and minutely traced the progress of the church in ages past, should have his attention earnestly directed to her course in the future. Nor is it strange that his attention should have been especially drawn to the progress of Christianity in China.

The reasons for the deep "interest" which he felt "in the mission to this vast empire" were, to use his own words, these:—"In the first place, there is that vastness; since thereby Christianity may have access to a third part of the earth's population. And further, there is also the peculiar interest which the quality of the nation affords. We find here a nation in which, for centuries, there has been a large amount of civilization and culture; where many arts and handicrafts flourished a long time before they were thought of in the European nations."

That "great step toward the Christianizing of our planet," is now being taken. The treaties agreed upon in June, 1858, at Tien-Tsien, by the High Commissioners of England, France, the United States and Russia, and those of the emperor of China, will enable "Christianity to gain entrance into China."

These treaties are to go into effect in June of the present year, and I cannot rest satisfied to let these important transactions pass with a mere incidental notice. The opening of China is undoubtedly one of the greatest among the great events of the present age. It is an event in which the hand of God is clearly manifest, preparing the way, and leading forward the grand, yet gradually, progressive movement of his kingdom toward the period when "the heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession;" when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever." The removing of the bars, and throwing open of the doors to admit the gospel to a third of the human race, surely is an event of no

* See Watchman and Reflector for Feb. 20, 1851.

small significance, and one that should awaken no ordinary degree of interest throughout the Christian world.

Coincidence of Three Great Events.

This event is invested with additional interest, and the hand of God in it is rendered still more manifest, as viewed in connection with great coincident events. I refer especially to the opening of Japan by treaty; the revolution in India; and the "great revival in America." The coincidence and importance of these events impart to them a peculiar significance. At the very time when the Commissioners of the four great western powers were approaching the shores of China to demand her opening to commerce and Christianity, the United States Consul-general of Japan was in Jeddo, the forbidden city, securing at the hands of the hitherto most exclusive and intolerant government on earth, the opening of the country not only to commerce, but also to the gospel,—the name of whose Author had for three hundred years been the object of its most bitter execration, and his followers put to death. At this same time, the revolution in India was preparing the way to the throwing off of the shackles with which the East India Company, caste and Mohammedanism would fetter the progress of Christianity in that great and populous country. At this very time, too, when the barriers to the free access of the gospel were thus about to be removed from one-half of the earth's population, God interposed for the special preparation of his people for the work to which they were soon to be called, by an outpouring of his Spirit far more extensive and wonderful than that on the day of Pentecost, when the church at Jerusalem was being prepared to carry the gospel throughout the then known world. There seems to be a striking analogy between the two events; and the design manifest in one may clearly be inferred in the other. The disciples having received the commission "to go into all the world and preach the gospel to every creature," were required to tarry in Jerusalem until they are "endued with power from on high." That power they received when the Holy Ghost came upon them at Pentecost, and they were thus fitted to preach the gospel to the surrounding nations. Can there be a doubt that this remarkable work of grace in America, by which the original members of the churches, with multitudes of recent converts, have been endued with a spiritual power, was designed to fit them for the work of giving the gospel to the vast new fields just opening?

By the stipulations of the late treaties, the Chinese empire is open, with certain regulations, throughout its length and breadth, to the heralds of the cross. The United States treaty has this article, as translated from the Chinese copy. "The Christian religion is virtuous in its tendency, teaching to do unto others as we would have them do to us. Hence to preach or profess it shall not be held as an offence; but both those who preach and profess it, shall enjoy complete toleration and protection. Nor shall either officers or people in any way hinder or molest them." Each of the other treaties has in substance the same article. Protestants and Catholics are placed on precisely the same footing. As the latter, even under the old treaty, were allowed to reside in all parts of the country, and prosecute their labors in a quiet way, with much more freedom and boldness may they, and Protestants also, now propagate the faith wherever they please.

The Treaty Stipulations.

The following extracts are taken from the English treaty, which, as whatever privilege is enjoyed by one nation is to be granted to all, are equally applicable to the subjects of the United States.

ARTICLE IX.—British subjects are allowed to proceed to every place in the interior with passports, either for amusement or to trade. The passport will be issued by their Consuls and stamped by the local authorities. Persons going out on excursion

is from the ports open to trade, so long as they are within 100 le (33 miles) for a period of not more than five days, need not apply for a passport.

Art. X.—British merchant vessels may trade at every port throughout the length of the Long River (Yiang tse Kiang.) But as there are rebels in all parts of the river, upper and lower, no ports shall now be opened except Chin-kiang, which shall be opened as a port of trade in one year from this time. As peace is restored to the country, the ambassador of the queen of England shall consult with the cabinet minister or President appointed by the emperor of China, and shall select ports, not exceeding three, between Han-kau and the sea, which shall be allowed to become ports of trade at which British ships may discharge imports and load with exports.

Art. XI.—Besides Canton, Fuhchau, Amoy, Ningpo and Shanghai, the five ports opened to trade by the old treaty of Nanking, British merchants are henceforth at liberty to buy and sell of whom they will, and to bring their ships and merchandise any time to and fro, at the cities and ports of New-chwang, Tang-how, Taiwan, Fuchow and Keungchew.* As respects their freedom to live, to hire houses, to buy dwellings, to rent lands, to build churches, hospitals, cemeteries and any other advantages or exemptions, these are all exactly the same as at the five ports open to trade.

Art. XII.—If British subjects, at the different ports or elsewhere, (the reference is to missionaries residing in the interior; this is the explanation given by Lord John, the English Commissioner, himself,) wish to rent ground, build houses, open schools, churches, hospitals, in all cases the agreement made will be according to the rate prevailing among the people. There must be no coercion or extortion on either side.

From the above extracts it will be seen that missionaries will be entitled by treaty to the following privileges:

1. In addition to the five ports already opened, there are to be four on the Yangtze Kiang, and five other cities, which, including Hongkong, make in all fifteen ports where missionaries may buy land, build dwellings and churches, and reside with their families with the utmost freedom and security.

2. With passports missionaries can go to any part of the empire, preaching the Gospel, and (at least if they are single men,) they can reside wherever they please, minister to converts, and prosecute, without molestation, their missionary work.

3. Christianity is to be tolerated throughout the empire, and converts to it are not to be molested in any way by officers or people on account of their religion.

Whether missionaries would be allowed to reside with their families at any place they might choose in the interior, is questionable. That would depend upon the position of the inhabitants and officers of the place. Though the freedom granted missionaries is not in all respects complete, still it is an immense advance upon anything that has hitherto been allowed by this exclusive and intolerant government. A great and effectual door is opened to the churches of Christ.

The newly Opened Ports.

Let us take a brief survey of the important field thus opened. First, of the open ports. The five ports, Canton, Fuhchow, Amoy, Ningpo and Shanghai, are, I trust, sufficiently known not to require any information here. They have been open sixteen years, and missionaries have been laboring long in all these places. A full account of their labors is to be found in the missionary periodicals of different Societies in America and Great Britain.

Of the newly opened ports, beginning at the south, we have first Keungchew, the capital of the island of Hainan (lat. 20 N., lon. 110 20 E.). Concerning Hainan, Williams, in his *Middle Kingdom or Chinese Empire*, has the following: (Vol. 1, p. 4) "It is about 150 miles long and 100 broad. It is separated from the main China by a narrow strait, filled with shoals and reefs, which render its passage difficult. The interior of the island is mountainous, and the inhabitants give but a

* In Williams' map of China these places are thus written: Ninchwang, Tangchaw, Taiwan, Fuchow and Kiungchaw.

partial submission to the Chinese. The Chinese inhabitants are mostly descendants of emigrants from Fuhkien (province,) and are either trading, agricultural, marine, or piratical in their vocation, as they can make most money. King-chau-fu, the capital, lies at the mouth of the Leimu river, opposite Leinchau, (in the Canton province,) and possesses a good harbor; there are several other fine harbors on the southern coast. The population of the island is about 1,500,000.* This port is at the southernmost point of the empire, and in immediate proximity to the southern part of the Canton province. Hence it will form an important centre from which to reach that part of the country.

Proceeding northeast across the China sea, we next come to the newly opened port of Taewan, the capital of the island of Formosa (lat. 22 36 N., lon. 120 30 E.). The island of Formosa belongs to the Fokien province, from which it is separated by the channel of Formosa. The jurisdiction of the Chinese was established in 1683, and extends over about half the island. The Chinese have settled upon the western portion, and many of the aboriginal inhabitants have retired to the eastern part, which is separated from the western by a ridge of mountains. So far as is known the aborigines have no written language, and no other religion than the respect paid to sorcerers and demons. The Chinese represent them as being free from theft and deception, and just in their mutual dealings, but revengeful when provoked. They are supposed to be of Malayan origin. The city of Taewan lies in the southwestern part, and is described as a large place. The Chinese portion of the island is about 250 miles long and eighty broad. The population is about 2,500,000. The climate is salubrious, and the land well-watered and fertile, producing large quantities of rice, maize and fruit. (See *Mid. King.*, Vol. 1, p. 118.)

We next come to Chaouchow, lying opposite Taiwan, in the Canton province, about half way between Hongkong and Amoy (lat. 23 36 N., lon. 116 31 E.). It is a large city, on the Han river, about thirty miles from its mouth, of which it has several. It is situated in the midst of a densely populated region. There are in the vicinity many large walled villages. Chaouchow, or Chauchau, is the Tie-chiu* which gives name to the Tie-chiu dialect. The Chinese of Bangkok were originally chiefly emigrants from Tie-chiu; hence the prevalence of that dialect there. There are many Tiechiuans also at Hongkong, and some of them have become converts to Christianity. Two assistants from our mission at Hongkong, speaking that dialect, have been employed more or less in the Tie-chiu or Chaouchow district, during two or three years past, by the Rev. Mr. Burns, of the Scotch Presbyterian church. Mr. Burns has for about three years been located at Swatow, formerly a small fishing village, but now fast becoming an important place for foreign trade. This town is situated a little south of the place where the Han disembogues into the sea, on a small bay, about ten miles inland from the main coast. This region of country has a special claim upon our Society, inasmuch as we have converts and assistants speaking this dialect both at Hongkong and Bangkok, and books to assist missionaries in learning the dialect, have already been prepared.

Pursuing our way north, and passing, in order, the old open ports, Amoy, Fuchau, Ningpo and Shanghai, we come to the Yiang-taye-kiang or Yiang-taye river, (*kiang* signifying river,) on which four new ports are to be opened. But two of these are yet designated, viz., Chiukiang and Hankow. The former is situated at the junction of the grand canal with the Yiang-taye, about 150 miles from its mouth (lat. about 32 10 N., lon. about 124 E.). This city was formerly very rich and populous, and, from the advantages of its position, an important place of trade. It now

* The different modes of writing the name of the same place in China, arises from different modes of pronouncing the same name in different dialects, also from the use of a different orthography.

according to the report of Lord Elgin's recent expedition to Hankow,) lies in ruins, and monument of civil strife. On the restoration of peace, it will no doubt soon be built, and its former population, industry and trade return. Nanking, and the Yang-tze for a distance of 150 miles above, are still in the possession of the rebels. Nanking is about sixty miles above Chinkiang. It was once the capital, and the greatest city in the empire. It is now the head quarters of the insurgents, and much of it lies in ruins, among which is the far famed Porcelain Tower. It will probably become one of the open ports, as soon as it again comes into the possession of the emperor. From the numerous cities between Nanking and Hankow, another port is to be selected and opened on the return of peace.

Hankow is the farthest inland port opened, being about 600 miles from the sea (lat. 30 33 N., lon. 114 13 E.). It is situated at the junction of the Han river with the Yang-tze, on the right bank of the former, and the north of the latter. On the opposite side of the Han, and also on the north bank of the Yang-tze, lies the once great city of Han-kiang, but now nearly a heap of ruins. Opposite both these cities, on the southern bank of the Yang-tze, lies the capital of the Wupeh and Wunan provinces, a large fine city called Wuchang. The governor of the two provinces and his high officials reside here. Lord Elgin, the English ambassador, in his recent visit to that city, called upon the governor, who gave him and his suite a very honorable reception, and the next day returned the call in great state. The population of these three cities, before the irruption of the insurgents, was very great. It was estimated by Huc as high as about 8,000,000. It probably, however, never exceeded that number. Williams remarks that they "present in addition to the shipping stores there, one of the largest assemblages of houses and vessels, inhabitants and stores, to be found anywhere in the world; London and Jeddo alone can compete with it. The number of vessels of the largest size exceeds ten thousand, while the multitude of small craft and ferry boats is much greater." The immense plains around are described as the most fertile in China, and are densely populated. The principal products are rice, grain, cotton, tea, silk, fish and timber. Hankow was ruined down by the insurgents; but has already been nearly rebuilt, and business is again thriving. This, no doubt, is the most important port that has been opened, both for trade and as a great centre for carrying on the missionary work in the heart of the empire. From this point the whole of the interior of the country is immediately accessible by boat, by means of the tributaries of the Yang-tze, and canals which branch out in all directions. The Yang-tze is, in some respects, the noblest river in the world. Rising in the mountains far beyond the western boundary of the fourteen Provinces, it pursues its course in a southerly direction nearly to the coast of Burmah; then, turning to the northeast, it winds its way through the centre of the empire, a vast region, the most fertile and densely populated to be found on earth, and at length disembogues into the Yellow Sea, having flowed, in all its windings, a distance of nearly 3,000 miles. The whole length of this magnificent river, as well as all the other large rivers and smaller streams and countless canals, may now be freely traversed by the heralds of the cross. What a field, white and ready for harvest, here invites the reapers! O church of the living God, do you realize your duty and your privilege?

Leaving the Yang-tze and proceeding north, we come to the Shantung province, the birthplace of Confucius and of his distinguished disciple Mencius. In the northern part of the province, on the northern declivity of a hilly promontory, stands the city of Tangchow, one of the recently opened ports (lat. 37 45 N., lon. 121 15 E.). It has but a small population, very little commerce, and scarcely what can be called a harbor at all. It is evidently much better adapted for a missionary than a commercial station. Being situated in the midst, or in the immediate vicinity of a hilly

country, and the climate being somewhat cold, it is probably more healthy than the cities situated on the low wet plains of the south. It will form an important point from which to spread a knowledge of the gospel throughout the province. The people are described as poor, but very industrious. The products of the province are chiefly millet, rice, wheat, maize, vegetables and fruits. The population is about 30,000,000, an average of 444 to a square mile.

The last port opened is Newchwang, in Manchuria. It is opposite Tangchow to the north, beyond the gulf of Pechele and Liantung, on the Lian river, about twenty miles from its mouth (lat. 40 42 N., lon. 122 18 E.). The country around Newchwang is for a great distance a low, wet plain, and is described by the Jesuits as cold and bleak. About sixty-five miles above Newchwang, on a branch of the Lian river, stands Monkden, the capital of Manchuria. Manchuria is a vast region, embracing, it has been estimated, 700,000 square miles. In the southern part many Chinese have settled; the remainder is inhabited by tribes of Manchus. The population is about 3,000,000. These souls, though dwelling in what seems a forbidding country, should nevertheless have the gospel. So should also their neighbors on the south, that very interesting people, the Koreans.

Vastness of the Field.

Having taken a hasty survey of the newly opened ports, let us in the second place notice "that vastness," as Neander expressed it, of the field of which these places constitute but outposts and centres of operation. The area of China Proper, embracing what are termed the Eighteen Provinces, is about 1,400,000 square miles, or nearly half that of all Europe. The whole Chinese empire, embracing Manchuria, Mongolia, Ili and Thibet, has an area of over 5,000,000 square miles, being above one-third larger than the whole continent of Europe. Its greatest length is about 3,000 miles, and its greatest breadth about 2,000 miles. Its sea coast line is over 3,000 miles. Its whole circumference is equal to half that of the globe. It comprises about one-third of the whole continent of Asia, and nearly one-tenth of the habitable part of the earth.

The great extent of area embraced by this empire, however, furnishes but a very imperfect criterion by which to judge of its vastness and importance as a mission field. However large it might be in extent, if it were only a barren waste, inhabited by a few wandering tribes, it would possess comparatively but little interest. It is the inconceivable number of our fellow-men, possessing in common with us, intelligent, immortal souls, capable of indefinite improvement and happiness, who are here congregated, that constitutes it the greatest of mission fields. A few comparisons will aid in forming some idea of the extent of this field.

The population of the Sandwich Islands, which have so largely enlisted the sympathies and efforts of American Christians, is about 110,000; that of China, according to the lowest estimate of those best able to judge, is 360,000,000, or more than 2,000 times greater than that of the Sandwich Islands. The population of Burmah is estimated at about 4,000,000, which would require to be multiplied ninety fold to equal that of China. The population of Great Britain, Ireland and the United States together, is nearly 60,000,000, which is but one-sixth that of China. Americans are beginning to consider theirs a great nation; but compared with China in respect to population, it dwindles into the twelfth part of the extent. The whole of North and South America, the continent of Africa and all the islands of Oceania, do not altogether contain a population one-half as large as that of China. There are numerous cities of China, each one of which contains a population greater than that of all the islands of Polynesia. In short, more than one-third of the whole earth's population

is here congregated. Such is the extent of the field now opening in this land, and inviting the labors of Christians for its evangelization.

The mass of Christians, I fear, have but a very vague idea of the vast extent and importance of this great eastern field, just now, for the first time, being opened. Has not their attention been too exclusively confined to the smaller fields already opened?—so that now it is difficult for them to comprehend the greatness and sublimity of the enterprise here presented, and which demands the most active employment of all the energies and appliances at their command. This seems to be the case especially with Baptists connected with the Missionary Union,—whose attention has been so absorbed by Burmah, that other places seem in a great measure overlooked. Not that they have done too much for Burmah; no, they have not done one-half as much as they ought, considering their abilities, for that important and promising field. But while this field should have been better cared for, more extensive fields should not have failed to command their most earnest attention and active efforts.

The time has arrived when the most enlarged and comprehensive views should be entertained by all Christians, both respecting the extent of the field and the work to be done, and their ability and obligation to perform it. This is an age in which broad and comprehensive views are taken of all subjects. Enterprises are originated and executed, the suggestion of which, a few years since, would have been considered the wild vagaries of a disordered fancy. Atlantic and Pacific, England and India railroads, and the encircling of the globe with telegraphic wires, are now considered feasible projects, which are ere long to be realized. Private as well as national enterprises, easily command any required amount of capital for their accomplishment. Should not Christians then take comprehensive views of their, the greatest of enterprises, and put forth the means adequate, under God, to its accomplishment?

“Expect great things—attempt great things,” should still and continually be the motto of all engaged in the missionary enterprise. The exceeding breadth of the great commission of Christ demands this. That commission requires the preaching of the gospel to “every creature.” No nation or tribe throughout the world is excepted; no place where there dwells a human being is overlooked. It requires the carrying of the gospel to every one of the 360,000,000 of China, or the 130,000,000 of Hindustan, as much as to each inhabitant of an island that contains not a thousand souls. The same command, too, that requires, and promises that encourage effort and the hope of success in evangelizing the latter, hold equally good with respect to the former.

If any have come to entertain the narrow and selfish view that because missions have been carried on for more than half a century, and multitudes have been redeemed from heathenism, civilized and Christianized, and because in Burmah and some other places missions are becoming largely self-supporting, therefore the work of foreign missions is fast reaching a culminating point, when their efforts will no longer be required, the illusion should at once be banished from the mind. Let them compare the parts already Christianized with China alone, to say nothing of the other vast regions still shrouded in the darkness of heathenism, and they will see that the work is but just begun. They will observe that the Sun of Righteousness, so far from having neared the meridian, has only thrown a few scattered rays across the eastern mountain tops. What is the Christianizing of a few islands and small countries, compared with the great work still to be done in this one empire! Were all the islands of Oceanica, together with Siam, Burmah, Assam and all the other small bordering nations to become completely Christianized, still their extent is comparatively so small, that the great system of heathenism in the East would scarcely feel the shock. It would be but the carrying of a few outposts and pickets, while the

main fortress remains unscaled. Until China is converted to God, heathenism in the East will remain in its ascendancy, pride and power.

Should not, then, all who are interested in the spiritual conquest of the world, fix their attention earnestly upon this great stronghold of heathenism? Should they not take the most enlarged views of the work before them, and not suffer a few petty tribes or nations to absorb their chief attention, and circumscribe their efforts?—While the conversion of the isles of the sea, and the small bordering nations, should be urged forward with vastly increased energy, still should they not be regarded but as stepping-stones to the conversion of the hundreds of millions of this vast empire? The great commission, surely, will not have been obeyed, until the gospel shall have been faithfully preached to every dweller in the hundreds of cities, and tens of thousands of villages and hamlets, scattered along all the immense water-courses, and throughout the vast plains of central and eastern Asia,—a region containing by about 200,000,000, the most numerous, homogeneous people to be found on the face of the globe. The importance of this field, whether considered with reference to its vast extent and population, the mental and physical superiority of the people over other eastern races, their comparatively high state of civilization and refinement, or their pitiable moral condition, cannot be too highly estimated.

Ningpo, Jan. 26, 1859.

RANGOON MISSION.

JOURNAL OF DR. DAWSON.

Tour west of Rangoon.

Rangoon, Dec. 30, 1858.—Soon after my last letter,* I left Rangoon on another tour westward, visiting some of the large and populous villages lying on the banks of the Panlang creek. This creek is a tortuous stream, connecting the Rangoon river with the noble Irrawadi. For its entire length it is within the influence of tide water. Along its banks grows a tall species of sharp-edged grass, commonly called in India elephant-grass, which tapers up to a point and reaches several feet from the ground. It affords a complete shelter to the dense progeny of mosquitoes with which that whole region is infested. At night it was impossible to sit or rest with any comfort, for those stinging insects. During the three nights spent in the creek, it was painful to witness the efforts made by the poor boatmen to procure sleep. That refreshing process of man's nature, and especially necessary to the laboring man, was quite out of the question. Flap, flap, flap, went their hands the whole night long to beat off these tormentors, which in a moment re-

turned to the attack, apparently with renewed vigor and fierceness. Even the ordinary mosquito bars or curtains proved no protection against them. It may truly be named the "mosquito jungle" of lower Burmah.

Just at the setting in of the floodtide, about mid-day, my little canoe started on its journey. As we were entering the precincts of Kemendine, we saw three or four huge elephants swimming across the river. It was a novel sight. Though animals of such size and weight, whose locomotion on land is not the most rapid or smooth, they appeared to encounter no difficulty in crossing a sweeping current of at least a mile wide. Each animal had his keeper on his back, and all that could be seen of the beast was the tip of his trunk, from which every now and then he spirted the water up quite briskly. A pull of six hours brought us to the neighborhood of the village of Katia, which is distant about thirty miles by water from Rangoon.

During the course of the afternoon, we saw basking in the sunshine on the muddy banks, numbers of alligators, lying perfectly quiescent, like logs of wood. A boatman fired at one of them, but did not hit him. On seeing the flash, he in-

* See Magazine for May, p. 130.

plunged headlong into the water. The poor boatman has been dragged from the prow of the boat, to be seen no more on this eternity.

Merit—The glad Tidings.

I stayed for the night at Khune Hwah, Island Village. Fires were soon made and to cooking the men went; for I needed both food and rest. Preparations were making in the village for a festival to take place the next day in memory of a deceased villager. The head man called and invited me to go and I had been done. I went to the village they had raised, and there found a number of low tables, all spread with food and covered with crockery and glass. The head man inquired whether I thought it was very meritorious to make these arrangements for a festival. I said, "If you feed a hungry man in need, you do a good thing and thank you; but if all this is done in view of getting merit, (religious always understood,) you are entirely mistaken about the matter and do not know it." "How then," he asked, "shall I get merit?" Hereupon I explained the goodness of God's grace to men, the nature of men by nature, and the necessity of casting away all dependence on their own works, and accepting the mercy of God, offered to all mankind through the Gospel of Jesus Christ. The people gathered round and listened, as a hard doctrine under the circumstances, and who could hear or sink in it at such a time? After quite an assembly collected near the head man and remained late, listening to the "glad tidings." Several asked for and obtained the Gospel and promised to read them.

Next Inquirer—Taking Medicine.

On the next day, which was Sunday, I went to Katia, a large, flourishing village which the lamented Mr. Ingalls had visited. A Burman mentioned to me as pertly as if he had been ac-

quainted with him for years. He had seen and heard him once in the village, and obtained from him a copy of a tract called the "Golden Balance." He admitted that he had read that tract, and that there was a great deal of truth in it. Quoting a passage from the tract referring to Gaudama, he observed, "A god that is subject to disease, old age and death, is certainly not as reliable and acceptable to thinking men as the God who is not thus subject, but lives forever." He confessed to the bystanders that though he had, as a Burman, worshipped the former, he preferred the latter, because there was no change in Him. The man looked like an honest and intelligent inquirer after the truth. I gave him a tract on "the atonement," and urged him to read it and pray over it for light from Heaven.

In the afternoon, made a Sabbath day's journey of three or four miles, to reach a Karen church at the village of Pantanau. Here I was happy to meet the Karen pastor, Ko Shway Nay, and a number of Karen Christians. The greeting was mutually pleasant. Under the shade of the zayat, for it was still day, they placed a chair, (a chair was once looked upon as a great curiosity in a Karen village,) requesting me to be seated, and soon they gathered round, bringing their sick with them, for whom they wished to get advice and medicine. These simple-hearted people are passionately fond of medicine. They will swallow it down because they are sick; and they will swallow it down with equal relish, as they suppose to keep them well. Thus, sick or well, a Karen is always ready to drink down a potion.

Evening Worship—Myoung-doan.

As the shades of evening were spreading their mantle, the parish was summoned to meeting by beat of gong. About thirty of both sexes were in attendance. The zayat was lighted up by a torch which stood on the preacher's desk. The good pastor prayed, preached and sung in Karen, the language of the people present. At the close I made a few remarks in Burman on the love of Christ, and his injunc-

tion to his disciples "to love one another." United as a small band of Christians, attached to their pastor, consistent in their deportment, that little Karen church truly shines as a light in a dark place. The intelligence communicated to them of the expected return to Burmah of Rev. Dr. and Mrs. Binney was received with an expression of very considerable joy, and particularly by the pastor, who had formerly been a student under Dr. Binney at Maulmain.

Early next morning, proceeded with the tide to Nyoung-doon, a large and populous town, where the Panlang creek enters the Irrawadi. As the seat of an extensive inland commerce, where an immense quantity of produce brought from the upper and lower provinces, such as salt, tamarind, chillies, dried fish, gnapee, rice, gingeley oil, tobacco, betelnut, pottery and earthen ware, change hands and are conveyed thence to their destination, it commands one of the most convenient positions on the great highway of trade, connecting the northern and southern sections of the empire. Hundreds of boats of all sizes, in which this traffic is conducted, may be seen lying moored on both banks of the river. And likewise dozens of boats are up "high and dry" on the bank, undergoing various repairs. In short, the whole place wears quite a business aspect.

Walking up to the bazaar, I was attracted to the house of an influential Burman, which stands a few yards back from the line of the street. I stopped and talked to him, with a view of getting an invitation to remain there for the day, as the bazaar, which is generally thronged at certain hours of the day, was near at hand. But no invitation was given. As long as the conversation was about trade, politics and general news, he was very attentive and interested in the talk; but when the subject of religion was introduced, he looked off toward a couple of men who were sitting by his side playing a Burmese game of chess. I was struck with the genteel, or rather fashionable appearance of the man. Unusual as was

the circumstance among this people, I noticed that he wore a silk cloth similar to one I had seen on the person of the king. On one of his fingers was a diamond ring worth, I should say, about a thousand rupees. Altogether he seemed like a person of affluence and position, and, contrary to the custom of the Burmese, who try to conceal their wealth, he appeared to pride himself in displaying it. He had been a native officer under government, and for some cause had been dismissed. "How hardly shall a rich man enter into the kingdom of heaven," was a passage of Scripture which struck me with peculiar force at the moment I turned to leave that rich Burman's house.

Buddhist Nuns.

Went to a Buddhist *sayat*, where a number of "mai-the-lahs," or nuns were assembled, spending the dull hours of their worship day. It was the day of the full moon, and with them a fast and worship season, when many of the more strictly disposed Buddhist men and women leave their homes, their business and families, and spend their devotional day at the *sayats*. With these Buddhist nuns I had over an hour's talk; and though inclining to bigotry in favor of their own religious opinions, they freely assented to the truth of much which they heard. I promised them some tracts, which they could have leisurely read to them, if they would send for them down to my boat. They did send, and were, of course, supplied.

Leaving that place, I passed across the stream to the village on the opposite bank. The people appeared to be very busy, pounding rice, curing fish and packing it in large boats, for exportation to the upper country. They soon collected round, as they always do when a stranger goes among them, and wanted to know my business. This inquiry is seldom made with any airs of offensiveness, but more as a matter of pure curiosity. They brought me a bench, and very civilly requested me to sit down. I did so. Religious topics, I have found, are not gen-

erally the most acceptable with which to commence a conversation with these people. Soon they thin off, and leave you few or no listeners. Common-place matters do very well, till a little friendly interest is excited, when the all-important subject of religion may be somewhat acceptably introduced.

Chased by Buccaneers.

At night, and with a bright full moon shining gloriously upon us, we turned the head of our boat eastward, with a view of retracing our journey for a part of the distance. The tide being in our favor, we shot along with considerable rapidity. When about five miles away from Nyoung-doon, and in a most lovely part of the district, we were hailed by some persons on the bank. I told my boatmen not to mind them, but push on; that there were no individuals there or anywhere on the creek, who had any right to challenge or stop us. The hailing increased. A canoe with several men was evidently giving chase. Conjecturing that they might be robbers who wished to attack us, I urged the boatmen to work on. In half an hour they came up within a few hundred yards of us, still shouting to us to stop. I would do nothing of the kind. Presently the snapping of a cap was heard. Coming out from under the cover or roof on the boat, and standing on the stern, I hailed them to know who they were. Instantly off went a musket, but the ball did not come near us. Fearing some accident might happen by a repetition of the firing, I now stopped my boat and resolved to face these disturbers of the public peace and on the public highway. In reply to my inquiries, they pretended it was Police boat No. 3. It was nothing of the kind. I ordered them to stop till I could see who they were. They would do no such thing, but began to draw off. Turning upon them, I now gave chase; but after a pull of a few minutes I saw the impossibility of catching them, and so turned my boat down stream again.—Though unsuccessful in stopping them, I was glad to get rid of such troublesome and dangerous customers. That whole

region is notoriously the most unsafe part of the district.

Near daylight reached again the Karen village of Pantanau, where we waited for the tide to continue our journey. At nine, A. M., we started, and by three, P. M., we had entered the Lyne river by the route which the steamers usually take during the rains.

Stopped at Tan-ta-ben, which is a considerable village, situated on the west bank of the Lyne river. The evening was close and sultry, and many of the villagers were away attending to the harvest. Several of the women came out with their little children, among whom I spent a couple of hours. I was much pleased with their frank and simple manners, and I gave them tracts for their husbands, when they should return from their work.

Ere the night had fully set in, reached the Maubee creek village, where we halted till morning. There are no mosquitoes here. For the first time in a week we all had a comfortable night's rest. Met with a great deal of civility and attention from the people, because the native officer in charge of the district is a Christian.—Thus we have travelled from place to place, bearing the glad tidings of salvation. May the seed sown in weakness spring up with power, to the glory of God and the benefit of immortal souls.

The Ex-King of Delhi.

On my return home, I heard of the arrival of the ex-king of Delhi in Rangoon. Justly expatriated from his native city, that city of lamentation and woe, he has been sent hither to drag out the remnant of his miserable life. The murderer of innocent women and beautiful children has thus been spared by the word of an English officer. True to the instincts of humanity, the government have fulfilled the pledge of their officer, while they have perhaps enhanced the severity of punishment, by letting the old man live to die the death of a transported felon.

PROME MISSION.

LETTER FROM MR. SIMONS.

Mission Employment—Bold Robberies.

Dec. 20, 1858.—My hands have been more than full in superintending the work of the mission, such as directing the labors of the assistants, keeping up a correspondence with them, supplying them with books, receiving inquirers and others from the city and distant places who have come to the house, administering to the wants of the sick, and looking after the workmen employed in making improvements on the premises.

Attacks on defenceless villages by the robbers have been frequent. The house in which Mounng Kmong lodged at Allan Myo was attacked; but he managed in the darkness of the night to escape without injury and without losing any thing. He has since lived at Thayet. For the same cause Mounng Chin has had to leave Moukten. On account of these difficulties, Thayet has been the residence of three assistants for a part of the year.

Favorable Prospects—Labors of Assistants.

Two have been out most of the time, visiting Allan Myo, Meaday, Moukten and the numerous villages in the neighborhood as far as Thabelah. One or two other assistants have also aided them. The prospects are encouraging, not only among the Burmese, but also the Kyens. At Allan Myo the customs are paid, and there is always a large number of boats with merchandize for Burmah Proper. Books and tracts are given to the boatmen by the assistants, and many listen attentively to their preaching. By this means the truths of the gospel have been carried to "regions beyond," reaching to the extremes of the Burman empire.

Ko Konge, Ko Myat Poo, Ko Panty and Ko Sheve Three have labored in the city of Prome and other places southward. Of these, Enmah is for the present time the most important and the most interesting. Souls have been converted, and a spirit of inquiry prevails in many villages. Ko Sau Poo's brother, Mounng Shwe Ngyo,

with others have visited several places, and there is reason to hope that the Lord has many souls there to be gathered into the fold.

Lenbeh in another direction is the village where Mounng En resides. He is a young man of promise. Having spent eight years in preparing himself for the priesthood, he is familiar with the tenets of Buddhism, and able to meet and confute an opponent with the greatest ease. His conversion shows the wisdom of the Lord, in taking "things that are not to confound things that are, that no flesh should glory in his presence." He was at the head of a kyoung, and forbade the assistants from entering it, as he wished to have no communication with them. An old disciple residing in the neighborhood was in the habit of visiting him, and it was by this means he was brought to see that the religion of Jesus Christ was the true religion. His father is a promising inquirer, and other persons in the village are considered good inquirers.—We hope Mounng En will devote himself to the work of preaching the gospel among his countrymen. There are Kyen villages near Prome, where the people have shown a disposition to receive our books and hear the gospel.

More Help demanded—Statistics.

Two young Karen preachers were sent here last January by the Bassein Home Mission Society, to preach the gospel to Karens. They were to have gone with Mr. Kincaid to Ava, but they were too late. They visited the villages at the base of the Yoma range of mountains, between this and Toungoo; but meeting with no encouragement, they came back and returned home. A Karen preacher with two little boys was sent by Mr. Mason in April, to see if we had any Burman assistants to spare to go to Toungoo. As we had not, the man returned alone. Application has been made for help by Mr. Crawley and Mr. Douglass; but, as the field in the Prome district in some parts seems white and ready for the harvest, we shall need all the help we have.

ile we have had to dismiss some from work of assistants, others, we hope, Lord is qualifying and sending forth ll their places.

he number baptized since the last re- is as follows: Prome 8, Thayet 4, kten 8, Enmah 4 and other places 2. here, 10 are females.

MISSION TO AVA.

LETTER FROM MR. KINCAID.

va, Jan. 15, 1859.—We have had a sant passage up the river, and have many opportunities for preaching the el to the heathen, and in not a few nces to attentive crowds of people. numerous reports in the lower provs of the king being dead or ill, or conl to the palace, are mere fables.— y supposed the country to be in a : of anarchy, or very near it. There been in Upper Burmah a great scarcity od. Before harvest, rice rose to seven es per basket, about fifty-six pounds, thousands of the poor could not buy. order was issued, requiring the venders ce to sell to the poor for three rupees basket. Immediately all rice disap- ed, and for several days not a basket ice could be found in all the baznars va and the neighboring towns. Many shed; thousands fled to the lower inces; vast numbers clamored for . As soon as the king learned the state of things, that foolish order withdrawn, and an order issued to st any price they pleased. Soon after ew harvest came in, and a poor qual- f rice is now sold as low as three ru- per basket. The harvest was hardly the usual amount, and the quality ; so the prospect is gloomy for the . The king has sent an officer to i to buy a million or more baskets of and other officers are sent into the i principalities east to buy rice, and doing all that can be done to miti- the evil.

Church at Ava.

Our little church here, that has stood through so many years, is now sadly scat- tered; only four in the city; two have died; two have gone down to Prome; one is in old Ava; three have gone to a village about forty miles west, and three have gone, no one knows where. The pastor, Ko Shway Nee, has apparently grown ten years older during the past year. Out of my small means last year I gave him thirty rupees, and I shall now aid him what I can. If I could give him to the amount of five or six rupees a month, it would afford me more pleasure than I can express. He mentions five or six who give evidence of faith in Christ. One of them he brought to me yesterday, who appears well, and the others would have come, but they are in search of food for their fami- lies.

A Chance to do Good.

I cannot endure the thought that this little church should be entirely scattered and cease to exist. Could the pastor be aided so as to give himself entirely to the work of winning souls to Christ, I should have good hope of a large increase. What I greatly fear is, that the pastor may, through sheer suffering for want of food, sink to a premature grave. He was bap- tized in 1835 in Ava. Among Burman converts, I have never known a more ex- cellent man. Many, through his instru- mentality, have died in the faith, who have never been baptized. Two years ago last March he was ordained. I wish some one in America who can feel for the mul- titudes in this great city, would support this pastor. Sixty dollars a year would enable Ko Shway Nee to give himself to the work, and this church would rise, and who can tell what a few more years might bring forth? Can we reap if we do not sow?

Mission to Northern Karens.

In Mudata-ya, a large town twelve miles north of this, are several good in- quirers, if not already believers. I have seen them. One is a distinguished man; but who is to lead them on into the clear

light? The pastor is obliged to struggle for existence.

The three Karen preachers we have brought from Bassein are now looking for a boat to go on up to Bomau among the northern Karens; they are supported by the Karen churches in Bassein. We hope in three or four days more to see them off on their mission to those distant regions. Was it not that I expect my family to reach Rangoon in six or eight weeks more, I would go on with them to Bomau, and even two or three hundred miles further, and with the divine blessing plant the gospel in that region. What I fear is that the Karens may get discouraged.

The great scarcity of food renders robbery and violence more than ordinarily frequent, and this I fear may alarm them. I hope, on returning, to have something to say in reference to our mission among the Kyens.

TAVOY MISSION.

JOURNAL OF MR. CROSS.

Tour east of Tavoy—Karen Superstition.

Dec. 16, 1858.—I left home to visit the Karens east of Tavoy. The people came in according to appointment to carry my baggage, and twice as many as I needed, showing their hearty good will in the matter. About three o'clock in the afternoon I arrived at the village of Theluklai. In the evening, the deacon of the church made his appearance. He came late to see me. But the excuse was that he was obliged to bring his aged father, who is ninety years old or more. The old man, a heathen, must come, not so much because he had an interest in the gospel, as that he was afraid to stay behind in the house. The house is a long way from the chapel and in a secluded spot. The deacon and his whole family, including the old man, affirmed that for the last year the house has been attacked by super or sub-human beings, casting stones into it. The stone-throwing begins in the afternoon toward sunset, and continues at regular intervals often during the whole night. The stones are the common

rock of the place, and vary in size from that of an acorn to that of a man's head. A great peculiarity is that the stones, when they strike the floor, never roll or move from the place where they fall, till they are removed by the family. I did not visit the place, and of course took the testimony of the deacon and his family. They have had a long experience in the matter, and it is wonderful either that they should wish to make up a story of the kind, or that they should be deceived in regard to the falling of the stones into their house. The assistant had been once to witness the performance, but it did not take place that day. Such are the wonders which even the oldest Christians among this people are troubled with.

This is the deacon whom I have before alluded to as being a good man, full of prayer and faith. On a tour with me about two years ago among the heathen, he evinced a readiness in illustrating truth to the people, which I have rarely seen equalled even by the preachers. But before we commenced preaching in the evening, this good man, with one or two other old men equally good, began to confess their sins in using charms and incantations during the rains over a poor dying heathen woman. After all their skill in medicine had failed, these old men, in their distress and temptation, turned back to the charms of their former days. Each one used the different charm which he had formerly believed in. The deacon made a sort of petition or prayer, which he repeated in his confession: "O spooch, who knowest all things and canst tell us what will happen, please reveal to us whether this woman will die or not." The deacon said the spooch replied that the woman would die. I told the old man that it was no wonder the spooches threw stones at him in his house, if he was so ready to believe them, and that he had better take the hint and build his house a little nearer the chapel, according to his former covenant, where he could have his children more under the influence of the gospel.

The three following days were spent in

ing and visiting. A deputation, sent by the villages or self-sent, came from Nynce Kla, to request me to come to their place, as the people would all flee from me if I did, on account of their fear of the cholera. It so happened that the night after the deputation, an aged Karen woman who came with me was attacked with cholera, and the next day, when I inquired of the messenger from the other village, it was ascertained that he had abandoned the village.

This was enough to settle the question of my going to the other village, might otherwise have done so.

— Effects of the Visit of a Missionary—Contributions.

Two candidates for baptism,—one the husband of the woman who had died, and despite the charms of the old gods whose heads were now bowed down before me for their foolish attempts to resist in this way from the power of the Christian God. It appeared that the husband had not asked for the charms, nor evinced any particular interest in them. Hence he was received into baptism with the other candidates, and two were baptized on the Sabbath.

Everything seemed as usual, and even much more usual, a waking up and revival movement on the visit of the missionaries. The members came around the tent apparently with joy. My presence was for the people. They are ignorant of their former superstition, like tyrants, overshadowing them, everywhere threatening their progress with the aid of fear and torment. When their white teacher, they rally in him like children, for the comfort and strength which they fail to get from their idols; and which they seek in the independence to seek, self-where alone comfort and strength and.

I left the little church evidently cheered and strengthened by our meeting together. All seemed new courage to go on their way.

The contributions in money of this and all the Karen churches, in both provinces, will be at least one half less this year than last. The reason is that the people have been obliged to use all the money they could possibly raise to buy food. Their rice crop was no where more than half a supply. They do not talk much of hard times; but they have been reduced next door to starvation, and all have felt the pressure alike.

TELOOGOO MISSION.

LETTERS FROM MR. JEWETT.

Visit to Narayadu's Village.

Anareddy-palem, Dec. 30, 1858.—Last evening I set off on horseback for this place, twelve miles distant from Nellore. When I reached the river it was already dark, so that I found some difficulty in crossing. After searching for a landing-place, fearful of quicksands, we finally succeeded in ascending the steep bank opposite and gaining the high road.

What will you do, asked my horse-keeper, without a lantern? I replied, "Let us consider ourselves all natives, and feel our way along as natives do."

On and on we marched till we met the bandy man, who had been to pitch our tent. He told us we must stop at the sutran ahead, and get us a guide to show us the road on leaving the highway. The sutran, or shed, appeared; my men, without saying a word to me, went for the guide. They were for taking him by force, I perceived by the noise. I went to make peace, told the man who I was, how helpless in the dark without some one to guide me; that my family had gone another road and would anxiously await my arrival; moreover, that I would make him a generous present. He was at once all heart for the journey. After passing through fields of rice, wading through mud and water, and winding our way along narrow ridges, we reached the tent just after the palanquin with my family had come up. Our bandies and coolies being much behind their time, we passed the night as we best could.

This was our first halting place in our tour four years ago. Then all was thick darkness; now, in comes Rangashiah and Narayadu and his wife, to give us a cordial welcome to their village. To strengthen them in the faith, and to be comforted and strengthened by them, were objects dear to our hearts.

Monday, Jan. 3, 1859.—We held religious services yesterday morning in the tent, and in the afternoon in Narayadu's house. Many of his neighbors came to hear the Word of God, and to listen to our sweet singing. It being vacation, a number of our best singers came out to help forward our work. We have spent this day, with the great body of our Christians at home, in fasting and prayer for the conversion of the world.

The Helpers—Caste in India.

Kanakaya is my principal helper. Saxmiah, Nersu, and Changiah are to labor with us three weeks, during vacation in their school. Lydia, fifty years of age, and Henrietta Reed, for a short time also Ruth, are to assist Mrs. Jewett in talking to the women.

8.—Night and moruing we have had large companies of coolies on their way to and from their work. They said they wished to hear us read our sacred book and tell them its meaning. I noticed that they always stood in three lines, near the tent door. I asked, "Who are these on my right?" "We are pariahs."—"Who are these on my left?" "We are sudras." "And these in front?" "We are Mohammedans." "What! three castes?" "Yes," they replied, "and you make the fourth caste." The four original castes have endless subdivisions at the present day, most difficult for a foreigner to unravel. Yet, in every village throughout India, every man's standing is as distinctly marked as the street in which he lives. It is difficult to find a man, however low his caste, who will not pride himself on his ability to point to others who have reached a lower depth than he in the descending scale.

I conversed with them freely upon the

accidental differences of men, pointing out the essential things which all have in common, common feelings of joy and sorrow; of guilt and fear of death; all these pointing in one direction to a common origin, and in the other to a common salvation. To all this, and to the story of the incarnation, miracles, teaching, death and resurrection of Christ, they gave close attention.

Village Preaching—The Queen's Proclamation.

Daily we repaired to the villages, in order to make known the gospel to all classes, and to as large a number as possible. We seldom failed to get hearers, and there seemed less disposition than formerly to uphold Hinduism. There was one notable exception in Pancherdu, a village half a mile distant from Anareddy-palem, where our efforts to gain a hearing from the large collection of people, were sharply resisted by the head man. He had read Queen Victoria's proclamation on her assuming the direct control of her East India dominions. He understood the proclamation to declare that the Queen's policy would be very different from that of the East India Company; that under her Majesty's rule, Hinduism should not be interfered with. I was satisfied that he had read the Teloogoo translation of the proclamation correctly; but I told him how it reads in English. The Teloogoo makes the Queen say, "she wholly disclaims the desire and the right to make known her convictions to any of her subjects." The English copy says, "she wholly disclaims the desire and the right to impose her convictions on any of her subjects." The man became quiet, and even asked us to come again to his village.

Having carried the gospel to all the villages in the immediate vicinity, we now take leave of our Christian friends and proceed to Doovoor.

Labors among Mohammedans.

Doovoor, Jan. 10.—I wish to be informed, through the Macedonian, how many missionaries are laboring directly

d exclusively for the sixty million Mohammedans. I have received the impression, somehow, that they are more neglected by the Christian world than almost any other class of persons. I am aware that the American Board have many laborers among them; but are they not devoted mostly to other classes than the followers of Mohammed?

I have been laboring to-day among the Mohammedans, and I have had a deep sense of the hopelessness of this class of persons, distinguished for sensuality and hardness of heart, I often think, beyond even the Hindus; fond of disputing, with a desire to arrive at truth. After hours of labor and endurance of contradiction, my heart seemed to spring into life on the arrival of my native assistants, who joined me about one o'clock. I noticed that they were plied with the same round of questions as myself.

We took up our position on the Word of God, assuring them that for all our knowledge of divine truth we were dependent on its teachings. Their principal questions related to Christ as the Son of God. We read from Luke, the Acts of the Apostles and Romans, to prove that Jesus is the Son of God, and reminded them of the majesty implied in that name, and exhorted them to repent and trust in Jesus who has power over death.

Way prepared—The Past remembered.

At four, P. M., we left the sutran, passed the Seva temple, in a state of decay, and ascended the hill which overlooks the village and adjacent fields, clothed with rice and corn. To the west, far away from the caste Hindus, appeared the small village of Pariahs or outcasts. Whither we directed our steps, and found an old man weaving, outside of his house, whose countenance seemed to say, "welcome." He told us there was a book in the village which a neighbor had obtained at the annual festival, two years ago. We called for the book—it was a copy of Luke—and explained it to the villagers who gathered around us, sung and prayed, and returned the book, together with a copy

of the "Jewel Mine of Salvation,"—a tract through which God has wrought wonders in Orissa, and "which everywhere has won souls to the Redeemer."

12.—We removed our tent to this place this afternoon. Here, nine years ago, we commenced our itinerating labors. Here we first ventured to pray in Teloo goo, publicly. The village is large, and has many attractions to us from these early associations.

14.—Since our arrival we have had visitors constantly. Many of them still remember what we preached to them, nine years ago. This evening we all went to the Pariah village, and entered into a free conversation about the elemental truths of Christianity, till the shades of evening came upon us.

Casting away his Idols.

17.—An inquirer came to-day from the Pariah village. He says after our visit on the 14th, they called a man to read to them the books we had given. He says he threw his household gods away the same evening, for the following reasons:—it could neither see, nor hear, nor speak. He says he has dismissed his gooroo (spiritual guide,) and will feed him no more. He had carefully inquired of Henrietta whether the idols could hurt him if he cast them away—whether the gooroo could do him any injury. He was told that idols are nothing, that his gooroo is just like himself, a fallen, guilty man, doomed to die; but on the other hand, Christ, by rising from the dead and ascending to heaven, has given evidence of his power to rescue us from sin and death. He alone is our Mediator, our gooroo.

20.—We went this evening to the principal sutran, the head-quarters of the brahmins. There were some present who had ever proved friendly. Through their influence, those disposed to dispute were induced to hear us with tolerable patience. One of this class, on another occasion, contended strongly that Christianity is true; that we can only be saved by adhering to it. He contended also that Hindus can be saved only by clinging fast to Hinduism, that it would be to ruin

their souls to become Christians, backing up his assertions by an appeal to the Queen's Proclamation, which he seemed to think requires that no one shall change his religion, nor make it known to others. As kings and queens are not invested with power over the conscience, we are free, of course, in this matter, whatever be the meaning put upon the Proclamation.

We visited four villages in the neighborhood. In neither of them could we find a person able to read. They were Sudras and Pariahs, devoted to weaving and farming. In one of these villages of Pariahs, the people came in a mass around the idol stand, and heard with such interest, that our own spirits were refreshed greatly. May it prove to them the word of life.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Baptism—Hospitality—Attentive Hearers.

Ningpo, Dec. 18, 1858.—Since my last, we have had the pleasure of receiving another member into the church at Ningpo, a comb-maker. He is ignorant, though naturally intelligent, and seems a very sincere believer. A few are inquiring.

A young man came with a friend into an evening meeting a few weeks since, and having listened very attentively through the services, he earnestly requested me to visit his place, which lies outside the south gate of the city about six or eight miles. I consented to go, and fixed the day. At the day appointed I went, accompanied by the young man's friend, with whom I was somewhat acquainted, the assistant Gyn, and two other members of the church. On arriving I was quite surprised to find the young man residing in a large, substantial house, and other evident indications of affluence. I afterwards learned that himself and two brothers, who all reside in the same range of buildings, inherited from their father, who died last year, forty thousand dollars of property, chiefly real estate. The young man and his brothers entertained us very hospitably, and on our leaving the

next day, so far from being willing to receive anything for entertaining our company, money sufficient to pay our boat and lock fees was put into the boat.

This, though it may be common in some places, is a rare occurrence of hospitality here. The Chinese have got a very exaggerated idea of the wealth of all foreigners, and expect wherever they go, they will leave some of their silver.

The brothers, with their wives and aged mother and some friends, all listened very attentively to what we said, and manifested an inquiring interest.

The young man who invited me seemed especially interested, and has since spent two Sabbaths at our chapel. Whether he will prove but a "stony-ground hearer," remains to be seen.

Baptisms at Chusan.

The young assistant from King-hwa, has a brother now with him, who came for the express purpose of receiving Christian instruction. He has cast aside his heathen notions, prays daily to the true God, and will ere long become a sincere Christian.

Last Sabbath, Dec. 12, I had the privilege of baptizing three more persons at Chusan, making the present number of members in the little church there ten. Two were females, the first who were ever baptized on the island. One was the wife of one of the members; the other a widow, in good pecuniary circumstances, and naturally quite intelligent. I have strong hopes that these two Christian sisters will be quite useful among the native women. If they are true to their profession they will be able to exert a strong influence, their mature age and experience, and good natural abilities eminently fitting them to sway the minds of others.

The third baptized, is an intelligent man about fifty years of age. He is employed in selling medicines in a small shop near the chapel, and is in comfortable circumstances peculiarly. I mention this last as a favorable circumstance, from the fact that so many come to us and wish to join the church who are exceedingly

are in debt, who hope in some way to get pecuniary aid, or profit from the severity of their creditors. He is able to read intelligently, is acquainted with the Chinese classics, and knows the well, which are considered quite suitable amusements for a person who has not been brought up to literary pursuits. The temple was performed about a mile and a half from the city, among the hills, at a summer residence and flower garden of a healthy man. The water was so low that it was quite unfit for administering baptism. The place selected was beautiful, the day pleasant and serene, the smile of our Heavenly Father resting upon us in the observance of the sacred ordinance of his house. In the afternoon we observed the ordinance of the Lord's Supper, and altogether it was a good day to our souls. There are many seekers, who, we trust, will be glad to follow soon the same foot-prints of the divine Master.

Trial of Faith.

The incident lately occurred which tested the faith of one of the members baptized at Chusan, to the test, and yielded a pleasing proof of its sincerity. The member referred to was on board a steamer bound to Ningpo. A sudden gale arose, the boat was dismasted and wrecked on shore. Fortunately the shore was rocky, and the surf light, so that the persons were able to wade to the land safely. When the storm first came on, there was a crash, all on board were alarmed and were calling on their gods; the disciple called only on his Heavenly Father and Saviour Jesus, and exhorted his comrades to do likewise, as He was able to save. After they were safely landed, the young Christian, so far from being a heathen himself, called the people around him, and in the midst of the offering up thanksgiving to God for his safe deliverance. The dark-skinned listeners were impressed by the words and said, "That is good, you are

Schools at Ningpo.

Mrs. K. and myself have recently opened a girls' school, and also one for boys. The former numbers about sixteen, and the latter about twenty-six pupils. We expect much more good to result from them of an indirect, than direct character. The children of our members are thus under our care and instruction, and brought to our chapel; while the attendance of heathen children affords us an excellent introduction into their several families. Already two or three of their parents have been led often to attend our meetings.

JOURNAL OF DR. MACGOWAN.

Pleasant Scenes on Chusan.

Ningpo, Oct. 20, 1858.—As a preliminary step toward my contemplated visit home,* I recently accompanied Mr. Knowlton to Chusan. The occasion was one of peculiar interest. The opening of a house of worship, the formation of a church, and the public baptism of hopeful converts, were events which, coming on the eve of my departure, seemed to declare that a work had been commenced, though all human agency had been withdrawn.

More than fifteen years have elapsed since I landed on that island. Few and apparently unimportant have been its changes in the interim. It was then, and for nearly three years afterward, an English possession. After traversing it leisurely on foot, distributing books and prescribing for the sick, I took up my abode in this city; but for a number of years was in the habit of visiting the island during the hot weeks.

History of the Efforts there.

Chusan has been favored with the prayers of one good man, a brother in arms and in faith of the lamented Havellock; and with the prayers and labors of another, the esteemed author of *Scenes at Chusan*. The latter quitted China as an

* Dr. Macgowan and family left Ningpo en route for the United States, near the close of November, 1858.

invalid, and has transferred to the far West his remaining strength, to toil in the Master's vineyard. The latter fell mortally wounded at Sahaaran. With the Christian soldier, too, I was permitted to take sweet counsel and to enjoy his hospitality. Major Bamfield, when a Pedobaptist, felt so much compassion for the children of a Baptist sergeant, that he importuned the father to favor the little ones with the grace of baptism. The conversations and Scripture searchings to which this gave rise resulted in the publication of a volume on infant baptism by the gallant captain. From that period until the removal of his regiment to China, he identified himself with the labors of the brethren at Scampore. In China he was appointed military magistrate at Chusan, and did so much to conciliate the people, that I attribute to him the favorable regard entertained there toward foreigners, particularly those who are teachers of religion. He got up a reading and coffee room for the "Royal Irish," (his own men were Bengalis,) and thus checked intemperance; and for the natives he established a poor-house to which English officers freely subscribed. By such means, and by affording protection to the natives against oppressing foreigners, he produced on their minds a favorable and lasting impression.

The Rev. Mr. Loomis, of the Presbyterian mission, was subsequently stationed at Chusan, but was compelled by the mandarins to leave it on the evacuation of the place by the English. The authorities resisted, for a time, my attempts to make it a sanitarium, but finally decided not to know anything about my visit. Some who had attended my Bible-class there were baptized several years ago by br. Lord, since which time br. Knowlton has spent much time in itinerating and preaching in different parts of the island. The mission hired and fitted up a room as a preaching place, and placed in it a native brother. It was inconvenient and unsuitable, and we were compelled by the landlord to relinquish it just as our supplies failed for even our personal support.

Nevertheless, br. K. contrived by great personal sacrifices to get a Chinaman to erect a building suitable for a temporary residence and chapel.

Description of the Main Street.

There it stands on the "Via Sacra" of Tinghai or Dinghai the capitol of the island—the widest street of the city, as wide as the sidewalk of Broadway. It runs parallel to the main street, and close to it, and meets at right angles a very busy mart. From this spot, looking up Tsung-fu-Lung—Brigadier Avenue, you note the nearest and most commodious edifice. It is the Ching-hwang-miau temple of the tutelary god of the island. It is a spiritual Town Hall. There the magistrates repair twice every month to propitiate the presiding god in behalf of the people; and there the people repair daily and at all hours for worship, business and amusement. It is adapted for all these purposes. It contains, besides the image of the tutelary deity, a variety of idols and shrines devoted to specialties, and also a stage where plays are performed. The area, fronted by the main hall, flanked by the stage, and having on either side apartments for the penates, is generally filled by dealers in toys, cakes and candies, by fortune-tellers, jugglers, beggars and idle spectators. Adjoining this is a temple of no special interest. Next stands the temple and monastery of the ancestral seal, a resort of the devotees of Buddha, a more devout and better class of people. Before dawn and at night the slow, solemn toll of a bell calls the priests to their altar of incense, where, reciting prayers in a dead language and fingering rosaries, they call upon us to tell them of "a more excellent way."

Next to the Buddhist temple is a small foreign looking structure, with three Doric pilasters and stuccoed brick front, that style having been adopted as the best that could be afforded to attract attention. It bears the inscription, "Temple of the True God," and beneath, the "Religion of Jesus." It consists of a lower room, capable of seating above two hundred per-

sons, with a like space above for a residence. In accordance with Chinese taste, the written characters which they prize, and justly, too, for beauty of form, fill up vacant spaces about the room. Behind the desk is the Decalogue. On either side of the room are passages of Scripture on perpendicular boards, arranged in a sort of parallelism with those opposite.

Reception of the Candidates.

Our brethren and adherents greeted us with smiles. They had long looked forward to the time when they might feel that the cause which, amidst much obloquy, they had espoused, would show signs of permanency. Often had they been told by the Romanists, a numerous body, that the American teachers were not in earnest, that in a little while those who followed these teachers would be left to themselves. This had more weight, as their opponents would and do say, "See how we are cared for. Mark how French officers come and inquire after us and get our wrongs redressed." Indeed, while we were proceeding with our exercises, the booming of cannon was heard from one of H. I. M.'s steamers, saluting the mandarins. Our brethren have been taught to cast themselves wholly on another Power, and now had evidence and a pledge that it was no fickle or spasmodic effort that has been made by us in their behalf.

Three were accepted for baptism. One, a "tax-eater," (so soldiers are designated,) one a bearer of burdens, and the third a tiller of the soil. Three others, two women and a man, profess to be believers. As regards the women, some of our brethren say there is a fear that their baptism may cause the truth to be spoken against, and the question has been asked if the Romanist mode—sprinkling—would not answer well enough for them?

The courage and the knowledge of these simple-minded persons will grow apace. It required no small amount of courage, a rare quality in Chinamen, to be immersed in midday in the centre of the city by a foreigner. Those of the Chusan brethren who had been baptized in the

church building at Ningpo, were less anxious to have the ceremony performed than the candidates themselves; they were better known and would have more than their share of ridicule. This was their first view of the case. As the time approached, they all became more willing to take up the cross.

First Baptism in Chusan.

The Sabbath came, and smiled upon the scene. The spot selected was a pool in front of the Confucian temple. Notice had been given that the ceremony would take place, and a concourse of men, women and children lined the Bethesda. The Pater of the temple assigned a room to Mr. Knowlton and another to the candidates for robing. Remarks were made explanatory of the act to take place, prayer was offered, and as the baptized came up out of the water, a verse was sung amidst the wondering silence of the spectators.

Our place of worship was crowded by attentive hearers, and we commemorated for the first time at Chusan the dying love of Him, who will soon have a host of happy worshippers on that island. I fully believe that some of the children who witnessed the first baptism at Chusan, will live to see the day when idolaters shall be in the minority. The efforts of the Romanists alone are likely to accomplish this. Their establishment, like a fortification commanding the city, has its founding department, schools, seminary, and the like, on a broad scale. The transition from Buddhism to that faith is facile everywhere, but at Chusan political inducements exist, and my prophecy may be easily received.

Friendly Visit to the Literary Chancellor.

In the after part of the day we paid a visit to the literary chancellor, who by virtue of his office resides in the temple. We thanked him for the use of the rooms, and explained our objects, that he might understand that we had fixed upon the Confucian pool as our baptistery. He forced us on the dais, and himself took a low seat, draped in ceremony for the occa-

sion. In a friendly manner we told this Confucian teacher of a greater than Confucius, and afterwards sent at his own request some Scriptures and tracts. When a few of the women of Chusan receive the truth, we shall have reason to look for a rapid increase of numbers. They are the most effective proselytes. In sister Knowlton they find an apt instructress.

Taking Leave of Chusan.

On taking leave of these rustic brethren I was much affected. Shaking hands is not a Chinese practice; yet the native brethren take to it with a will. It is not polite to receive anything from another in one hand; if the article be a needle both hands must be extended and raised to receive it; and so in shaking your hand they take it in both theirs, and, instead of the grip which they have not learned, they scrape you with integument rendered horny by honest toil, as if rasping were a mark of friendship. Messages of kindness were given for Mrs. M., with hearty prayers and wishes for our prosperous journey. They committed to my care a letter addressed to their brethren in "the Flowery-flag-land," which, God willing, I shall read to the friends of the missions at home.

In the absence of br. K., the station is under the care of a native assistant, who has been absent for some months at his native place, Kinghwa. A young brother also from Kinghwa, has been acting in his stead, and has given much satisfaction.—Dong by name. The Dong is the person of whose baptism an account was given formerly, a literary mandarin, a scholar who had attained the second degree,—answering somewhat to Master of Arts, and who now filled the office of literary chancellor. He was taught in the first place by his son, whom we had previously baptized, and on coming to Ningpo he gave us satisfactory evidence that he was taught of the Spirit also. The son travels with me as my pupil, preceptor and assistant.

The church at Chusan, by late addi-

tions, consists of eight men and two women. There have been twelve baptisms and two deaths.

Leaving Ningpo—The Past and the Present.

Shanghai, Dec. 30, 1858.—Our beloved colleagues, some other missionary friends, with many native Christians and adherents, cheered us on quitting Ningpo by their prayers and good wishes. The last object we could descry was the mission cemetery, where lie two of our children, those of brn. Lord and Knowlton, and also the remains of the lamented Goddard. We once thought that yon marshy spot would be exchanged by us for our pleasant abode, without the interlude of a homeward journey; but now we were wending our way circuitously to lands we never again expected to see.

It seems but yesterday that I found myself for the first time in Ningpo, so few have been the events occurring in that place during the long period of my abode in it. I am told that when I again see New York, I shall find many changes. I leave Ningpo almost the same as I found it—not entirely the same, thank God. I was then alone, the only foreign resident; the port had not been opened for trade. It was not long, however, before other missionary bodies fixed upon that city as the field of labor, and later I was joined by colleagues. Some of the many missionaries who made Ningpo their home, died at work. Some have returned invalided, bearing in them seeds of disease which must impair their usefulness to the end of their days. Others remain, with many impediments removed and a ripening field before them. Not far from two hundred have professed faith in Jesus. Temples of the living God, churches of Christ, schools, presses, dispensaries, are indications of a new era for Ningpo, and that mighty and striking changes are at hand there also.

The usual route from Ningpo to Shanghai is by sea, a voyage of a couple of more days. We chose to travel inland, for the purpose of visiting several cities and dis-

ng tracts; the main points of the
r being the complement of the Chi-
's heaven. Above is heaven, below
ungchau and Suchau. I had on
on my late mountain journey,*
mpany of the Rev. Mr. Imlee, of
xyterian Mission, who laid in a
tore of books.

ne instance only have foreigners
he journey as such, via. Hangchau.

the treaty allowing foreigners to
soon goes into operation, there
have been no risk in our attempt
been without our families.

w places does one travel with so
atigue and discomfort as in China.

third day we reached the Tsang-
rer, where we parted from our
boat and crossed the ferry to the
of Shauhing. Here we undertook
extortion; but as it was a ques-
time, the boat agents brought us
s.

Temple and Legend.

ng an intermission in the parley,
ed the temple and tomb of Miss
go, who gives name to the lower
of that river. Few rivers bear
me through their whole course.
iple is one of the best structures
kind. It contains her image in
form, and the images of her pa-
The courts of the building are or-
d by a double series of engravings
unam, resembling black marble,
h the history of the poor girl is
The history was brief; but the
ious honors bestowed upon her,
the planning and erection of the
make the series a large one. Her
as a fisherman, who some hun-
rs ago pursued his vocation on
ks of this river. His boat was
a squall, and he was drowned.
consolate Tsangngo paced the
r a long time, and at length, in
'grief, cast herself into the stream.
ys after the bodies of parent and
re discovered arm in arm, floating
water. As an instance of filial
lagazine for December, 1858, p. 418.

piety, it is not remarkable in China. It
was the alleged wonderful union in death
exhibited by father and daughter, that
give the circumstance a place in Chinese
history, rendering it familiar to succeed-
ing ages in this empire. Descendants of
the family are still living.

We were well received, as well as our
books. On returning to our boats we
found that stones, shells, bricks and the
like, had been thrown at our families by
some of the rabble, who honored us with
missives of the same description. Foreign
ladies had never appeared in this part of
the country, and the excitement occasion-
ed by our party threw the place into an
uproar.

Next day we reached the banks of the
Tientang, where we again changed boats,
involving the trouble of making a new
bargain in the midst of tumultuous crowds.
This changing of boats on the route be-
tween Ningpo and the provincial capital,
greatly impedes navigation. The want
of locks on the canals intersecting the two
rivers, is the cause of this inconvenience.
Here the people were easily quieted. The
crowd opened a way, and suffered us to
lead our families through without mole-
station. By the time we reached our
boats, the bank of the river, from the wa-
ter's edge upward, presented a closely
packed mass of humanity. We gave them
books, and held up our little ones to their
wondering gaze.

Hangchau—Literary Examination.

Dropping down the picturesque river
to within a half a mile of the suburbs of
Hangchau, we quartered ourselves with
some Buddhist monks, whose temple is
connected with a first class pagoda.—
Rooms were allotted us, which we occu-
pied for five days. As soon as we could
make arrangements, and before our ar-
rival could be generally known, we called
sedans for our families and made for the
city. As these cages were closed, they
passed the Mantchu guards at the gate
without exposing the contraband contents,
and we followed so close in their wake
that the soldiers saw us when it was too

late, and did not attempt to call us back. We ascended a hill within the walls, on which the principal temples are situated. It was only by pursuing our course rapidly that the streets could be traversed, so densely were they crowded. A quick pace enabled us to keep a tolerably clear avenue; but a moment's rest would engulf and impact us in the midst of immovable masses. The people sustained the good character attributed to them of politeness; not an unfriendly word was uttered in our hearing. Our ladies' smiles were returned with smiles, bows and exclamations on their beauty. One gay scholar took off his jacket and offered to exchange it for a parasol which took his fancy.

The city was filled with the elite of the province, it being the occasion of the triennial competitive examination for the second degree, nearly ten thousand graduates, Bachelors, were striving to become Masters. Besides these was an immense number of officers, teachers, booksellers and pedlars of every kind; for it partakes of the character of a fair.

On reaching the principal temple on the hill we delivered a short address, complimentary of their magnificent city and suburbs, and of the intelligence and politeness of the people. Then we told them why we were distributing books, and the doctrines they announced. The young native brother, formerly mentioned as engaged to travel with us to the far West, followed with an exhortation, from which the priests begged that he would desist, fearing, they said, that the building would break down by the pressure of the crowd. Their fears were not groundless; but he had so much to say against image-worship, that they might well think him an unprofitable visitor.

Books Welcomed—Important Post.

We thus visited the great city of Hangchau daily, and were always and every where favorably received, except on the first day. Then on making our exit from a different gate from the one we entered,

a Manchu officer ordered our ladies' sedans to be stopped, crying out that they had no business there; but as Mr. Imlee and myself soon came up, he became civil, and for his civility, he received a book. The books were every where received with avidity, except in the Manchu city, where they were refused. Gentlemen came in parties to the temple where we lodged, soliciting specimens of every work; others sent notes to the abbot, requesting his aid in procuring books. Enough were distributed to diffuse a general idea of the truths of the gospel; and soon, I doubt not, this vast city will be provided with living preachers.

A point of such importance will not be long unoccupied. With Chusan claiming assistance on one hand, and Khingwa on the other, we may not soon be able to move on to the capital of our province; but ultimately it must become a seat of our operations.

Were our mission called the Chihkiang Mission, a better idea would be entertained of what we have to do. In point of salubrity, Hangchau has many claims. If residences were selected judiciously, we might expect that a very good degree of health would fall to the lot of those who may be privileged to spend their days in that beautiful place.

We left Hangchau by the Grand canal and visited the other wonder of China, Suchau, and two other large cities, Huchau and Kiabing. In the first two we were treated with the greatest rudeness, abused at every step, and stoned in every street. Prejudice against foreigners is in some regions gaining strength, and it remains to be seen whether the new opening will improve their notions of us or otherwise. We endeavored to conciliate. My companions often amused them with music; whole villages came out to listen. In the morning they were roused by the cornet sounding forth Hail Columbia, and in the evening they were cheered by a violin.

At the end of three weeks we reached Shanghai. During the year now closing,

I. and myself have visited every part in the province, and have distributed above half a million pages, the gift praying men and women on the other side of the globe. It cannot be that the truth thus scattered will perish.

GERMANY.

JOURNAL OF W. SCHUFF, RHINE PROVINCES.

Religion in the Wupperthal.

Barmen, August, 1858.—The valley of the Wupper, where my work is assigned, wears to the Christian missionary a two-fold aspect. Here for many years the influence of the Krummachers, consecrated as it was to heavenly truth, awakened to newness of thought and action numbers who came under its influence. While earnest inquiry for truth was generally manifested, purity of doctrine was attended for; and throughout Germany the Wupperthal became identified with pietism. As the scene of such manifestations of the Divine favor on human testimony, the Wupperthal presents associations of deepest interest on the one hand, while on the other there is much to cause an exclamation, "How has the fine gold come dim!" Much of the spirit has faded away, while yet the external forms far remain, that here religion is identified with respectability. In striking contrast with all other German cities, in Barmen and Elberfeld pious phrases are found on the lips of men whose lives belie the words they speak. Indeed so common is it, that the very beggars asking alms remind you of the "free grace" and "unmerited mercy" bestowed on sinners by God. And this familiarity with religious truth constitutes the difficulty with which we have often to contend. When I seek to warn sinners to "flee from the wrath to come," I am so aptly answered in the language of Canaan, that my intentions might be defeated, were I a stranger to the above-named peculiarity of those with whom I have to do. But that Word which is "sharper than any two-edged sword" is sufficient for these things." Wield-

ing this weapon, full of courage I pursue my work.

Interview with the Husband of a Believing Wife.

My first visit was to Lennep, one of the numerous small towns of which Barmen and Elberfeld are the central cities. At L. I called on a sister recently baptized. Her husband, who boasts of the Gnadensstand (state of grace) in which he has been for many years, exhibits, nevertheless, a most unchristian displeasure at the step taken by his wife. He seemed glad of an opportunity of telling me his mind. "Do you profess," he said, "to be a master in Israel, and know not that women are to be subject to their husbands? I commanded my wife not to join your church, but to be content with the Reformed church, than which there is not a purer; but you have persuaded her into being baptized." I assured Mr. — he was mistaken, and that such persuasives are never employed by us. But my words were unheeded. "This is an insult to the whole community," continued Mr. —, "that you undertake to teach and preach in our valley. Go to the far heathen, or even to those parts of Germany where Christianity is not understood as here. It is presumption for you to bring your new doctrines where men of far-famed piety have taught." "I revere the men who were burning and shining lights," I replied, "but it does not follow that the multitude will perpetuate their piety.— Jerusalem, exalted once on high as the home of prophets and priests, was the city which rejected the Son of God and nailed Him to the cross. A mere knowledge of truth does not ensure our experimental acquaintance with it." Mr. — looked disconcerted, and to my surprise said, "What you say may be true; alas! I fear you have obtained no high opinion of my experimental acquaintance with truth." Then, requesting me to prolong my visit, my host called in his wife, and we spent an hour together profitably in conversation on the Scriptures. My host had not, I perceived, experienced a change of heart. "I fear I am far from the

mark," he said at parting; "pray for me, my friend." His wife, fearful of disturbing the impression made, could speak her joy only by tears.

A Son of Vulcan Led to Christ.

From Lennep I proceeded to Kellwig. This place is inhabited chiefly by manufacturing people, who are guiltless even of pious professions. They are a rude set, and it was long before any one would heed my errand. But at last I have succeeded in not only obtaining a hearing, but in inducing a few of these rough men to read the Scriptures. As it was some time since I had sold the first Bible here, I was now anxious to know the result. "Have you read your Bible?" was my question to a true son of Vulcan, standing at the forge. "Did I not promise to do so?" was the reply. I saw it was desirable to speak in a conciliatory tone, and soon succeeded in drawing some remarks from the man. He had indeed given his Bible an attentive perusal. Some of the great men of the Scriptures had excited his admiration. The miracles of our Saviour, too, astonished the man. He had heard of them in his childhood, but now they seemed, he said, as if he had seen them done, his only regret being that he had not lived at the time Christ performed them. "Perhaps," he said, "the Saviour might have made me a good man. But it is of no use wishing such a thing," he continued, "my heart is as black as my hands are now; neither will ever be white." "But do you not think Jesus Christ has the same power now, that He had when on earth? You know He says in his Word that He is the same, yesterday, to-day and forever?" "Yes, I believe that." "Then you must also believe that He can renew your heart." Tears were in the sturdy man's eyes as he replied, "It is almost too good to believe, but I'll try." I cannot repeat our entire conversation. Before we parted, I had the satisfaction of hearing him with childlike simplicity declare his determination to commit himself, soul and body, to the care of the Saviour.

Several other persons in this place lis-

tened to me with awakening interest; by others I was rudely repulsed. The latter boldly declared the pleasures of sin to be their choice for this life, and as to the next, they would not anticipate its evils, if such were in store for them. Some of the expressions used were too fearful for repetition; they were worthy of Sodom and Gomorrah; and, despite the danger which attended my words, I could not but loudly urge the blasphemers to flee to the heavenly Zoar. One or two seemed indeed to quail beneath my warning; but the majority bade me depart out of their regions.

The Eleventh Hour—Religion a Consolation to the Afflicted.

At Flaxburg the meetings I held were numerously attended. At one of them an aged woman, ninety-four years old, was awakened. She told me she had often wondered why her life had been so prolonged; but now she could see the mercy of God in it. And while she mourned over a life spent without God, she was willing now to give Him the glory, by accepting the mercy offered her in the eleventh hour.

During the absence of Mr. Köbner from Barmen, I attended to the wants of the church there, and visited families in this city and Elberfeld, and my labors seem to have been blessed. It was specially given me to minister consolation to the sick mother of a little family. Her husband was compelled to be absent during the day, and the little ones were without parental care. The poor woman complained of her desolate position. I pointed her to that Friend whose sympathy is obtainable by all who come to Him, and soon the despair expressed in her countenance gave way to an expression of hope. "If the Saviour pities the needy, I am sure He will pity me," she said, "and I will pray to Him at once." On leaving the poor woman, I arranged with one of her neighbors to give her some attention; and besides that, several sisters in the church have done not a little for the alleviation of her sufferings. She is now near her eter-

mal home—a mansion in the skies—for she has become a sincere believer in Jesus Christ.

Influence of Religion in the Life on a Physician.

One of those with whom I have had interesting conversations is the physician who attended me during my recent illness. He told me he had doubted the power of Christianity until when I was expecting to die, the Lord had enabled me to declare my readiness to depart. The doctor now willingly listened to me, while I explained on what foundation true Christians ground their hope of immortality. "We have, you know," said Dr. —, "much talking about religion here; but it is not often a reality that holds good in death. Counterfeit Christianity has driven me to the opposite extreme of unbelief; but my faith in Christianity is somewhat revived, and I intend to investigate its doctrines once more. Have you any great writers in your denomination?" "We have, certainly," I replied, "men who under Divine influence have written powerfully for the truth; but none of them desired to see their works supplant the Bible. It is one of our fundamental principles to make the Word of God itself the standard of our belief." "This is something new," said Dr. —; "numbers of religious books have been recommended to me, but no one urged on me to go to the source itself. However, I shall set on your plan." I could only pray that the Lord may give the seeing eye and the hearing ear.

Opposition Prevented—Death-bed of the Sinner.

At H. I held a meeting at which several persons had united to disturb us. But the Word of God was too powerful for them. I observed them putting down their clubs to listen attentively, and at the close they even accepted tracts. The wife of one of these men has recently been brought to a knowledge of the truth. She is confined to the house by lameness, and knowing of her husband's evil intentions toward me, was in terror during the

time of his absence. This she told me the next day, and also that during our service she had prayed fervently that the Lord would restrain her husband from doing harm. On his return home he appeared, she said, unusually subdued, so that she hoped God had more than heard her prayer.

At Otterbeck I attended a meeting of the Evangelical Brüderverein (Union of Brethren,) at which the subject of deepest interest was the present revival of religion in America. Communications of the most gratifying kind were made, and an earnest desire pervaded the assembly for similar manifestations of good in our own fatherland. My spirit was greatly refreshed.

Near this place I visited a farmer, whom I had often admonished to turn to the Lord. I found him now stretched on a sick bed. I said, "I am sorry to find you here." "Yes, it would be better," was the reply, "if you had not found me at all." "Why so?" "Because I am full of pain and misery. I would be thankful to you, were you to take a knife and put an end to my woe." I replied, "Were I to do such a thing, neither you nor I would go to heaven." "No matter whether I get to hell a little sooner or later," gasped the man, with a look that caused me to shudder. "Look to Christ," I exclaimed; "His hand is stretched out still to save you." But the heart, often hardened against the voice of mercy, was now callous. Some hours later the farmer expired amid oaths and curses.

Vollmarstein—Review.

At Vollmarstein I found the church in a prosperous condition. Our esteemed brother Ringsdorff is essentially a pastor of his flock, and pays especial attention to Seelsorge (care of souls,) visiting his people very diligently and inviting their confidence, so that they do not fear to speak freely to him of the state of their souls. Additions to the church are frequent. Some of the worst characters in the neighborhood are now in their right mind, sitting at the feet of Jesus in the church. A Bible-class which I held here gave me

pleasing proof that the Scriptures are well searched and understood by our friends.

In many other places I have preached and taught the people in their houses. On my way to Altena I came through a Roman Catholic district, where, instead of the sign of the cross, I sought to set forth to the people the "thing signified," and found some persons who, weary of their fruitless efforts to obtain peace by their own works, were the more disposed to accept the merits of a Saviour whose salvation is offered to all without money and without price.

During the past half-year, I have traversed a large portion of the valley of the Wupper. And although my difficulties have been not a few, I have found ample compensation in those souls whom the Lord has given me for my hire.

DELAWARE MISSION.

LETTER FROM MR. WILLARD.

Baptisms—Reviving News.

Ottawa Creek, K. T., March 28, 1849.
—The meetings at the chapel have been numerously attended during the winter by the Ottawas. A fortnight ago yesterday, at the close of the service, the church examined and received three persons. I proposed to baptize one week from that day, that is the 20th inst. The Ottawas came out in numbers, more than I ever saw at one meeting at any time previous; every seat in the chapel was occupied. After the service, two more persons were examined and received for baptism. We then repaired to the water, and I immersed the five, making in all fifteen since last June. One of these five, named Waboon,

is old, nearly blind, has no connections in this world, and was till recently without hope. When he first came to the chapel, not many weeks ago, he wore a tattered bear-skin cap, and was the most miserable object in appearance that I have seen this side of the Mississippi. We now hope he is destined to wear the kingly robe of God's elect in the bright world above.

Yesterday we had a chapel full again, one man who never was there at a religious service before; his name is Washaw, *alias* King—a half blood and a Catholic. He is now eighty years old, a tall, robust man, walks still with the firm step of manhood, and seems more likely to prolong his days than many of our young men. I went to his house on business day before yesterday, and found there two of our church members who came to talk with him, as one of them told me, about the way we ought to live on earth. Their conversation was in Ottawa. So I immediately left them. Yesterday, as the result of their visit, the old man came to the meeting, a thing he has never done for the last twenty years, if indeed during his life. His case is, humanly speaking, a hard one, but nothing is too hard for God to do.

Br. Jones has been absent almost three months, and I have no interpreter; yet the work goes on and increases in interest. I have been kept from chapel but two Sabbaths during all this time.

So here we are in this good and lovely land, a land of abundance, rich in blessings; nor are we forsaken of God. These children of nature are bowing to Him, and the desert is vocal with prayers and singing.

MISCELLANY.

FACTS RESPECTING CHINA.

At a public meeting held by the friends of the London Missionary Society in March last, the following interesting statements were presented. We take them from the London Missionary Magazine:

Of all the kingdoms and empires of the world, China presents to the philanthropist and the Christian a subject of interest the most intense and profound.

This gigantic and ancient empire, with a population estimated at a third portion

nan race, has continued for ages
 not the progress of knowledge
 blessings of the gospel. From
 1 to generation the boast of her
 rulers has been, that the laws
 of China change not; and,
 we inviolate this assumption,
 irrational and impious, nations
 enlightened by science and dis-
 i by religion, were denounced
 ians, with whom no intercourse
 held. Under the terror of this
 on, the unknown millions of
 atinued, from time immemorial,
 of the only true God, worship-
 ols, victims of debasing supersti-
 l slaves to vice.

treaty of peace with the gov-
 of China in the year 1842, the
 o a limited extent became acces-
 -hristian evangelists; but by the
 ust concluded with our country
 r western nations, facilities for
 y labor are greatly enlarged and
 ctually secured. Henceforth our
 ies may prosecute their labors in
 populous Chinese cities, under
 t protection of our national flag,
 y will also enjoy the right of ex-
 their benevolent efforts through-
 mpire.

ous freedom is also guaranteed to
 se subjects, so that natives may
 the Christian faith, and labor,
 penalty or hindrance, for its
 ion among their countrymen.
 unders and earliest friends of the
 mission Society regarded China
 p interest and solicitude; and for
 of nearly forty years, its succe-
 sors steadily prosecuted prepara-
 sures for her moral improvement,
 that He who hath given to his
 heathen for his inheritance, and
 most part of the earth for his
 n, would never exclude the strong-
 of idolatry from the triumphs of
 y.

China continued closed against
 n efforts, the agents of the Society
 session of Java, Penang, Singa-
 l Malacca, as the nearest accessi-

ble outposts; waiting for the day when
 the hand of Omnipotence should throw
 back the gates of brass, and give access to
 that long-sealed territory. When at
 length, in the year 1842, their hope was
 realized, strengthened by additional fel-
 low-laborers from Britain, they advanced
 to China proper, and commenced efforts
 in the cities of Canton, Amoy and Shang-
 hai, and in the newly acquired British
 colony of Hongkong. From that period
 to the present they have been diligently
 employed in making known the way of
 salvation to thousands and hundreds of
 thousands of the benighted people, and in
 efforts to instruct and train the young in
 useful knowledge and Christian habits;
 while, by the labors of their medical asso-
 ciates, many thousands afflicted with the
 most fearful forms of disease have annu-
 ally been restored to health and comfort.

The sure tokens of the Divine approval
 have been graciously vouchsafed to these
 diversified labors. At each of the four
 stations a Christian church of native con-
 verts has been formed; over one of these
 an intelligent and devoted Chinese pastor
 presides; and several valuable native as-
 sistants are employed, under the guidance
 of the missionaries.

The translation of the Scriptures by
 Morrison and Milne—considered as a first
 attempt—effected in a short period, with
 few aids, and amidst many difficulties,
 would obviously be susceptible of improve-
 ment, and require revision. None felt
 the importance of this so strongly as the
 translators; and Dr. Morrison was medi-
 tating such a revision of his own labors
 as the occupation of future years, when,
 while yet in the vigor of his strength, the
 voice of God called him to his rest.

On the establishment of the Society's
 missions in China proper, the missiona-
 ries felt the necessity, without further de-
 lay, of prosecuting this important object;
 and Dr. Medhurst, whose accurate and
 unrivalled Chinese scholarship, the fruit
 of thirty years' laborious study, admirably
 fitted him for such a task, was specially
 appointed, together with Messrs. J. Stro-
 nach and Milne, to undertake the careful

THE MISSIONARY MAGAZINE FOR 1859

THE thirty-ninth volume commenced with the number for January. THE MISSIONARY MAGAZINE contains a full view of the home proceedings and fore operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of ot evangelical enterprises, and miscellaneous articles, original and selected, subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 18 the postage of the Magazine is SIX CENTS A YEAR to any part of the United Sta when paid annually or quarterly in advance. So great a reduction from previ rates removes the chief hindrance to its transmission through the mails, and sho encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing the volume of 1859.

The Magazine will be furnished to subscribers at the following rates :

Single copy, for the year, payable in advance, ... \$
Four copies, " " " "
Fifteen copies, " " " "

Subscribers paying one dollar in advance for the Magazine, and receiving the same by n will be entitled to one copy of the Macedonian for the year.

Orders and remittances should be addressed "*Missionary Magazine, 33 Somerset Street, Bos* Subscribers should give notice by letter of their removals, or consider themselves bound to for their periodicals, if sent to their former place of residence.

If persons forwarding money for the Magazine do not receive their receipts with the subseq number, they will please give immediate notice of the failure by letter.

CORRESPONDENCE OF THE MISSIONARY UNION.

THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by Rev. JONAH G. WARREN, Corresponding Secretary.

NEHEMIAH BOYNTON, Esq., is Treasurer.

FREEMAN A. SMITH is Assistant Treasurer, to whom communications containing money the Treasury should be addressed. Remittances by draft or check should be drawn in his fa

The MISSIONARY ROOMS are at 33 Somerset Street, corner of Howard Street, Boston.

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THE following are the District Agents of the American Baptist Missionary Union, with the Dist assigned to them, and their post office address:

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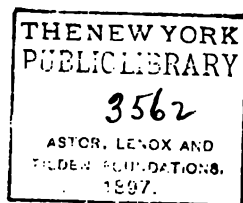
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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

JULY, 1859.

No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

FORTY-FIFTH ANNUAL MEETING OF THE BOARD.

NEW YORK, MAY 17, 1859.

The Board of Managers of the American Baptist Missionary Union convened this day at 10 o'clock, A. M., in the meeting house of the First Baptist church.

In the absence of the Hon. Ira Harris, President of the Board, the Rev. Barnas Sears, D.D., of R. I., was called to the Chair.

After singing a hymn, prayer was offered by the Rev. A. Maclay, D.D.

The roll being called, the following members answered to their names:—

CLASS I.

Ministers.

DWIGHT IVES,
G. S. WEBB,
GEO. B. IDE.

Laymen.

ANTHONY COLBY,
J. H. DUNCAN,
P. W. DEAN,
BENJ. ROUSE,
J. P. CROZER,

Laymen.

H. M. BALDWIN,
L. D. BOONE,
J. W. MERRILL,
H. E. DAY.

CLASS II.

Ministers.

G. W. BOSWORTH,
OLIVER AYER,
HORACE FLETCHER,
S. E. MASON,
WM. REID,
BARNAS SEARS,
HENRY DAVIS,
J. WHEATON SMITH.

Laymen.

J. C. WHITE,
HENRY S. WASHBURN,
A. M. GAMMELL,
ELIAS JOHNSON,
J. M. LINNARD,
E. R. SECOCME,

Laymen.

J. M. BRUCE, JR.,
HENRY HARRISON.

CLASS III.

Ministers.

WM. H. EATON,
HERMAN LINCOLN,
A. H. BURLINGHAM,
WM. DEAN,
W. T. BRANTLY,

Ministers.

HOWARD MALCOM,
GEO. KNOX,
ROBT. TURNBULL,
A. PERKINS.

Laymen.

ISAAC DAVIS,
J. B. DUBROW,
D. M. WILSON,
WM. BUCKNELL.

A Committee of Arrangements was appointed, consisting of Rev. A. Kingman Nott, W. Hillman, Esq., of N. Y., and the Home Secretary.

The Home Secretary commenced the reading of the Annual Report

which was continued until one o'clock, P. M., when, on motion, the reading was suspended.

Prayer was offered by the Rev. Dr. Kennard, of Pa.

The Committee of Arrangements reported, recommending that a prayer meeting be held each morning from 9 to 10 o'clock; that the sessions of the Board for business be commenced at 10, A. M., and 3 and 7 30, P. M.; adjournments, at 1, and 5, P. M. They also recommend that this evening be devoted to free conference, prayer and praise, and to-morrow evening to addresses from missionaries and others.

The report was adopted.

Adjourned with prayer by the Rev. G. B. Ide, D. D., of Mass.

TUESDAY AFTERNOON, 3 o'clock.

The Board re-assembled. After singing, prayer was offered by the Rev. W. Dean, D. D., of N. Y.

The reading of the report was resumed, but before it was finished, it was voted to refer the various parts to appropriate committees.

Voted, That the Chair nominate these and all other committees.

The following committees were then appointed:

On the Burman Mission.—Messrs. G. B. Ide, Mass., G. S. Webb, N. J., T. Wattson, Pa., D. Sanderson, Mass., Elias Johnson, N. Y.

On the Assam and Telooqoo Missions.—Messrs. Isaac Davis, Mass., W. B. Jacobs, Pa., M. Bronson, Assam, A. H. Danforth, Assam, Wm. Ward, Assam.

On the Siam and China Missions.—Messrs. H. Malcom, Pa., W. Dean, N. Y., D. C. Eddy, Mass., Oliver Ayer, N. H., E. R. Seccomb, Mass.

On the French Mission.—Messrs. W. Hague, N. Y., J. Wheaton Smith, Pa., H. Fletcher, Vt., R. B. Chapman, R. I., Benj. Rouse, Ohio.

On the German Mission.—Messrs. S. Peck, Mass., S. S. Cutting, N. Y., G. W. Bosworth, Me., D. B. Cheney, Pa., J. M. Bruce, Jr., N. Y.

On the Indian Missions.—Messrs. N. Bishop, N. Y., J. M. Linnaard, Pa., W. Reid, Con., Wm. Crowell, Mo., Evan Jones, Cherokee Nation.

On Agencies.—Messrs. E. Thresher, Ohio, W. Bucknell, Pa., E. E. L. Taylor, N. Y., H. C. Fish, N. J., S. R. Mason, Mass.

On Receipts and Expenditures.—Messrs. J. W. Merrill, Mass., A. Colby, N. H., W. Butcher, Pa., L. Porter, Mass., Leroy Church, Ill.

On Obituaries.—Messrs. H. Lincoln, Mass., S. D. Phelps, Con., A. M. Gammell, R. I., J. C. Harrison, N. Y., H. K. Stimpson, Wis.

The Treasurer of the Union read his report, which was accepted.

A paper proposing the re-construction of our missionary policy was presented and referred to the following Committee. E. Lathrop, N. Y., D. Ives, Con., S. W. Adams, Ohio, P. Church, N. Y., J. W. Merrill, Mass., G. S. Webb, N. J., J. P. Crozer, Pa.

The Committee appointed last year to inquire in regard to the education of the children of deceased missionaries reported progress, through their Chairman, the Rev. Dr. Malcom, of Pa., and were continued.

REPORT.

The Committee prepared a circular setting forth the object of their appointment, and forwarded it to every college within the boundaries of the Union; and to as many of the Academies, male and female, as they were acquainted with. The same

was also forwarded to the Baptist periodicals, with a request that it be inserted ; which was done.

A considerable number of liberal overtures has been received, all offering free tuition, and some still further aid. It is quite evident that the kindest feeling prevails on this subject. The overtures are herewith submitted.

Hon. J. H. Duncan, of the Committee appointed on the revision of the Constitution, reported.

REPORT.

The Committee appointed at the last Annual Meeting of the Board of Managers, to consider and report at this meeting "such amendments of the Constitution as may in their judgment be expedient," and to whom also was referred by the Union "a motion to change the time of holding the Anniversary of the Missionary Union to the fourth Wednesday in May ;" report, That owing to the sickness of some, and the absence from the city of others of the Committee, only a majority of the nine members composing it have been present at any one meeting for consideration ; but the opinions of absent members, as far as was practicable, have been obtained.

Entertaining some differences of opinion as to what extent the present Constitution should be changed, the Committee have directed me to report the accompanying Amendments, as most nearly embodying the conclusions of a majority of the Committee.

The Amendments proposed are designed mainly to remedy existing practical evils in the working of the Constitution, and to abridge the time now consumed in the sessions of the Board and the Union.

For this end they propose to abolish the meeting of the Board of Managers, now required to be held two days previous to the meeting of the Union ; and to require the reports of the Executive Committee and of the Treasurer to be made to the Union, to be acted on by it, without the intervention of the Board. They retain the Board as at present organized, with power to elect the Executive Committee and other officers ; and as a body to whom, should any emergency require, the Executive Committee may appeal for advice, between the Annual Meetings of the Union. The establishment of new Missions, and the duty of giving advice in regard to questions of difficulty which may arise in the conduct of our Missions, may be safely intrusted to a Board so widely representing the missionary feeling of the denomination. Your Committee therefore omit the present provision for calling special meetings of the Union.

They propose to amend the sections defining the duties of the Executive Committee, so as to conform them to the change proposed in conducting the business of the Union, and also in the terms defining the relations of the Executive Committee to the missionaries. They also present a section defining the duties of the Executive Committee to such individuals, churches, or local associations, as may prefer to support missionaries of their own appointment. So numerous are the required changes in the phraseology of the Constitution, that your Committee present the same in a new draft.

By order of the Committee,

JAMES H. DUNCAN, *Chairman.*

New York, May 17th, 1859.

PROPOSED NEW CONSTITUTION (AS AMENDED).

I. — OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of annual and life-members. Persons may be constituted life-members by the payment, during one financial year, of not less than one hundred dollars. And regular Baptist churches contributing annually to the Union, funds not designated for life-membership, may appoint each one annual member, and an additional annual member for every one hundred dollars contributed.

4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place, as it may appoint. At every such annual meeting, the Union shall elect by ballot, a President, two Vice Presidents, a Recording Secretary, and one third of a Board of Managers.

5. The President, or in his absence, one of the Vice Presidents, shall preside at all meetings of the Union.

6. All the officers of the Union and its Board of Managers, shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

2. — OF THE BOARD OF MANAGERS.

7. The Board of Managers shall consist of seventy-five persons, one third of whom, at least, shall not be ministers of the gospel. Said Board shall be elected in three equal classes, and one class shall go out of office at each annual meeting, and their places be supplied by a new election. The members whose terms of service shall thus expire, shall be reeligible.

8. Immediately after the Annual Meeting of the Union the Board of Managers shall meet and elect by ballot, a Chairman, Recording Secretary, an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; one or more Corresponding Secretaries, as they shall judge to be necessary; a Treasurer, and an Auditing Committee of two laymen. At this meeting, the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation.

9. At all meetings of the Board, fifteen shall be a quorum for the transaction of business.

10. Special meetings of the Board may be called by the Executive Committee, whenever in their judgment such meetings are required. A printed notice of the time, place, and objects of the meetings shall be sent at least thirty days prior, to every member of the Board.

3. — OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as they may appoint, five of whom shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers: to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation, to give any needful directions to the agents, missionaries, Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds, and in general to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

13. The Executive Committee shall present to the Union at its annual meeting, a report, giving a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations, and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and they shall have present the records of their proceedings and copies of their official correspondence during the year.

14. The Executive Committee shall have power by a vote of seven of their whole number, to dismiss or remove for sufficient cause, any Corresponding Secretary,

Treasurer, Auditor or missionary, being always responsible for such exercise of power, to the Board and to the Union.

15. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment; especially by affording to their missionaries facilities to enter their fields of labor, and in the transmission of funds.

4. — OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

5. — OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the Treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all sums received and expended; to invest and deposit money, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Executive and Auditing Committees, or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union, and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. — OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once each month to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the Missionaries of the Union, shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the Treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of his Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers, and the Executive Committee, may each adopt such by-laws or rules of order for the government of their own proceedings as they deem needful, if not contrary to this Constitution.

23. Alterations of this Constitution proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two thirds of the members present.

Before disposing of the ~~business~~ the Board adjourned. Prayer was offered by the Rev. Dr. Y.

TUESDAY EVENING, 7½ o'clock.

The Board assembled, and the evening was spent in accordance with the recommendation of the Committee of arrangements.

WEDNESDAY MORNING, 10 o'clock.

After an hour spent in devotional exercises, the Board proceeded to business.

Prayer was offered by the Rev. Dr. Benedict, of R. I.

The minutes of yesterday were read and approved.

The report presented by the Hon. J. H. Duncan, on the revision of the Constitution, was laid on the table.

Rev. Dr. Welch, of the Committee on the Constitution, presented a minority report, which was laid on the table.

Voted, To make these reports the subject of consideration at 11 1-2 o'clock.

The Rev. E. Thresher presented the following report of the Committee on Agencies, which was adopted.

REPORT.

The Committee to whom was referred so much of the Annual Report as relates to agencies submit the following report.

The subject referred to them, the Committee understand to be the great question of revenue, viz: By what means shall the funds necessary to a vigorous prosecution of our foreign missions be raised? It is presumed that the Executive in submitting this question to a committee, expected nothing more than a few suggestions, which may in some measure indicate the popular will.

In collecting funds for missionary purposes, we must have regard to something more than immediate results. A forcing process may be employed which leaves the soil so impoverished that it refuses to yield a harvest in subsequent years. The true missionary spirit must be cherished by diffusing a knowledge of the condition of the heathen, and by as full a comprehension as possible of the great commission to "preach the gospel to every creature."

The most desirable form of collecting funds for missionary purposes, is an intelligent action in our respective churches,—where the duty of sending the gospel to the heathen is fully and cheerfully recognized, and receives annually a prompt attention by the pastor and the membership—in the Sabbath school, in the monthly concert, and by such other means as may be necessary to secure such an amount as may be believed by the pastor and the more intelligent members of the church to be its duty to contribute; and where such contributions are sent up to the missionary treasury undiminished by costs of collecting. Such action, the Committee think, should, by every possible means, be encouraged and urged upon the attention of the pastors. Were all our churches sufficiently intelligent and sufficiently alive to their duty to enter cheerfully and efficiently into this service, the present very considerable expense of agencies might be dispensed with. The ordinary method, however, of collecting funds by faithful agents is still indispensable.

From the paper submitted to the Committee on Agencies, it appears that the agents in the service of the Union during the past year were judiciously chosen, and that they have performed very valuable service.

The Committee would further submit to the Board for the consideration of the Executive the following suggestions:

1. That the number of agents be as few as the nature of the service will admit.
2. That the men chosen for this service be of the most reliable character.

3. That a large measure of confidence be reposed in our agents; that their success could not always be estimated by the exact amount of dollars and cents which pass rough their hands, but rather by the manner in which they cultivate their respective fields, taken in its most comprehensive view.

4. That agents be instructed to encourage the churches to perform their own agency work so far as may be practicable.

The Committee close their report by the remark that they cherish a feeling of profound respect for their brethren who have purchased to themselves a good degree in agency service.

Rev. Dr. Malcom, chairman of the Committee on the Siam and China missions reported. The report was adopted and referred to the Union for their approval.

REPORT.

Your Committee on the Siam and China Missions, regard with encouragement the fact that these two missions, like twin-sisters, were born in the city of Bangkok, and were there grown up together, amid a population of half a million, under the shadow of the king's palace and the toleration of a pagan monarch, till they have given the degree of efficiency and the promise of great usefulness. We are honored by their relationship, and owe them our continued sympathies and support. We would recommend that the station at Bangkok be re-inforced by two additional missionaries,—one for the Siamese and one for the Chinese department.

In relation to the China Mission, the report of the Executive Committee points to a significant fact, that it was given to the Baptists to lead the way in planting Christianity in India, in giving the gospel to Burmah, and in forming the first Christian church of converted pagans in China. Is it a fact, that a Baptist was the first Protestant who attempted a translation of the Bible into Chinese—and is it a fact that the agents of this Society gathered the first Christian church of native disciples on Chinese soil—and is there no significance in these marked and merciful developments of divine Providence? We notice them, not for self-gratulation, but to learn a lesson which the God of providence is thereby teaching us.

We believe that our beloved and honored brethren, the Moravians, erred in expending their devoted zeal in the establishment of missions among the most degraded races of men. All souls are equally precious. The same efforts, made in behalf of nations possessing commerce, wealth, power, civilization and literature, would have resulted in the establishment of churches where this would have spread the blessed truths of salvation to all their border tribes. On this ground we view with peculiar interest efforts to bring the Chinese to the knowledge of the Lord.

Your Committee would urge immediate attention to the claims of the millions of China, which God has so wonderfully rendered accessible to Christian effort, and with more than a human voice has spoken to us to give to them the bread of life.

We would recommend that the Executive Committee, with the least possible delay, add two men to labor at Hongkong and a new station in the Tschieu district, and more to strengthen the mission at Ningpo and Chusan.

In this connection we submit, whether it may not be the province of the Executive Committee to signify their wants to men in the pastorate, who may serve the Master leaving their churches for a work in China. The Chinese, above any other people, crave age and experience; and an infusion of such men among our representatives among them is every way desirable.

The Committee, in desiring this re-inforcement to these missions, have not forgotten that we have an empty treasury, and that other missions demand additional laborers.

But we have had regard to the present openings for usefulness among the Chinese and the real ability of our churches.

N. Bishop, Esq., chairman of the Committee on Indian Missions, reported. The report was adopted and referred to the Union.

REPORT.

The Committee on the Indian Missions have considered the different branches of these missions in the light of the most reliable information which they have been able to obtain from the best sources here, and also from persons engaged in missionary labors among the Indians; and report unanimously that in their opinion any change in the relations of these missionary stations to the Union would be unwise at present; and that the missionaries in these fields of labor deserve all the encouragement and assistance which the Union can consistently give them.

Rev. Dr. Hague, chairman of the Committee on the French Mission, presented a report which was adopted.

REPORT.

The Committee on the Mission to France present the following report:

Although, in the prosecution of its work during the past quarter of a century, great difficulties have been encountered by this Mission, a review of its history shows that every department of it has always exhibited signs of a healthy vitality, and, for the most part, signs of effective progress. Considering the storms of persecution that have beaten upon it, and the terrible array of "principalities and powers and spiritual wickedness in high places" that has been set against it, there is reason for encouragement in being able to say that this Mission has not lost ground. It is true that the churches have been diminished by emigration as well as by death; but it is also true that the newly baptized have been sufficient to fill every chasm in the ranks of this devoted band. Their number is now less than three hundred; but they are "good and true," like the little army of Leonidas, that stood firm against the invasion of imperial hosts, and left to all ages the legacy of a great and soul-inspiring example.

No one of us who is acquainted with the history of our Mission in France, can fail to recognize the hand of God in the circumstances of its origin. Its founder, who was distinguished among his countrymen for his talents and learning, was made a Baptist simply by the study of the Greek Testament, and avowed his convictions before he was fully aware of the existence of a Baptist church upon the face of the earth. We did not seek him and urge the work upon his attention; but he sought us, as a man whom God had sent, and begged us to help him fulfil the commission that he had received as an evangelist to his own countrymen. The same Divine Spirit that bade Judson to go and minister the gospel to Burmah, called forth Rostan to go and preach the gospel to France.

So auspicious a commencement on his part naturally awakened hopes of a long and brilliant career. But he was smitten suddenly by the hand of death. A few hours after he had left his lecture-room in Paris, where he had addressed a large audience on the subject of New-Testament Christianity, he fell, the victim of cholera. Yet his work abides. The Mission still lives. God has not forsaken it, though, to some, He may have *seemed* to do so; just as He seemed to have forsaken Israel, when, after having led the redeemed host through the channel of the sea on dry ground, He permitted them to pine with hunger and thirst in the wilderness. At that time, it is said, the chosen people "were much discouraged because of the way;" but the Baptist churches of France are full of life, hope and joy, fully assured that it is *"Father's good pleasure to give them the kingdom."* They believe that be

will come; that the religious liberty, for which they have petitioned the French Emperor in vain, will be conferred in due time by Him who is "higher than the kings of the earth," who rules opposing nations "with a sceptre of iron and dashes them in pieces like a potter's vessel." We doubt not that, after a while, God's providence will say to our French brethren, in the language of one of the messages sent of old from Patmos, "Behold I have set before thee an open door." We doubt not that until then they will "bide their time," and that in that more propitious period they will be seen entering the longed for fields around them, with the spirit of an aggressive, persevering zeal, which "shall not fail nor be discouraged."

In this connection it may be well for us to observe that the indirect and silent influence of the churches in France is daily being diffused over a wider sphere, affecting the minds of many who are beyond the bounds of the preacher's voice or the circle of his acquaintance. For several years past the struggle between Christian baptism and re-baptism has been extending itself throughout the evangelical churches of France; and within those churches now are multitudes who have renounced Infant Baptism as a human invention, tending to confound the church and the world and to perpetuate the deadening formalism of a State Religion. The well known paper, *Archives du Christianisme*, has taken this ground openly. When once the tide of sentiment has taken this direction, it is not likely that it will be turned back. In a state of things so remarkable, the very existence of organized Baptist churches in France, exhibiting a fair type of primitive piety, is a fact that sounds forth a testimony which suited to the wants of the times; and which cannot remain unheeded or ineffective. Your Committee, therefore, feel disposed, in view of the past and the present, to ~~mark~~ God and take courage; and in relation to the French Mission, to recommend enforcement rather than retrenchment.

The time appointed having arrived, the Board took up the business which had been assigned to this hour.

Voted, That the Constitution reported by the majority be considered by articles.

The 1st and 2nd articles of the Constitution proposed were adopted.

The 3d article was under consideration until one o'clock, when the board adjourned, to meet at half past two o'clock, P. M.

WEDNESDAY AFTERNOON, 2½ o'clock.

The Board re-assembled. Prayer was offered by the Rev. H. Fletcher, of Vermont.

The 3d article was so amended as to allow churches to send an additional annual member for every *one* hundred dollars, instead of *two* hundred as reported by the Committee.

The 12th article was so amended as to insert "agents and missionaries" after the words "to the Secretaries and Treasurer."

The remaining articles were adopted as reported, and the whole recommended to the Union for their adoption.

Voted, To devote the evening to the business of the Board, instead of to exercises previously agreed upon.

Adjourned with prayer by the Rev. G. W. Samson, D.D., of D. C.

WEDNESDAY EVENING, 7½ o'clock.

The Board re-assembled. Prayer was offered by the Rev. Prof. S. S.

The Committee on Receipts and Expenditures reported.

Voted, That the report be re-committed.

The Committee on Obituaries reported through their Chairman, the Rev. Heman Lincoln.

REPORT.

The Committee on Obituaries beg leave to report:

Our ascended Master, on his mediatorial throne, is carrying forward to completion the work of man's redemption. Year by year witnesses the fulfilment of his promise, "Where I am, there shall also my servants be." One by one, his chosen people are called to join the great family of heaven and earth. Their labors ended, their conflicts over, their perils past, they are summoned to their reward. We miss their presence on earth; we mourn our loss; but faith rejoices that they have gone from us to "be forever with the Lord;" and because He lives, they shall live also.

During the past year Rev. Justus H. Vinton, for many years a missionary of the Union, has gone up on high. One of the earliest missionaries among the Karens, he was eminently fitted for successful toil, by an iron constitution, a fervid zeal, an indomitable perseverance, and a heart given without reserve to his work. Jungles filled with Christian villages form his enduring monument, and thousands of converts weep over his grave.

Mrs. Martha Ann Ashmore, wife of Rev. William Ashmore, of the Hongkong Mission, sleeps with Judson in the great sepulchre of the ocean. On a homeward voyage, undertaken with the hope of prolonging life for missionary labor, she was called to her reward. Amiable, intelligent and devoted, none knew her but to love her, and friends at home and abroad mourn the early loss of a faithful and efficient missionary. But her work was done and she has gone to her reward.

Mr. S. N. Kendrick, a member of the Board, the honored son of an honored sire, has also fallen asleep in Jesus. He was wise in counsel, and earnest in labor, and has left behind him the record of a noble and useful life.

These repeated calls admonish us that the time of our redemption draweth nigh. Little time is left to any of us to finish the work which is given us to do, and soon, if found faithful, the message will be heard, "Come up higher! Enter ye into the joy of your Lord." Seeing, therefore, that we expect such things, "what manner of persons ought we to be in all holy conversation and godliness."

The report was adopted; after which the Rev. Dr. Caldicott, of N.Y., offered prayer.

The report of the Committee on the Assam and Teloo-goo Missions, was presented and adopted.

REPORT.

Your Committee on the Assam and Teloo-goo Missions beg leave to present the following as their report.

We have looked over the condition and prospects of the Assam Mission, and find that where the mission had once seven missionary families besides a printer, it has now but a single missionary family. Two of the churches connected with the mission have been so much reduced by deaths and exclusions, that they are exceedingly weak and helpless. Your Committee are strongly impressed with the conviction that this mission demands our serious consideration and prompt attention.

Three circumstances seem to have conspired to bring about the evident and sad decline of this mission.

One is the hesitation which has characterized its maintenance for several years past. It is not in human nature nor in grace to labor effectively, so long as there is not a settled assurance that the results of that labor are not to be left to abandonment

ly. Let the missionaries know that their work will be followed up, and they hesitate to stake upon it "their lives, their fortune and their sacred honor." Committee would therefore recommend that it be settled at once and forever, liminary to all success, that while the Baptist name lives, the Assam Mission, evil and good report, in prosperity and in adversity, is to be vigorously and sly sustained.

second cause which has operated so unfavorably is the inscrutable providence that has rendered it necessary for so many of the missionaries, on account of d or broken health, either to retire from the service or visit temporarily their und. This, however, is an exigency which must be incident to all our mis-operations in a tropical climate, and that should be met by a generous appre- and provided for by a system of prompt and seasonable reinforcements. Let observe the operations of the English in recruiting their armies in the East, sting liberal furloughs of return to England for the restoration of enfeebled und he will be ashamed of the prejudice of many of our people against the f those who, in general, count the cessation from their work, or its abandon- among the greatest afflictions of their lives.

third cause which, in connection with the other two, has operated disastrously, ct that the mission has not attained to that state of advancement which ren- able, as in the case of the Karen Missions, to stand alone, during the season al retrograde which has characterized our missionary operations for the last hree years, and on account of which we, as a denomination, have great occa- humiliation before God.

Committee see no good reason why the Assam Mission should be abandoned, idant cause why we should throw around it our generous sympathies and

The Assamese of the Brahmaputra valley are the same class of people as io compose nearly all the fields where our English brethren are laboring; and the additional encouragement growing out of the near vicinity of the numer- tribes upon all our borders, who as yet remain unfettered by caste or any system.

ive in Assam all the appurtenances of missionary work; we have six good or mission families, we have mission chapels, the New Testament and portions Old Testament translated, and a goodly number of books and tracts, and the nd we have at least a few native Christians who, amidst all their temptations ls, have maintained their Christian integrity. Had we nothing else to plead, that the missionaries themselves have closed the eyes of so many heathen con- the Christian's peaceful and happy death, is a sufficient answer to those who whether our labor has not been in vain. All our expenditure of money and that field is not for a moment to be set off against these precious souls now ansions above.

Committee would therefore earnestly recommend that this mission be rein- ith the least possible delay.

ission to the Telooogos has many features common to that in Assam. We , however, called upon to offer devout thanksgiving to the great Head of the hat He has visited our brethren of this mission with a gracious outpouring of Spirit, and given them the joy, second to none on earth, of welcoming con- n among the heathen into their little family of the household of faith.

Committee would recommend the vigorous prosecution of the work among the s.

Committee on Receipts and Expenditures presented an amended which was adopted and referred to the Union.

REPORT.

The Committee to whom was referred the statement of Receipts and Expenditures beg leave to report.

That it appears on examination of the Treasurer's account that the balance which was due on the 1st of April, 1858, for appropriations for the year previous, but which had not been remitted, amounting to \$16,382, has been provided for, and the appropriations for the current year have been met by the current receipts. This is a gratifying fact; but it is to be regretted that this has been effected in part by a reduction in the appropriations.

But unpleasant as this course is, your Committee believe it to be the true one, and they can but express the hope that under no circumstances will the Executive Committee make appropriations without good reason to expect that the receipts for the year will meet them.

Your Committee are much pleased to hear that the prospect is a good one that the debt, which has so long been hanging like a millstone upon the Union, will soon be paid off; and they can but express the hope that in future the Executive Committee will adopt the maxim of the apostle to "owe no man anything."

Your Committee also believe that an important saving might be made by a thorough revision of our system of agencies; and we earnestly recommend this subject to the consideration of the Executive Committee, with a view to the adoption of some plan that shall bring out the contributions of the churches without the necessity of an annual visit from a paid agent.

We feel confident that in some parts of the country this might be done; and the recent success of the dollar plan for the extinguishment of the debt is a convincing argument in its favor.

We feel confident that if the matter were left to the Home Secretary, he would devise some plan to reach the churches—at least in New England—and to draw out from them a cordial response.

The report of the German Mission was presented by the Rev. G. Bosworth, and adopted.

REPORT.

The Committee on the Mission to Germany have carefully read and discussed the very interesting portion of the Annual Report committed to their hands, and find in it important facts, producing impressions and convictions which they beg leave to present to the attention of the Board, somewhat in detail.

A quarter of a century has now elapsed since this mission was initiated. On the 23d of April, 1859, the church at Hamburg held a commemorative festival, in remembrance of the foundation of the church, twenty-five years ago. In this brief period, the timid, humble seven, then baptized by Dr. Sears, have multiplied and extended, till they now present to us sixty-three churches, and seven thousand one hundred and twenty members, scattered through Germany, Denmark and Switzerland. Truly has "the little one become a thousand." As we contemplate these results, in the product of which God has permitted American Baptists so largely to share, may we not properly take up and roll along the exultant anthems of praise which our brethren in Hamburg have sent across the waters?

While these accumulated aggregates demand from us a thank-offering, the tokens of Divine grace bestowed on this Mission the past year, richer, probably, than that enjoyed any preceding year of its history, strengthen this demand. Its churches have shared largely in the special grace so profusely distributed among our American Israel. Religious revivals have been numerous, and in some places remarkable. "On the monthly occasions for baptism in Hamburg, candidates are never wanting."

Reetz and the adjacent outstations, God has poured out his Spirit marvellously." "einike, the days foretold by the prophet Joel seem to have been well nigh realized, as they were at the Pentecost. The son of a persecuting magistrate was among converts; the meetings were crowded. The entire region felt the power of the Spirit; and the little church, numbering seventy-three, was increased to one hundred eighty-two. A powerful revival which commenced last year at Templin was renewed into the present year. At Rositten and its outstations, baptisms occurred by every month from May to October. "At Stolzenberg, a new effusion of the Spirit has been enjoyed, especially among the Poles. In November and December sixty-four were baptized. The little cloud, first seen by longing eyes in Berlin in answer to special prayer, poured down rich drops of mercy, and fifty-nine have been added to the church by baptism. At Halsbeck, Ihren and several other places, there have been enjoyed the signal manifestations of the Spirit's presence." These displays of grace are new proofs of "the power of prayer," and should be in heart and memory as new inducements to continued supplication, and a more earnest consecration.

In review of these prosperities, increasing in richness and culminating in power, the Committee feel that they may congratulate the members and friends of this mission that they have reached a point when it may be permitted, under the care of Providence, to rely more entirely on its own resources and Christian enterprise. A few considerations presented in the report seem to the Committee to bear on this point.

Religious toleration is rapidly extending, and facilitating greatly the diffusion of the gospel throughout continental Europe. In Hamburg, the Baptist church has been formally recognized as a religious corporation. A letter from br. Oncken thus announced the event in the *Missionsblatt* for June, 1858. "We stop the press to announce to our readers, far and near, the joyful intelligence that the church in Hamburg has received at last the long promised acknowledgement by the Senate. The certificate is already in our hands. Our generous magistrates have, in fact, given more than we asked. Our venerable Senate has the honor of being the first government in Germany to acknowledge the Baptists, and to put them on an equality with other confessions." As a legitimate result of so honorable an example, we find work of persecution already fast ceasing, or, where it yet lingers, pursued with a kinder hand. In East Friesland the magistrates allow entire freedom, and often thankfully accept the labors of the brethren. Even in Prussia, the severity is at last waning. In some of the old seats of persecution, the day of freedom seems to have dawned. In Denmark religious liberty prevails. Thus the storm-cloud has broken, its scattered remnants, yet lingering in the sky, are fringed with the light which will soon dissipate them.

As might be expected, this widening liberty is attended by open doors, and multitudes hungering for the bread of life and gathering to receive it. In West Seeland, Silesia and among the Poles on the borders of Russia, there is everywhere a thirst for the gospel. One of the preachers remarked, "it seemed as if all Poland should be given to the Lord." The entire region around Goyden, embracing a space of twenty square miles, presents an open field. Spacious rooms, and, in one town, a theatre, had been used for meetings. On the day after the meeting in Saalfeld, the burgomaster caused a proclamation to be made with the beat of drum throughout the town, that no one thenceforward should sell anything whatever in the market on the Sabbath. The same hungering for the Word has been manifested in West Prussia, so that in some places, during the harvests, the people gathered in crowds, and lingered, listening to the Word, till midnight; and even the national leaders and other persons of distinction, were found among them. In one place a

hotel-keeper declared himself willing to open his whole house, and actually prepared and lighted his spacious dancing-hall for a temporary chapel, where the people gathered from all the neighborhood to listen to the Word. In places formerly closed by unyielding persecution, the largest freedom is now enjoyed, and the multitudes gladly listen to the Baptists, while the Lutheran places of worship are nearly, and, in some cases, quite deserted.

3. Along with this comes one other concurrent indication of Providence. We find in the churches already founded, increasing activity, ability, liberality and enterprise, fitting them to evangelize "the regions beyond," thus thrown open before them and waiting to receive them. The tables show the actual performance of a vast amount of Christian labor by the members of those churches. From five of them there are reported contributions amounting to four thousand three hundred and eighty six dollars. In the judgment of your Committee it may be safely presumed that the vital piety and the religious habits and training which have produced these Christian fruits, will yet more wonderfully develop, till the power and resources of those noble-hearted men and women, mingling with those of Heaven, shall equal those of Galilean Christians, and accomplish the same wide-extended results.

While your Committee contrast these broad foundations of twenty-five years' growth and these well trained, earnest messengers of the gospel, and the facilities for procuring Bibles and tracts already within their reach, with the scanty supplies of men and means which we are able now to furnish the vast fields for Christian labor in the East,—they cannot repress the conviction that the time nears when the way should be prepared for permitting our brethren in Germany to conduct their own glorious enterprises, and join us in aggressions upon the darkness of India. In the adjustment and working of those relations by which God has united human beings in the activities of this life, He has provided for a time when the strength and fire of manly youth shall mingle mutually with the wisdom and resources of mature age. The relations which have bound German and American Baptists so intimately and tenderly together for a quarter of a century, seem to have reached such a crisis. Nay, already our representatives have joined hands and hearts in this glorious mission for dissipating the darkness, on the soil of China. Our desire is that these relations may be perpetuated and adjusted, with such a view and for such an end.

Several brethren made interesting statements in connection with this mission, after which the Rev. G. S. Webb, D.D., of N. J., offered prayer, specially thanking God for the great success of the mission.

The report of the Committee on the Burman Mission was adopted as presented by the Chairman, Rev. G. B. Ide, D.D.

REPORT.

The Burman Mission must be ever preëminently dear to the hearts of American Baptists. It is the oldest of our missionary establishments,—the first born child of the newly awakened spirit of evangelization which animated our churches at the beginning of the present century. The very name has a music in it that belongs to no other. It comes to us fresh with the memories of childhood, when *Burmah* was a household word, often on the tongues of our fathers and mothers,—a word never omitted in the morning and evening prayer. For *Burmah* the noblest martyrs of our missionary band have toiled and died, and with its soil their ashes have mingled. Never can a field entered at first under such marked leadings of Providence, cultivated by so many prayers, tears, sacrifices and precious lives, enriched and made sacred by so much holy dust, cease to have for us a deep and peculiar interest.

It is, therefore, a matter of great satisfaction to your Committee that this portion

of our work presents much of success, and still more of promise. The Mission, feeble in its origin, slow and often interrupted in its progress, has at length become strong and commanding, stretching over a wide extent of country, embracing numerous churches and ministers, and bright with the tokens of coming triumphs still greater. The Report already before you on the state of your operations in this field is very minute and full; and your Committee find nothing to suggest, nothing to add, except to commend the Burman Mission—the Mission which the fathers began—to the warmer sympathies and increased efforts of the sons.

The report of the Committee on the Re-construction of our Missionary Policy was presented. The report was adopted and the report was referred to the Union.

PLAN FOR THE RECONSTRUCTION OF MISSIONARY POLICY.

When the Executive Committee, immediately after the last Annual Meeting, entered upon their duties for the year, they found themselves in a position which they had not anticipated, and for which they were imperfectly prepared. Certain resolutions, recommended by the Union, had been unanimously passed by the Board of Managers, requiring the Committee to make essential changes in the organization of the Asiatic Missions, and in the appropriation of funds for their support. Desiring to act in good faith as agents of the Board, and in equally good faith towards the laborers in the Mission fields, and at the same time to have due respect to the Constitution in all its provisions, the Committee felt the importance of examining well their ground in all directions, and of endeavoring so to adjust their action as that no rights should be infringed, no obligations dishonored. After much and careful deliberation, they adopted the course which, with its results, is fully exhibited in their Annual Report.

In their review of the history of the Missions through a period of forty-four years; of the relations that subsisted between the Union and its missionaries, as interpreted by acts and documents; of the rules and regulations that had, at various times and in differing forms, been adopted by the Acting Board and its successor, the Executive Committee; and of the difficulties which, in both the home and foreign fields, had been the occasion of much embarrassment and solicitude, the Committee, with entire unanimity, reached the conclusion that the time had arrived when an attempt should be made by them to reconstruct their system of missionary operations, so as, if possible, to give it greater simplicity and facility of interaction, and bring it more fully into harmony with the spirit and principles of the Christian dispensation. Their conviction of duty in this direction was reinforced by a series of Providential developments, too concurrent not to engage attention, and too significant to be misapprehended. They could not be ignorant that the service was encompassed by peculiar difficulties; but they dared not to decline it; and, having commenced, they have honestly, earnestly, prayerfully given to it their maturest thoughts and a large amount of time.

As the result of their deliberations, the Executive Committee now submit to the Board of Managers the outline of a plan for the future conducting of the Missions of the Union, and invite for it all the consideration to which the importance of the object and its own merits may entitle it. The fundamental idea which they have endeavored to recognize throughout, is the parity of all the parties concerned; in other words, that the members of the Union, official and unofficial, and all the missionaries, are brethren, equally under law to Christ, engaged as voluntary associates in a common enterprise, and fraternally coöperating under the pressure of responsibilities that are varied in form only by the nature of their respective services. To

this idea they have endeavored to adjust every part of the proposed system. Such being the relations, mutually acknowledged, of the partners in a joint concern, there can properly be no government of the one party by the other in any way that shall interfere with any man's freedom as a servant of Jesus Christ. Rights are equal, obligations are reciprocal—all determined by a common standard. The Committee wish to see a system of missionary action inaugurated that shall rest exclusively on the unchangeable principles of that gospel which it is "the single object of the Union" to publish "throughout the world."

The following is a general statement of the proposed policy.

1. That by and with the consent of the missionaries now in the service of the Union, all agreements, contracts, or stipulations between them and the Executive Committee be cancelled; and that all existing rules, regulations, and instructions, on the part of the Executive Committee, or its predecessor, the Acting Board, be repealed.

2. That the Committee will faithfully execute all existing contracts with the missionaries until they shall have been annulled by mutual agreement.

3. That the Missions shall hereafter be known by the general names which they now bear, as Burman, Assam, German, China, &c.; and that the central points of labor in any Mission be reckoned as stations bearing distinctive names, as Rangoon, Nowgong, Tougoo, Ningpo, Berlin, &c.

4. That there shall be hereafter no organized Missions, but that every laborer shall be regarded as immediately responsible to the Executive Committee.

5. That all the missionaries shall be recognized by the Committee as essentially on the same footing as evangelical laborers in the United States, with rights and responsibilities, duties and claims measurable by the same Christian standard.

6. That it be recommended to the missionaries in any particular field to form associations among themselves, according to convenience, for free conference and mutual counsel and encouragement respecting their work.

7. That the wives of missionaries be no longer regarded as assistant missionaries, and that they be held responsible for no service.

8. That the salaries of missionaries be made to cover the support of themselves and families, and also house-rent, medical attendance, books, and the expense of travel.

9. That appropriations of salaries shall be made annually by the Executive Committee; and in no case shall the salary of a missionary be reduced until the reasons for the same shall have been communicated to him, and time allowed him for reply. All differences in the amount of salaries shall have exclusive respect to the number of persons in a family, and the comparative expense of living.

10. That for the disposition of moneys received as salary, no missionary shall be required to account farther than to receipt for the same to the Treasurer. For all other expenditures, charged to the account of the Union, every missionary shall make annually a detailed return; and if the expenditure shall exceed the appropriation, previously made, he shall furnish to the Committee the reasons for such excess, accompanied by certificates from associate missionaries, or other reliable persons.

11. It shall be the duty of the missionaries to report to the Executive Committee at least once in a year, and as much oftener as convenient, each giving a detailed account of his own work and the apparent results.

12. That every missionary shall be appointed for an indefinite period, his salary to commence when he shall enter his field, and to cease when he shall leave his field.

13. That one agent or treasurer shall be appointed for each Mission field, through whom remittances shall be made to the missionaries, said agents or treasurers to make an annual return to the treasurer of the Union of all receipts and payments.

14. That no information or charges affecting the Christian character of a mission-

ry shall be made by the Committee a basis of action, until they shall have communicated to the accused the whole of said information or charges, with the names of the persons from whom the same was received, and ample opportunity given him for explanation or defence. If he shall ultimately be judged unworthy of continued employment as a missionary, the Committee may dismiss him from service, but in no case shall institute any disciplinary process.

15. All proposed changes in fields of labor, especially those involving additional expense, shall be matter of negotiation and agreement between the Committee and the missionaries.

16. That Mission presses shall be dispensed with, except where they are necessary, and that appropriations may be made to individual missionaries for printing, with the approval of the Committee, such tracts or books as may be requisite to the best prosecution of their work.

17. That the missionaries shall be requested, as far as practicable, to avoid demands upon the treasury of the Union for the support of schools, and to spare no exertion to induce the members of the native churches to provide for the education of their children.

18. That the oral communication of the gospel is the first great business of missionaries, to be attended and followed by the formation of churches, the translation and circulation of the Scriptures, the training and ordination of a native ministry, and the extension of the missionary work by the aid of native laborers.

19. That the Executive Committee will ever take into account all that is special in the labors and circumstances of the missionaries, and will endeavor equitably, and in the spirit of Christian kindness, to adjust their action to such specialities.

The principal changes proposed by this plan are easily indicated.

1. Provision is made for the cancelling, in an honorable manner, of all agreements and contracts between the Committee and the present missionaries. There is to be no repudiation; but by mutual consent, the relations now existing are to give place to a new arrangement upon a new basis.

2. Upon the adoption of the new plan by the Executive Committee, with the approval of the Board, there is to be an unconditional repeal of all past rules, regulations and instructions. Whatever of suggestion or fraternal counsel may subsequently be required, everything of the kind is to be adjusted to individual cases, and under no circumstances to conflict with the fundamental principle defined in the fifth article of the plan.

3. It is proposed to dispense with organized Missions, and to place every missionary in a position of direct, individual responsibility to those who appoint and support him. The term Missions is therefore to have respect to general territorial divisions, and not to any company of laborers.

4. The missionaries are to be left free to form their own associations for mutual consultation and encouragement, and to pursue their work with as much liberty as they would enjoy were they pastors or evangelists in their native land.

5. The wives of missionaries are no longer to be reckoned as assistants, and are to be held responsible for no missionary service.

6. Moneys are to be appropriated annually to individual laborers for missionary purposes, a specified amount of which, in every case, is to be regarded as salary, covering much that has heretofore been reckoned under the head of special allowances.

7. Remittances are to be made, for all the laborers in a particular Mission field, to a single responsible individual, who shall honor their drafts according to specifications from the Treasurer.

8. It is proposed to dispense, as far as possible, with Mission presses, and to leave

every individual missionary free under certain conditions pertaining to the expenditure of the Union's funds, to print whatever he may think necessary to the best prosecution of his missionary work.

9. The Committee will make no general rules to be applied to special cases, but engage to consider every such case as it may occur, and to accommodate their action, in a fraternal spirit, to the particular form of every claim upon their justice or sympathy. It is to be taken for granted that the Committee will provide for the conveyance of every missionary to his field of labor; and that, whenever Providential circumstances shall make it necessary for him, or in case of his death, for his family, to return to this country, they will defray the necessary expense.

The desire of the Committee is to establish mutual confidence between themselves and the missionaries, and therefore they state only a few general principles, and indicate only a few general points of reciprocal obligation, leaving matters of detail to be determined, every one upon its own merits. The Committee would encourage a frank and generous intercourse between the home Executives and their brethren in foreign service, and would have the latter assured that every thing will be done for their greatest comfort and usefulness which equity may demand and the disposable funds justify. If this mutual confidence shall exist, and the home administration and the missionaries shall possess in proper measure the Christian spirit, there will be little occasion for legislation. If this confidence shall be wanting, no amount of rules or instructions will prevent maladjustments and frictions. Let all stand upon the same level, as fellow-servants of Jesus Christ, working together for his end, upon his plan, in the use of his means; then will there be harmony and efficiency, and the sounds of the axe and the hammer will nowhere be heard.

REPORT.

The Committee to whom was referred the "Plan for the Re-construction of Missionary Policy," as presented to the Board by the Executive Committee, would respectfully submit the following:

Your Committee have carefully examined the paper placed in their hands, and most cordially unite in commending the general principles and policy which it embodies to the earnest attention and the adoption of the Board.

The "Plan," as a whole, your Committee regard as judicious and timely. In its spirit and aims, it is all that can be desired; and there is but little in its specific suggestions which we would recommend to be, in any measure, changed. The simplicity of the "Plan" is, in the opinion of your Committee, its chief excellence. While certain great principles are recognized and clearly stated, as the essential conditions of harmony and success in the prosecution of our missionary work, there is, at the same time, such provision made in the terms employed, as will admit of the exercise of that Christian discretion, and those adjustments which, among brethren seeking the same great end, may be safely left to the judgment and conscience of the servants of Christ, whether as missionaries in heathen lands, or as fellow-helpers in the Rooms at Boston.

Your Committee, therefore, influenced by the foregoing considerations, will venture to suggest only a single change. They propose the following, as a substitute for the 18th article.

"That the oral communication of the gospel is the first great business of missionaries, to be attended and followed by the formation of churches, the translation and circulation of the Scriptures, the training and ordination of a native ministry, and the extension of the missionary work by the aid of native laborers."

Voted, That the proceedings of this Board be communicated to the Union by the Chairman and Secretary.

The Board adjourned after prayer by the Rev. S. F. Smith, D.D., of Massachusetts.

B. SEARS, *Chairman*,

W. T. BRANTLY, *Recording Secretary*.

PROCEEDINGS OF THE MISSIONARY UNION.

New York, May 19, 1859.

The American Baptist Missionary Union met this day at 10 o'clock, A. M., in the meeting-house of the First Baptist church in this city to hold its forty-fifth anniversary.

The President, Hon. George N. Briggs, took the chair, and prayer was offered by the Rev. J. E. Welch, of Missouri.

The Rev. B. T. Welch, D.D., of N. Y., read the second Psalm, and a few, appropriate introductory remarks were made by the President.

Messrs. A. B. Capwell, N. Y., Rev. A. K. P. Small, Me., S. E. Pierce, Mass., S. J. Drake, N. J., G. W. Young, Pa., C. K. Colver, Mass., and Geo. B. Peck, Esq., R. I., were appointed a Committee to ascertain the names of members and delegates present, who subsequently reported as follows:

REPORT.

The Committee appointed to ascertain the names of Life Members, and Annual Members present, respectfully report:—

The whole number of Life Members present is 421. From Maine, 14; New Hampshire, 11; Vermont, 10; Massachusetts, 84; Rhode Island, 19; Connecticut, 10; New York, 149; New Jersey, 52; Pennsylvania, 33; Delaware, 1; Maryland, 1; District of Columbia, 1; Ohio, 18; Illinois, 5; Iowa, 2; Wisconsin, 3; Minnesota, 1; Missouri, 2; Michigan, 2; Kansas, 1; Kentucky, 1; Hongkong, China, 1.

The whole number of Annual Members present is 5. From New Hampshire, 1; Vermont, 1; New York, 1; Ohio, 1; Pennsylvania, 1.

The names of the various Life and Annual Members present, are annexed to this report.

MAINE.

Geo. W. Bosworth,
J. T. Champlin,
Henry V. Dexter,
A. Felch,
Wm. G. Holm,

D. C. Litchfield,
R. L. Robinson,
Wm. H. Shailer,
A. K. P. Small,
A. F. Spalding,

G. E. Tucker,
W. H. S. Ventres,
J. C. White,
N. Milton Wood.

NEW HAMPSHIRE.

S. G. Abbott,
Oliver Ayer,
G. B. Bills (delegate),
John S. Brown,

Anthony Colby,
E. E. Cummings,
F. Damon,
Wm. H. Eaton,

Thos. J. Harris,
D. F. Richardson,
Joseph Stone,
O. Tracy.

VERMONT.

E. W. Allen,
Peter W. Dean,
Jonathan Draper, jr.,
L. A. Dunn,

H. Fletcher,
A. W. Goodnow,
C. G. Green,
W. Lincoln,

Daniel Packer,
J. M. Phillips,
C. I. Rugg (annual member).

MASSACHUSETTS.

J. Aldrich,
J. V. Ambler,
A. N. Arnold,
A. M. Averill,
R. K. Bellamy,

J. C. Blaisdell,
Jefferson Borden,
S. G. Bowdlear,
N. Boynton,
Geo. N. Briggs,

B. F. Bronson,
S. J. Bronson,
Kendall Brooks,
Geo. Brooks,
Wm. L. Brown,

r,	A. Hovey,	Joseph M. Rockwood,
	G. B. Ide,	Henry Safford,
	Charles Ingalls,	Daniel Sanderson,
	Heman Lincoln,	Miles Sanford,
	Ephraim Lovell,	E. R. Seccomb,
nan,	N. P. Mann,	F. A. Smith,
,	A. P. Mason,	Lucius E. Smith,
	S. R. Mason,	S. F. Smith,
	George Matthews,	O. S. Stearns,
	Robert C. Mills,	H. A. Stevens,
	E. H. Page,	J. C. Stockbridge,
s,	Walter Paine, 3d,	A. H. Stowell,
e,	J. W. Parker,	S. B. Swain,
er,	S. S. Parker,	T. C. Tingley,
	J. W. Parkhurst,	Leander Wakefield,
	C. Pasco,	Andrew Ward,
	Solomon Peck,	E. G. Warren,
am,	N. M. Perkins,	J. G. Warren,
nd,	S. E. Pierce,	John Warren,
	Lemuel Porter,	Amos Webster,
,	W. C. Richards,	Joseph White,
,	Wm. T. Richardson,	D. D. Winn,
	Silas Ripley,	W. W. Wuch.

RHODE ISLAND.

r,	R. B. Chapman,	James H. Reed,
rd,	S. W. Field,	W. C. Richards,
	A. M. Gammell,	J. G. Richardson,
	A. H. Granger,	Barnas Sears,
	G. B. Jastram,	Alden Sherwin,
long,	Geo. B. Peck,	J. R. Stone.

CONNECTICUT.

son,	S. B. Grant,	S. D. Phelps,
	S. Illsley,	Robert Turnbull,
er,	D. Henry Miller,	J. H. Wakeman.

NEW YORK.

se,	A. J. Chadsey,	H. B. Ewell,
,	C. N. Chandler,	B. G. Failes,
,	J. E. Chesshire,	James M. Ferris,
t,	W. S. Clapp,	M. P. Forbes,
	A. B. Clarke,	J. W. Gibbs,
	C. A. Clarke,	A. D. Gillette,
	Theodore Clarke,	F. Glanville,
p,	D. G. Corey,	James W. Grant,
an,	C. C. P. Crosby,	Charles Graves,
	S. S. Cutting,	S. B. Gregory,
,	W. J. Cutting,	Benj. Halsted,
m,	Harrison Daniels,	J. M. Harris,
t,	Samuel S. Day,	J. C. Harrison,
	Abraham Denike (del.),	Foster Hartwell,
an,	Corra Disborn,	Abel Haskell,
	George N. Dodge,	Geo. Hatt,
hton,	O. Dodge,	G. F. Hendrickson,
e,	A. D. Doolittle,	B. M. Hill,
e,	J. C. Drake,	Samuel T. Hillman,
kland,	Duncan Dunbar,	Wm. Hillman,
gham,	John B. Durbrow,	Edward T. Hiscox,
,	John Eddy,	J. N. Hobart,
tt,	Hervey Edwards,	M. G. Hodge,
l,	C. Evans,	Charles P. Holman,
ter,	J. T. Evans,	J. W. Holman,
	M. M. Everts,	Thomas Holman,

J. S. Holme,
M. W. Homes,
W. H. Husted,
E. Hutchinson,
E. T. Jacobs,
Elias Johnson,
M. M. Jones,
George Kempton,
J. S. Ladd,
Richard J. Larcombe,
Edward Lathrop,
Alexander N. Lewis,
E. Lewis, jr.
William Luke,
J. M. Lyons,
A. Maclay,
J. O. Mason,
W. B. Matchett,
W. S. McIntosh,
W. Metcalf,
William S. Mikels,
W. H. Munn,
A. K. Nott,

William M. Parsons,
George A. Peltz,
W. H. Pendleton,
Sylvester Pier,
S. Pierce,
William T. Potter,
Samuel Raynor,
Nathan A. Reed,
C. V. Reid,
Z. Ring,
E. G. Robinson,
Edward Royce,
Hubbard Russell,
J. K. Samson,
J. R. Scott,
J. T. Seeley,
Joseph P. Simpson,
Wilson Small,
John Smitzer,
C. G. Somers,
Isaac Southworth,
George B. Stout,
S. M. Stimson,

A. W. Sunderlin,
E. E. L. Taylor,
James L. Todd,
William W. Todd,
H. L. Van Meter,
G. W. Varnum,
Kelsay Walling,
William Ward,
J. D. Webster,
B. T. Welch,
Henry G. Weston,
Benjamin Wheeler,
Sampson White,
Samuel White,
James Whitemore,
Sidney Wilder,
Z. P. Wilde,
R. J. Wilson,
William H. Wines,
L. M. Woodruff,
William H. Wyckoff,
J. F. Zebbley.

NEW JERSEY.

R. Babcock,
I. I. Baker,
E. M. Barker,
Jos. Beldon,
C. D. W. Bridgeman,
J. F. Brown,
J. M. Carpenter,
J. M. Challis,
T. F. Clancy,
George W. Clark,
Otis G. Corbett,
J. W. Crumb,
C. M. Deitz,
S. J. Drake,
H. C. Fish,
J. N. Folwell,
Thomas Goodwin,

W. D. Hedden,
J. S. Higgins,
James M. Hope,
Andrew Hopper,
G. P. Martin,
H. G. Mason,
P. Mason,
J. D. Merrill,
R. T. Middleditch,
D. T. Morrill,
B. C. Morse,
J. B. Morse,
J. R. Murphy,
C. J. Page,
W. H. Parmly,
A. S. Patton,
A. Perkins,

T. Roberts, jr.,
Thomas Roberts,
J. C. Salisbury,
F. A. Slater,
Henry F. Smith,
B. Stelle,
M. Stelle,
D. D. Stout,
Thomas Swaim,
H. C. Townley,
Wm. Verrinder,
O. T. Walker,
W. Ward,
G. S. Webb,
Charles Wilson,
W. V. Wilson,
L. Wright.

PENNSYLVANIA.

George W. Anderson,
Emerson Andrews,
W. A. Barnes,
John Boyd,
W. T. Brantly,
J. W. Castle,
N. J. Clark,
T. J. Cole,
C. H. Fox,
George Frear (del.),
H. B. Gower,

I. Gray,
S. F. Hansel,
H. C. Harrison,
George Higgins,
W. B. Jacobs,
R. Jeffery,
W. W. Keen,
J. H. Kennard,
J. D. King,
J. M. Linnard,
B. R. Loxley,

Howard Malcom,
S. H. Mirick,
S. M. Osgood,
J. H. Peters,
J. R. Shanafelt,
W. H. Van Ingen,
Thomas Watson,
D. J. Yerkes,
Ed. Young,
George W. Young.

OHIO.

S. W. Adams,
O. Allen,
Joseph Brown,
N. S. Burton,
D. F. Carnahan,
N. Colver,

D. G. A. Davenport,
H. Davis,
E. W. Dickerson,
Jer. Hall,
A. Heath,
Wm. Moore,

John Seaman,
E. Thresher,
F. J. Titus (delegate),
F. Tolhurst,
E. Turney,
Samuel Williams.

ILLINOIS.		
Leroy Church, Joseph W. Eaton,	H. J. Eddy, F. B. Ives,	Jesse N. Seely,
INDIANA. — Silas Bailey.		
IOWA.		
Thomas Powell,		A. A. Sawin.
WISCONSIN.		
H. K. Stimson,	H. I. Parker,	C. Willett.
MINNESOTA. — A. Levering.		
MISSOURI.		
Wm. Crowell,		James E. Welch.
ARKANSAS. — Evan Jones.		
MICHIGAN.		
J. C. Armstrong,	S. Haskell,	John Seage.
KENTUCKY. — W. W. Evarts.		
DELAWARE. — Geo. M. Condron.	MARYLAND. — William Crane.	
DISTRICT OF COLUMBIA. — G. W. Samson.		
ASSAM. — A. H. Danforth,	CHINA. — J. W. Johnson.	

The President stated that in compliance with instruction given at the last annual meeting, the officers of the Union had addressed a letter to Messrs. Brayton, Ranney and Rose, formerly missionaries of this body; that a reply had been received from Mr. Brayton, and that a copy of these communications is present. At the request of the Union these communications were read.

The Committee appointed at the last anniversary to consult with other Committees upon the union of our denominational Societies, reported as follows.

REPORT.

The Committee appointed by the Union to consult with Committees from kindred institutions upon the propriety of consolidating several Societies, beg leave to report:

That at the anniversaries of the several benevolent Societies of the Baptist denomination held in Philadelphia in the year 1858, Committees of five from each Society were appointed to take into consideration the question of making any improvement in said Societies, either by simplification or consolidation. Said Committee met in Philadelphia, and organized by electing Isaac Newton, Esq., of New York, Chairman, and Rev. E. L. L. Taylor, D.D., of Brooklyn, Secretary. The Committee then adjourned to the call of the President. The health of Dea. Newton failed, and in November last he died.

The Secretary called a meeting of the Committee at the Bible Rooms in New York on the 9th of the present month, when the Committee reorganized by electing Hon. Isaac Davis, LL.D., of Mass., Chairman, and after holding four sessions, it was thought impracticable to mature any plan or plans, in so short a time before the anniversaries, which would stand the test of experiment, and be an actual improvement of the Societies as now constituted. The Committee therefore adjourned without day, agreeing to report the facts to the respective Societies which elected them.

Voted, That the hours for meeting be 10 o'clock, A. M., 3 and 7 1-2 o'clock, P. M., and for adjournment 1 and 5 1-2 o'clock, P. M.

Voted, That the annual sermon be preached this evening, at 7 1-2 o'clock.

Rev. Messrs. E. G. Robinson, D.D., N. Y., N. M. Wood, Me., R. C. Mills, Mass., S. W. Field, R. I., H. Fletcher, Vt., S. D. Phelps, D.D.,

Con., R. Babcock, D.D., N. J., N. Colver, D.D., O., S. Haskell, Mich., Hon. A. Colby, N. H., W. W. Keen, Pa., L. D. Boone, M. D., Ill., Rev. Messrs. H. K. Stimson, Wis., A. A. Sawin, Iowa., J. E. Welch, Mo., G. W. Samson, D.D., D C., and G. M. Condron, Del., were appointed a Committee to nominate twenty-five persons to serve for the next three years, on the Board of Managers.

The Board of Managers presented to the Union the following report of their doings.

REPORT.

The Board of Managers of the American Baptist Missionary Union met two days previous to the Union, and herewith submit to the Union the minutes of their proceedings.

They call special attention to the following subjects, which, by vote, were referred to your body—viz.

The report on the Siam and China Missions.

The report on the Indian Missions.

The amended Constitution of the Union, which has been adopted by the Board and recommended to the Union for their approval.

The report on Receipts and Expenditures.

The Plan for the Re-construction of our Missionary Policy.

BARNAS SEARS, *Chairman*,

W. T. BRANTLY, *Recording Secretary*.

Voted, That the reports on the Siam and China Missions, also that on the Indian Missions be laid upon the table, to take up the other topics referred to this body by the Board.

Voted, That we now consider the proposed amendments to the Constitution.

Voted, That all the articles of that document preceding the 23d, be laid on the table.

Voted, That the 23d article be adopted instead of the last article of the old Constitution.

Voted, That the other articles of the proposed amendments be indefinitely postponed.

The Rev. George B. Ide, D.D., of Mass., offered a substitute for the Constitution of the Missionary Union, which was laid on the table, to be acted upon at the next annual meeting.

Voted, That the vote by which the substance of the Constitutional amendments proposed by the Board was indefinitely postponed, be reconsidered.

The articles were then taken up and adopted without alteration.

Voted, That we adjourn. Prayer by Rev. S. Peck, D.D., of Mass.

THURSDAY AFTERNOON, 3 o'clock.

The Union convened. Rev. E. E. Cummings, D.D., of N. H., offered prayer.

The Committee appointed to nominate persons to serve on the Board of Managers reported.

Voted, That said Committee be requested to furnish printed ballots

Voted, That the election of officers be the order of the day at 10 o'clock, tomorrow morning.

The President stated that on account of the subsequent action of the Union, the Rev. Dr. Ide withdrew the amendments of the Constitution presented by him this morning.

The report on Receipts and Expenditures, which was referred to the Union by the Board of Managers, was taken from the table and adopted.

The report on the "Reconstruction of the Missionary Policy" was read, and with some slight verbal alterations was adopted.

The Rev. J. Banvard, of R. I., offered the following preamble and resolution, which was adopted.

Whereas, habits formed in youth are oftentimes continued through subsequent life, and

Whereas, the continued efficiency of missionary efforts must be necessarily dependent upon successive laborers, as one generation passeth away and another cometh, therefore,

Resolved, That we earnestly recommend to pastors, parents, Sabbath school superintendents and teachers, the adoption of special systematic efforts for the cultivation and practical development of a permanent missionary spirit among *the young*.

Rev. Messrs. E. Bright, D.D., N. Y., E. W. Dickinson, O., A. P. Mason, Mass., R. J. W. Buckland, N. Y., and W. T. Brantly, D.D., Pa., were appointed a Committee to designate the place for the next annual meeting, and to nominate a person to preach the annual sermon.

That part of the report of the Executive Committee which pertains to the China Mission, was read by the Corresponding Secretary, and interesting remarks were made by the Rev. Messrs. Dean and Johnson, returned missionaries.

Rev. E. Bright, D.D., offered the following resolution, which was unanimously adopted.

Resolved, That it is our deliberate judgment that \$150,000 should be raised and expended the present year for the objects of this organization, and that we cordially pledge our personal aid in securing that amount.

Adjourned. Prayer by Rev. A. K. Nott, of N. Y.

THURSDAY EVENING, 7 1-2 o'clock.

The Union assembled. Prayer was offered by Rev. G. S. Webb, D.D., of New Jersey.

The annual sermon was preached by Rev. Silas Bailey, D.D., Ind., from John 4: 38. "*Other men labored and ye are entered into their labors.*" A collection was taken, amounting to \$38.50.

The doxology was sung, and the benediction pronounced by Rev. J. G. Warren, D.D., of Mass. Adjourned till 10 o'clock to-morrow morning.

FRIDAY MORNING, 10 o'clock.

The Union re-assembled. Rev. A. Maclay, D. D., of N. Y., offered prayer.

The record of yesterday was read and approved.

The Committee appointed by the Convention of Baptists, held in this city last week to present the proceedings of that body to the Union, read the following document, which was received and laid on the table.

At a Convention of Baptist brethren, called for the purpose of inquiring into the expediency of consolidating or reconstructing the Benevolent Societies connected with

the Baptist Denomination, convened (pursuant to the call of the Committee appointed for that purpose by the New York Baptist State Convention,) in the house of worship of the Oliver street Baptist church, in the city of New York, on Tuesday and Wednesday, May 10 and 11, 1859, the following resolutions were adopted.

1. *Resolved*, That the members of this Convention cordially assure the Societies that it claims no power to legislate for them; but, as brethren commissioned to meet together as delegates from the churches, they do earnestly hope that such measures may be suggested as shall lead our people to enter with united and enduring zeal upon the great work of giving the knowledge of Jesus Christ to the nations.

2. *Resolved*, That general organizations of supervision, advice and coöperation in the work of evangelization, are at present necessary to do what cannot be done by individual effort, or by churches or associations of churches.

3. *Resolved*, That the number of our general organizations should be no larger than is necessary to the most efficient prosecution of the work of evangelization; and it has become a serious duty to inquire whether the number of Societies should not be so far reduced, that no more than one of our general organizations should be engaged in doing what is substantially the same work in the same field.

4. *Resolved*, That in the opinion of this Convention the union of the American and Foreign Bible Society and the American Baptist Publication Society, under the direction of one Board of Managers, to be located in Philadelphia, would be productive of efficiency and economy in the issue and distribution of the Scriptures and other evangelical publications; and that we recommend to these Societies to consider the question of such union; and if, upon mature consideration, it be found practicable, that we do most earnestly advise the same.

5. *Resolved*, That the work of foreign evangelization should be, as far as practicable, committed to the care of one organization.

6. *Resolved*, That in the opinion of this Convention, the Constitution of each of the evangelizing organizations should be so modified as to bring the work and the contributions into the closest practicable connection, and so as to stimulate and develop the largest amount of local effort, and of church missionary life.

7. *Resolved*, That in the opinion of this Convention an elective membership or annual delegations should be substituted for Life Membership in all our general organizations, so far as it can be done consistently with existing obligations to life-members.

8. *Resolved*, That in the opinion of this Convention special care should be taken to encourage the churches to adopt systematic and thorough measures of collection, so as gradually and at length wholly to supersede the employment of collecting agents.

9. *Resolved*, That a Committee be appointed to communicate these resolutions to the American and Foreign Bible Society, the American Baptist Home Mission Society, the American Baptist Publication Society, the American Baptist Missionary Union and the American Baptist Free Mission Society, at their annual meetings, to be held during the present and subsequent weeks.

On motion, it was *Resolved* that the aforesaid Committees consist of three members each.

The Committee appointed to wait on the American Baptist Missionary Union, are Rev. E. Lathrop, H. C. Fish, S. M. Osgood.

NEW YORK, May 11, 1859.

We certify the foregoing resolutions and names of committee to be a true copy from the minutes of the Convention, which said Convention consisted of over eight hundred

delegates from nearly five hundred churches and other corresponding bodies, located in the Eastern, Middle and North-Western States.

WM. RICHARDSON, }
REUBEN JEFFERY, } *Secretaries.*

The hour for the election of officers having arrived, Rev. Messrs. L. Porter, D.D., Mass., H. V. Dexter, Me., C. W. Flanders, N. H., J. E. Chesshire, N. Y. and H. B. Gower, Pa., were chosen to act as tellers.

Rev. E. Lathrop, D.D., introduced the subject of establishing a mission in Japan; and after a free expression of opinion by several, the following resolution was adopted.

Resolved, That the Board be instructed to give the subject of establishing a mission in Japan their immediate and earnest attention.

The Committee appointed to make arrangements for the next annual meeting reported, recommending that we meet in Cincinnati, O.; that Rev. E. E. L. Taylor, D.D., N. Y., be the preacher, and that Rev. S. D. Phelps, D.D., Conn., be his substitute.

Rev. Thomas Armitage, D.D., of N.Y., presented the following amendments to the Constitution, which were laid over for action at the next annual meeting.

In accordance with the 23d article of the Constitution, I ask permission to submit the following amendments of the Constitution, for the consideration and adoption of the Union at its next annual meeting, namely, to amend

Art. 4. By inserting after the word "Vice-Presidents," in the fourth line, the words, "one or more Corresponding Secretaries, as they shall deem necessary; a Treasurer, an Auditing Committee of two laymen, &c."

Art. 7. To strike out the word "seventy-five," in the first line, and insert in its place the word "twenty-four."

Art. 8. To strike out the present article, and insert the following in lieu of it, namely, "The Board shall determine the salaries of the Corresponding Secretaries and Treasurer; they shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation."

Art. 10. To strike out the words "Executive Committee," in the second line, and insert the words "Chairman of the Board." Also to strike out the word "their" in the second line, and insert in its place the word "the." And also to insert the words "of seven managers" immediately after the word "judgment" in the second line. And in the last line to change the word "thirty" for the word "three."

To strike out the running heading between the 10th and 11th articles, and which reads "Of the Executive Committee."

Art. 11. To strike out the words "Executive Committee," in the first line, and insert in their place the word "Board." To strike out the word "five" in the second line, and insert the words "a majority," and also to strike out the word "Committee," in the three additional places where it occurs in this article, and insert the word "Board" in each place.

Art. 12. To strike out the words "Executive Committee," in the first line, and insert the word "Board" in their place. To strike out the words "and the instructions of the Board of Managers," in the second and third lines. Also to strike out the words, "by advice of the Board," in the third and fourth lines. And also to strike out the words "the Board and" in the last line of the article.

Art. 13. To strike out the words "Executive Committee," and insert the word "Board" in their place, in the first line. And also to strike out the words "or the board" in the seventh line.

Art. 14. To strike out the words "Executive Committee," in the first line, and insert the word "Board" in their place. And also to strike out the words, "by a vote of seven of their whole number;" in the first and second lines. And further, to strike out the words "to the Board and," in the last line.

Art. 15. To strike out the words "Executive Committee," and insert the word "Board" in their place, in the third line. And to strike out the words "Board of Managers," in the last line, and insert the word "Union" in their place.

Art. 16. To strike out the words "Executive Committee," and insert in their place the word "Board," in the first line.

Art. 17. To strike out the words "Executive Committee," and insert the word "Board" in their place, in the second line. To strike out the words "and of the Executive Committee," in the fourth line—and the words "or the Executive Committee," in the sixth and seventh lines, and also the words "or of the Executive Committee," in the ninth and tenth lines.

Art. 18. To strike out the words "Executive Committee," in the eighth line, and insert in their place the word "Board"—and also to strike out the words "Executive and," in the tenth line.

Art. 19. To strike out the words "Executive Committee," in the second line and insert the word "Board" in their place; and also to make the same alteration in the tenth line.

Art. 20. To strike out the words "the Executive Committee," in the third line.

Art. 21. To strike out the words "Executive Committee" in the second and third lines, and insert the word "Board" in their place.

Art. 22. To strike out the words, "and the Executive Committee," in the first and second lines.

A. B. Capwell, Esq., of N. Y., offered the following amendments to the Constitution, which were laid over for future action.

The following amendments to the Constitution are proposed to the Union for action at the next annual meeting:—

(1). In place of the third and fourth articles, insert the following:—

3. The membership of the Union shall be composed as follows:

All the Life-Members who shall have been constituted such previous to the adoption of this amended Constitution, and who shall not voluntarily surrender their right, shall remain members for life.

Any regular Baptist church, contributing to the funds of the Union, may appoint one annual member. If the sum contributed in the year amount to one hundred dollars, the church may appoint a second annual member, and an additional member for every additional two hundred dollars; and any individual may constitute himself, by the payment of one hundred dollars, a member for one year.

Any individual, or church, or local association of the Baptist denomination, that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the treasury of the Union.

4. The Union shall meet annually on the fourth Tuesday in May, or at such other time, and at such place, as it may appoint. At every such annual meeting, the Union shall elect by ballot a President, two Vice Presidents, a Recording Secretary, at least one Corresponding Secretary, a Treasurer, one third of an Executive Committee of not less than twenty-one, and an Auditing Committee of two, all of whom shall hold their offices until superseded by a new election.

(2). In place of the sixth article, insert the following:

6. Special meetings of the Union shall be called by the President, or, in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Executive Committee.

(3). Strike out the seventh, eighth, ninth and tenth articles.

(4). Strike out the eleventh, twelfth, thirteenth, fourteenth and fifteenth articles, and insert in their place the following:

II.—OF THE EXECUTIVE COMMITTEE.

The Executive Committee, of whom not more than a majority shall be ministers of the gospel, shall hold their meetings at such times and places as they may appoint. Seven of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in its own number.

The appointment and location of missionaries, the collection and the appropriation of funds, the compensation of the Corresponding Secretaries, the Treasurer, the mis-

tionaries and others rendering service, and the general superintendence of the work of the Union, shall be entrusted to the Executive Committee, subject always to the limitations of the Charter and the Constitution, and the instructions and revision of the Union.

The Executive Committee shall have power, if deemed necessary, to appoint an Assistant Treasurer, and fix his compensation. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Union.

The Executive Committee shall present to the Union, at its annual meeting, a report of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and they shall have present the records of their proceedings, and copies of their official correspondence during the year.

(5). Strike out article 17th, and insert the following :

III.—OF THE CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall divide among themselves, with the approval of the Executive Committee, the duties of their respective departments. They shall conduct the correspondence of the Union and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and shall perform such other duties as the Union or the Executive Committee may from time to time require.

(6). Strike out of the 18th article the words, "or to the Board."

(7). Strike out of art. 20th the words, "the members of the Board of Managers," and the same words, or their equivalent, wherever they occur in the remaining articles.

(8). Strike out of article 23d the words "or recommended by the Board of Managers," and insert in lieu thereof the words "and sustained by a majority vote, or recommended by the Executive Committee."

Hon. J. H. Duncan proposed to amend the 23d article of the Constitution by inserting after "meeting," in the second line, the words "and approved by a majority of the members present." It was laid over.

The Committee chosen to serve as tellers reported that the Union had made choice of the following officers :

Hon. GEO. N. BRIGGS, LL.D., *President*,
 Rev. B. T. WELCH, LL.D., } *Vice Presidents*.
 " M. B. ANDERSON, D.D., }
 " W. H. SHAILER, D.D., *Recording Secretary*.

Managers.

MINISTERS.

J. T. CHAMPLIN, D.D., Me.
 KENDALL BROOKS, Mass.
 JAMES L. HODGE, D.D., Ct.
 EDWARD LATHROP, D.D., N. Y.
 HENRY C. FISH, D.D., N. J.
 DAVID J. YERKES, Pa.
 NATHANIEL COLVER, D.D., Ohio.

JEREMIAH HALL, D.D., Ohio.
 J. W. TAGGART, Mich.
 SILAS BAILEY, D.D., Ind.
 N. N. WOOD, D.D., Ill.
 H. I. PARKER, Wis.
 ISAAC BUTTERFIELD, Iowa.
 R. A. FYFE, D.D., Canada West.

LAYMEN.

JOHN S. BROWN, N. Y.
 Hon. J. M. HOTCHKISS, Vt.
 JAMES UPTON, Mass.
 J. E. TAYLOR, Mass.
 Hon. ALBERT DAY, Ct.
 JOHN F. RATEBONE, N. Y.

DANIEL BOWEN, N. Y.
 A. B. CAPWELL, N. Y.
 WASHINGTON BUTCHER, Pa.
 CHARLES A. DEAN, Ohio.
 JOHN T. EDWARDS, Ill.

Vacancy in the 2d Class. — Prof. DANIEL PUTNAM, Mich.

Rev. Messrs. A. H. Danforth, of the Assam Mission, and H. L. Van Meter, of the Bassein Mission, were introduced to the Union, and made remarks in regard to their respective fields of labor.

Voted, That the record of this anniversary, and the documents referred

to in these records, be submitted to the Executive Committee for publication.

Voted, That the thanks of this body be rendered to the First Baptist church for the use of their house of worship, and also to them and the friends generally, for their hospitality to the members of the Union.

After remarks by the President, and prayer by Rev. J. Girdwood, of Mass., the Union adjourned to meet in Cincinnati, on the fourth Tuesday of May, 1860.

GEO. N. BRIGGS, *President*,

WM. H. SHAILER, *Secretary*.

FINAL MEETING OF THE BOARD.

NEW YORK, MAY 20, 1859.

The Board met immediately after the adjournment of the Union. On motion, the Rev. Barnas Sears, D.D., of R. I., was appointed Chairman, *pro tempore*, and the Rev. Heman Lincoln, of Mass., Secretary *pro tempore*.

The following members answered to their names, at the calling of the roll.

CLASS I.

Ministers.
G. W. BOSWORTH,
OLIVER AYER,
HORACE FLETCHER,

Ministers.
S. R. MASON,
BARNAS SEARS,

Layman
J. O. WHITE.

CLASS II.

Ministers.
W. H. RAYON,
HEMAN LINCOLN,
ROBERT TURNBULL,

Ministers.
A. H. BURLINGHAM,
W. DEAN.

Layman
J. B. DURBROW.

CLASS III.

Ministers.
J. T. CHAMPLIN,
K. BROOKS,
E. LATHROP,

Ministers.
H. C. FISH,
H. I. PARKER.

Laymen.
J. S. BROWN,
A. B. CAPWELL,
W. BUTCHER.

The Board proceeded to the election of Chairman and Secretary. Rev. E. Lathrop, D.D., and Rev. G. W. Bosworth were appointed tellers, to collect and count the votes. They reported, as the result of the election:

Rev. BARNAS SEARS, D.D., R. I., *Chairman*,
Rev. W. T. BRANTLY, D.D., Pa., *Secretary*.

The following brethren were appointed a Committee to nominate a Corresponding Secretary, Treasurer, Assistant Treasurer, Auditing Committee and Executive Committee for the ensuing year: Rev. R. Turnbull, D.D., Con., E. Lathrop, D.D., N. Y., Rev. Horace Fletcher, Vt., Rev. Kendall Brooks, Mass., W. Butcher, Pa., H. C. Fish, D.D., N. J., H. I. Parker, Wis. At a later stage of the meeting, they reported the following nominations.

Executive Committee.

Ministers.
BARON STOW, D.D.,
J. W. PARKER, D.D.,
J. N. MURDOCK, D.D.,
J. W. OLNSTEAD,
S. R. MASON.

Laymen.
HON. H. LINCOLN;
J. W. CONVERSE,
D. SANDERSON,
T. NICKERSON.

Corresponding Secretary.

J. G. WARREN, D.D.

Treasurer.

N. BOYNTON,

Assistant Treasurer.

F. A. SMITH.

Auditing Committee.

J. B. WITHERS,

JOS. A. POND.

The Board proceeded to ballot, and all the persons nominated by the Committee were elected to their respective offices.

Voted, That the salaries of the officers remain the same as during the last year.

The following communication from the Union to the Board was read.

Resolved, That the Board be instructed to give to the subject of establishing a mission in Japan their immediate and earnest attention.

Rev. G. W. Bosworth, of Me., presented the following resolution:

Resolved, In view of the special providences of God, which have placed at the service of the Union Rev. Howard Osgood, with peculiar desires and preparation for missionary work in Japan, that the Executive Committee be directed to give to this subject early and careful attention; and, if found practicable, to embrace the services of Mr. Osgood in behalf of the Japanese on such conditions as their wisdom may suggest.

The resolution was unanimously adopted.

After prayer by the Rev. J. T. Champlin, D.D., of Me., the Board adjourned.

BARNAS SEARS, *Chairman*,

HEMAN LINCOLN, *Secretary pro tem*.

FORTY-FIFTH ANNUAL REPORT.

MR. CHAIRMAN:

The report of the Executive Committee is expected to be in the main a record of such facts as have characterized the course of missionary operations during the year, and hence it would not be proper to dwell at length on the evidences of providential arrangement and interposition. The Committee cannot forbear, however, to express the conviction which has remained with them through the year, that they have been acting under the supervision and guidance of a Being wiser than themselves. The most important measures adopted were not anticipated at the beginning, nor had the indications of their coming risen on the field of human vision. The hand of God has been put forth on both sides of the water, in ways wholly unexpected, and has rendered both necessary and feasible the adoption of plans which otherwise all would have pronounced ill-advised and impracticable. If aught has been initiated, in these troublous times, that shall in the end prove truly useful, the Board will ascribe it to the wisdom and grace of that God who so revealed Himself to their brethren at the Rooms that they could not refuse to follow his guidance.

OBITUARY NOTICES.

The visitations of death, though not less marked, have been less numerous than in some former years. One of the oldest and most efficient laborers in the field in Burmah has fallen. A man of great physical and mental capacity, united with a fervid piety, he gave himself in 1834 to missionary service, and kept steadily to his work till the 31st day of March of last year, when, after a brief but painful sickness, he ceased from his labors. We refer to the Rev. Justus H. Vinton. Though not at the time of his death a missionary of the Union, it seems proper, in view of the action of the Board at its last meeting, and of the hope entertained by many that he would again be numbered among its laborers, that his departure should be chronicled here.

Mrs. Martha Ann Ashmore, wife of Rev. William Ashmore, of the Hongkong Mission, a woman greatly beloved, and possessing qualities of mind and heart fitting her for preëminent usefulness, died at sea, off the cape of Good Hope, May 19, 1858, while on her return passage to the United States, leaving a husband and two sons to mourn her loss. Since your last meeting, Mr. S. N. Kendrick, a member of the Board, and a worthy son of the late Dr. Nathaniel Kendrick, has finished his earthly sojourn at Detroit, Michigan, where he had lived many years in the respect and affection of a wide circle of friends.

MISSIONARY ROOMS.

The members elect of the Executive Committee met at an early day after their appointment, and proceeded to the performance of their appropriate duties. The brother appointed by the Board to fill the position of Secretary for the Foreign Department, while repeatedly giving assurance of his sympathy with the Committee and his readiness to do all in his power to aid the cause of missions, yet, much to the regret of the Committee, felt compelled by other engagements to decline the appointment. Under these circumstances, the duties of that department were assigned temporarily to the Home Secretary, he being at the same time authorized, in conjunction with the Treasurer, to secure such additional help as might be found necessary to carry forward the work at the Rooms. The Home Secretary acceded to the arrangement with the express understanding that the Executive Committee should feel themselves at liberty to fill the vacancy at any time during the year. Dr. Stow was subsequently elected to fill a place on the Executive Committee, made vacant by the declinature of Mr. Brooks, a service which he promptly undertook; and it is but just to say that in addition to ordinary duties, he has rendered invaluable aid in the preparation of several important documents relating to your foreign operations. In July, Dr. Cushman relinquished his place on the Committee, which has remained vacant throughout the year.

PUBLICATIONS.

The Executive Committee regret to report a continued decrease in the number of paying subscribers to the Magazine and Macedonian, the monthly issue of the Magazine ranging about 4,500, and that of the Macedonian somewhat less than 25,000. Fifteen hundred copies of the Forty-fourth Annual Report were published.

The expenditures incurred in publishing the Magazine and Macedonian were, for

Printing paper, - - - - -	\$2,689 00
Printing, - - - - -	1,718 63
Clerk hire, - - - - -	696 01
Contributions and engravings, - - - - -	194 92
Express charges, - - - - -	54 03
Postage prepaid on Macedonian, - - - - -	290 09
Incidentals, - - - - -	82 07
Balance against the periodicals last year, - - - - -	205 94
Total - - - - -	5,830 69
Received on subscription list, - - - - -	5,536 20
Balance against periodicals, - - - - -	\$294 49

It is not necessary to speak here of the causes which have contributed to this result. With the passing away of agitation and the return of the spirit of missions to the churches, you may hope for an increased demand for your publications, and a corresponding increase of receipts as compared with expenditures. In the signs of the times, there is ground of hope and incentive to renewed effort.

SCALE OF APPROPRIATIONS FOR 1859—60.

According to the best estimate the Committee are able to make at this point of time, they will need at least \$110,000 to meet the just claims of the laborers now on the field, and send out such reinforcements as are urgently demanded. During the past year a permanent addition of \$100 has been made to the salary of all the missionaries in Burmah. A like addition is called for at stations outside of Burmah, and must at once be provided for. At some points, a large allowance, to defray expenses incurred in excursions for preaching, and the support of native assistants, could be granted with increased efficiency to your working forces. Two or three mission families now sojourning in this country, are hoping soon to embark for their Eastern homes, to be accompanied by as many newly set apart for the sacred work. In view of these and other urgent demands, the Committee would not be justified in calling on the people of God for an offering smaller than the one above named—\$110,000.

RECEIPTS AND EXPENDITURES.

The gross income of the Union for the year ending with March 31, 1859, was \$102,140.76; of which \$78,860.12 was derived from donations; \$10,131.70 from legacies; \$5,889.18 from the United States government; \$1,200 from the American Tract Society, New York; \$300 from the American Tract Society, Boston, and from other sources, \$6,259.81.

The receipts have been such as to enable the Committee, with recourse to moderate temporary loans, to make remittances regularly to the missions month by month, and they are happy to state that they have sent forward a sum sufficient, or nearly so, to meet the appropriations up to the end of their fiscal year, September 30. The entire sum paid out by the treasurer amounts to \$102,079.22, leaving the balance against the Union, March 31, \$36,932.11.

For further particulars, see Treasurer's Report, and the accompanying table of comparative annual contributions since 1848—49.

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.	CONTRIBUTIONS.										Contributions, 1869-69.
	1848-49.	1849-50.	1850-51.	1851-52.	1852-53.	1853-54.	1854-55.	1855-56.	1856-57.	1857-58.	
Mass.	\$6,052.28	\$4,506.57	\$4,022.49	\$5,899.53	\$4,666.36	\$5,537.52	\$5,434.46	\$5,103.21	\$4,604.43	\$3,987.1	\$3,761.54
New Hampshire.	2,210.59	1,632.52	1,871.56	2,196.01	2,196.01	2,196.01	2,196.01	2,196.01	2,196.01	2,196.01	2,196.01
Vermont.	1,964.73	1,462.36	1,853.43	1,853.43	1,853.43	1,853.43	1,853.43	1,853.43	1,853.43	1,853.43	1,853.43
Massachusetts.	23,483.47	24,516.48	25,853.30	25,853.30	25,853.30	25,853.30	25,853.30	25,853.30	25,853.30	25,853.30	25,853.30
Rhode Island.	6,444.68	4,671.18	6,528.45	6,528.45	6,528.45	6,528.45	6,528.45	6,528.45	6,528.45	6,528.45	6,528.45
Connecticut.	24,707.14	26,985.06	26,671.71	29,524.05	34,280.73	38,333.33	33,268.59	31,571.56	29,156.32	27,029.41	24,600.30
New York.	3,229.83	2,895.11	3,715.90	3,560.02	4,137.92	4,638.99	3,981.36	3,869.06	3,604.32	3,365.97	3,144.22
New Jersey.	4,398.56	6,540.13	6,190.30	6,024.07	7,688.67	7,688.67	7,688.67	7,688.67	7,688.67	7,688.67	7,688.67
Pennsylvania.	800.00	690.13	142.00	150.00	200.00	161.00	200.00	300.00	128.30	90.00	63.10
Delaware.	6,632.85	5,740.52	4,127.47	5,792.00	6,438.41	5,979.02	4,578.00	4,523.07	3,366.47	4,430.02	4,060.40
Ohio.	832.01	820.52	459.41	633.64	597.41	597.41	662.69	1,101.05	1,491.60	1,643.25	1,313.25
Indiana.	504.18	1,032.64	1,459.41	1,633.64	2,097.41	2,097.41	2,097.41	1,853.18	1,470.18	1,769.18	1,603.65
Illinois.	564.42	579.56	1,255.41	1,255.41	2,572.53	2,572.53	2,572.53	1,853.18	1,152.31	1,769.18	1,603.65
Michigan.	4.00	70.36	362.03	342.34	196.37	404.21	312.82	446.13	441.30	251.46	178.46
Wisconsin.			102.05	102.05	223.62	223.62	223.62	690.35	640.79	251.46	240.32
California.			6.52							1,650.16	
Home field.	\$57,406.41	\$33,793.65	\$29,582.77	\$66,911.03	\$103,353.34	\$111,354.25	\$67,580.10	\$118,369.69	\$65,648.07	\$65,648.07	\$57,479.00
Miscellaneous.	1,466.58	1,609.32	2,503.56	2,503.56	4,931.21	3,463.07	4,294.39	4,347.56	6,238.58	6,196.13	1,512.10
Totals.	\$58,902.99	\$36,533.00	\$32,776.48	\$69,514.69	\$108,186.55	\$114,817.42	\$71,874.49	\$122,717.28	\$71,886.65	\$71,844.27	\$58,991.00

AGENCIES.

The following named persons have been laboring all or part of the past year as agents of the Union in the districts designated.

DISTRICTS.

AGENTS.

Eastern New England.

State of Maine,

Western New England.

Massachusetts and Vermont, - Rev. H. Tonkin, Concord, N. H.

Central New England.

Massachusetts, Rhode Island and Connecticut,

- - - - - Rev. J. Aldrich, Worcester, Mass.

Central New York.

Along the Chemung River, Broome

Tioga, Otsego, Mohawk, Lake

George, and Essex and Champlain As-

sociations, - - - - - Rev. O. Dodge, Brooklyn, N. Y.

Central New York.

State of the Eastern District, - Rev. H. A. Smith, Cherry Valley, N. Y.

Western Eastern District.

Delaware, New Jersey and Dela-

- - - - - Rev. S. M. Osgood, Philadelphia, Pa.

Central District.

State of Ohio, - - - - - Rev. Henry Davis, D.D., Columbus, O.

Western District.

Indiana and Michigan, - - - Rev. A. S. Ames, Indianapolis, Ind.

Western District.

Wisconsin and Iowa, - - - Rev. J. W. Eaton, Chicago, Ill.

Rev. J. W. Eaton entered upon the service of the Union as agent for North-Western district, in October last, having his residence at Chicago, Ill. During the first six months he reports 2,689 miles travelled, 17 churches visited, 67 sermons and addresses delivered, besides attending State Convention, assisting at several ordinations and protracted meetings, writing over 200 letters, and laboring in other ways to promote the Kingdom of God on earth. He has endeavored to reap as he sowed the seed, and while he reaped. "Though I have had serious obstacles to contend with, I have been kindly received, and my success in raising funds has exceeded my anticipations." This section of the country is destined to be a very wealthy and populous, and the day is not far distant when, having recovered from its present reverses, this field will abundantly repay itself of its cultivation.

Ames has continued his labors in Indiana and Michigan, as in past years with only slight interruptions from ill health. He has travelled 1,000 miles, delivered 164 sermons and addresses, visited 80 churches and 1 hundred families, attended the anniversaries of 17 associations and State Conventions, and collected for the treasury of the Union \$1,000, for the periodicals \$82.06, besides performing a variety of other duties such as writing letters and articles for the press. His travelling expenses were \$148.22. The work of the year has been performed amid

many and great embarrassments, arising from scarcity of money among the people at large, accompanied with small crops of grain, flood at one season and drought at another, causes, it may be remarked, which have counteracted the efforts of your agents in all parts of the West. "I have never felt greater occasion," writes the agent, "to rest on the sovereign grace and love of God. I think there is some real progress in this region, which will show itself in enlarged contributions when Providence shall favor us with the means."

In Ohio, the field occupied by Rev. Dr. Davis, very little is raised, except at some prominent localities, without the personal labors of an agent. Having confined his efforts almost entirely to those churches that are not in the habit of contributing, the amount raised from such sources is larger than formerly, though, unhappily, there has been a very great falling off in the contributions of those churches considered as regular contributors. In every instance except one, these churches have done less, and in most instances much less, than formerly. As an example, thirteen such churches, professing as deep an interest as ever in Foreign Missions, and especially in the Missionary Union, that paid last year \$1,177 into the treasury, have this year contributed only \$404; thus showing a falling off of about 70 per cent. This falling off is to be attributed, doubtless, in part, to the failure in crops. During the year Dr. Davis has travelled 7,195 miles, preached 184 sermons, attended 16 Associations, and 11 other general meetings, and written some 800 letters on the subject of his agency. Everywhere has he been welcomed by churches and pastors, and he thinks the interest in the Union and in missions was never more general and abiding than now.

Mr. Smith, in the Western New York district, has suffered much from poor health, and has consequently labored but a part of the year, supplying his own lack of service by calling to his aid such helpers as the circumstances made necessary; so that about the time of one man has been spent on the field, at the usual expense of one man. He has collected and forwarded to the treasury \$2,379.38, while \$8,626.96 have been forwarded direct by the churches; making a total of \$6,001.14, which is nearly \$2,000 less than in the previous year. To this summary Mr. Smith adds—"Inasmuch as there is a general desire to dispense with the services of agents in the collection of funds for benevolent objects, and many of the churches and associations in this district having resolved to do the work without agents, I have done what I could to encourage an effort in that direction. And as little was being done by an agent, the present was a favorable time to show that the work *could* and *should* be done without an agent. But still the collections have not been made. In closing this report, and my labors as agent of the Union, (having served about eight years,) I can but express the earnest hope that the Executive Committee will be able to secure the services of an efficient agent for this district. With such a laborer and with God's blessing, I have no doubt the district will furnish its full proportion of funds to carry forward the great work of giving the gospel to the perishing in heathen lands."

EASTERN NEW YORK.—The contributions from this district were sufficient to make up the deficiency in the western part of the State, and render the aggregate of the whole State more than \$24,000—\$4,000 more than the previous year. This result is attributable in part to the untiring labors of the agent, Mr. Dodge, assisted, as he was in the chief

cities, for a few weeks, by Rev. J. W. Johnson, returned missionary from China, whose addresses in different parts of the country have done much to call attention to that vast opening empire, and to awaken an interest in its evangelization. Of his labors Mr. Dodge reports—"I have been kindly received by the churches, almost without exception, and those visited have nearly all done better than in former years. I am fully persuaded there is no diminution of interest in the Missionary Union. Many of the churches not visited have done little or nothing, owing, probably, to the fact that their attention has not been particularly called to the subject, together with the extreme pressure of the times in some parts of the district. I have travelled 7,457 miles, visited 138 churches, delivered 162 sermons and addresses, attended 8 Associations and the State Convention, written 700 letters, and been more successful than in former years in increasing the circulation of the periodicals. I have received and accounted to the treasurer for \$15,779.76."

In the South-Eastern district, the agent, Mr. Osgood, reports—"with gratitude to the God of missions, that in no year since his connection with that district has there been manifested a more kindly feeling or a more willing and efficient coöperation on the part of the churches and their pastors. I have remarked, also, even in the midst of the exciting discussions in our denominational papers, a disposition on the part of the friends of missions not to tarry longer upon these plains of contention, but to do the work of the missionary enterprise, with less regard to Constitutions and forms, and more reliance upon Divine direction. The whole amount of receipts, in donations and legacies, is \$17,509.32, which is \$7,123.64 more than the year immediately preceding, and \$1,889.17 in excess of the receipts of any former year. Of this amount, \$10,341.64 was contributed in Pennsylvania; \$6,944.22 in New Jersey; \$63.10 in Delaware; and \$160.36 in the District of Columbia. Of about 500 churches in the district, only 218 have participated in these contributions. I have travelled 8,442 miles, attended 19 public meetings, visited 106 churches, delivered 162 public addresses, written 1,733 letters, collected and remitted to the treasury, in addition to the contributions forwarded from the district by others, \$11,560.70, and have also received and renewed subscriptions for 216 copies of the Magazine, and 5,000 of the Macedonian."

Mr. Aldrich has continued his labors in the service of the Union in Southern New England in much the same manner as in former years, and with similar results, visiting about the same number of churches and Associations, and reporting to the treasurer, as passing through his hands, about \$5,000. As in former years, it has been the great object of the agent to diffuse the missionary spirit among the churches, presenting the great facts developed in the providence of God, the opening of the world to missionary effort, and the clear twilight of the morning which is soon to envelop the world with its splendor.

In the nine and a half months of agency service rendered by Mr. Tonkin in his former field, he has written 200 letters, travelled nearly 4,000 miles, visited about 70 churches, and delivered an equal number of sermons and addresses, besides attending State Conventions and Associations, and laboring with families and individuals. Wherever the agent has been, he has been kindly received, and many pastors and other brethren have coöperated with him and rendered valuable aid in his work. About 120 out

of the 200 churches in the district, have contributed more or less to the funds of the Union.

Besides these labors performed by the regular agents of the Union, good service has been rendered by missionaries now sojourning in this country. In addition to the name of Mr. Johnson, already mentioned, we enroll in this connection those of brethren Danforth and Stoddard, of the Assam Mission, the latter of whom has bestowed a large part of his time in diffusing missionary information among the churches in the State of Iowa; while the former addressed interested audiences at various points in a tour through the West, and more recently spent some time in a similar manner in Philadelphia and vicinity.

ACTION ON THE RESOLUTIONS OF THE BOARD.

As soon as the Executive Committee were prepared to open correspondence with the missionaries, they turned their attention to the record of the closing session of the Board at Philadelphia, and there found the following resolutions:

1. *Resolved*, That the Executive Committee be instructed to make its appropriations to the several missions in gross sums; leaving the distribution of the money among the various departments of service to the missions themselves, and requiring of each mission annually a detailed account of the expenditures under such distribution.

2. *Resolved*, That the Executive Committee be instructed to organize the Asiatic Missions into four or five, or such number as may be found most expedient.

3. *Resolved*, That the Executive Committee be instructed to forward without delay to our missionary brethren, now separated from us, a cordial invitation to return to the service of the Union, in the confident hope that any differences which may exist can be settled on the mission field.

Guided by these instructions, the Executive Committee proceeded at once to invite those missionary brethren now separated from us to return to the service of the Union. Letters, containing such an invitation and bearing date July 3, 1858, were sent to brethren Brayton, Beecher, Ranney and Rose, in Burmah, and at a later date to brethren N. Harris and N. Brown, D.D., in this country; with this difference in the case of Mr. Brown, that, being still in nominal connection with the Union, he was invited to resume his labors in the Assam Mission. Under date of July 12, a similar communication was made to Mrs. Vinton, widow of the late Rev. Justus H. Vinton, expressive of sympathy in her bereavement, and inviting her to reënter the service of the Union.

The Executive Committee also took immediate measures to place in the hands of all the missionaries in Asia, whether in the service of the Union or otherwise, authentic copies of the doings of the Union and the Board on the subject of consolidating the missions, and the appropriation of funds in gross sums. They also caused to be made out and forwarded to each missionary a circular proposing, in substance, the following inquiries, viz.:

1. Whether such a consolidation of missions as is contemplated by the action of the Board, be desirable and practicable?

2. Whether the transfer of responsibility, in the distribution of funds, from the Executive Committee to the missions when consolidated would be

wise, and calculated to promote the harmonious and effective working of our missionary operations?

"What the Committee wish," it was added, "is a full and frank statement of your views on these and other connected points, in order that they may have a basis of judgment as to the practicability of the proposed changes. The Executive Committee, while instructed by the Board of Managers, are yet bound by the Constitution and Regulations, and can abolish nothing which now exists, nor establish aught in its place without the concurrence and co-operation of the missionaries."

Letters of like import were subsequently sent to those missionaries of the Union at present sojourning in this country.

To the invitation to resume formerly existing relations, responses have been received from Dr. Brown, brethren Beecher and Ranney, and also from Mrs. Vinton, all declining the overtures. Brother Harris replied orally to the same effect before leaving the country. From Messrs. Brayton and Rose nothing has, as yet, come to hand.

To the call made upon the missionaries for their opinions on the questions of consolidating the missions, and the appropriation of funds in gross sums, the response has been general and of a kind and conciliatory character. It is, moreover, marked by an unexpected degree of unanimity of sentiment. All, with but two exceptions, regard the proposed changes as being impracticable, and on many accounts undesirable. They advise against large missions, and against the appropriation of funds to be distributed by the missions among the several laborers and departments of labor. They agree in throwing back this responsibility upon the donors, or their representatives, the Executive Committee, where, as several of them expressly say, it of right and of necessity belongs. Four or five express a decided preference for direct individual responsibility to the Executive, and less intimate business relations among themselves than now exist. Only four out of the whole number, more than twenty in all, broach the question of Constitutional changes, and two of these see nothing to be gained by attempts in that direction. One of your oldest missionaries in Burmah is very confident that some changes in that quarter are indispensable to the successful prosecution of the missionary work.

The entire correspondence on these several topics awaits the call of the Board.

RE-APPOINTMENT OF DR. BINNEY.

In the early part of July, an informal communication reached the Executive Committee from certain responsible and well known brethren in Philadelphia, to the effect that they would become responsible for themselves and their heirs, to place in the treasury of the Union annually, for the term of five years, a sum sufficient to support the Rev. J. G. Binney, D.D., and his family in Burmah—provided the Executive Committee would re-appoint him a missionary of the Union, and place him in charge of the Theological Seminary for the Karens; provided, also, that Dr. B. should be found favorable to such an arrangement. This proposal, so honorable to the parties making it, was received with favor by the Executive Committee, and opened the way at once for a correspondence which, in the course of a few weeks, settled all the necessary stipulations of a contract between the Missionary Union on the one part, and Wm. Bucknell, Esq., David Jayne and Wm. C. McIntosh, Esq., on the other part, and resulted

in the desired-appointment of Dr. Binney on such terms as were mutually satisfactory to himself and the Executive Committee. This appointment was made on the 30th of August, and Dr. B., after a public recognition, sailed, with his family, for India, in the steamer *Africa*, from New York, on the 27th of October.

While these negotiations were pending, and before a final decision was reached, letters were received from Dr. Wade, who has so faithfully and acceptably served as principal of your Theological Seminary at Maulmaia; one addressed to the Executive Committee and another to Dr. Binney, proposing, in the main, the same measure, and generously offering to relinquish his charge to Dr. B. To make the hand of Providence still more manifest, these letters were dated at the very time the Board and the Union were so anxiously discharging the responsibilities of the last Annual Meeting. It need not be said that the plans of the Executive Committee were greatly facilitated by these letters, and they cannot speak too highly of the spirit of generosity and self-forgetfulness which prompted them. Arrangements are consummated, in accordance with which Dr. Wade, with his cordial assent, will give up the charge of the school to Dr. Binney at the end of September, and hereafter turn his attention to the preparation of certain religious and literary books, which are greatly needed by the native church members, and especially by the preachers and those in preparation for the sacred work. It is expected that the seminary will be removed to Rangoon, and the hope is entertained that the Kemendine property may be made available for its use. Dr. Binney has gone abroad with full powers to make such disposition of the interest of the Union in said property as he shall, when on the ground, and after consulting with all the parties concerned, judge to be most promotive of the harmonious and efficient working of your missions. For any further information on these and kindred points, the Executive Committee refer the Board to the correspondence and the record of their doings.

RE-ENFORCEMENT OF THE ASSAM MISSION—APPOINTMENT OF
MR. TOLMAN.

The precarious state of the Assam Mission received the early and anxious attention of the Executive Committee. With only a single missionary family left on the field, where but four years ago six families were laboring, the question became an urgent one, whether the mission should be abandoned at no distant day, or measures set in train with a view to its ample re-inforcement. To the solution of this important problem the Executive Committee came with the advantage of frequent personal interviews with Messrs. Bronson and Danforth, and of correspondence with other brethren lately from the scene of labor. The result, stated briefly, was a conviction on the minds of the Committee, that too much has been expended in Assam to be abandoned, while, on the other hand, there does not seem to be any immediate prospect of large success. All the missionaries unite in the opinion that a full and vigorous force, amounting to at least six families, kept constantly on the field, is the least that can give promise of ultimate triumph to Christianity; and all advise to prosecute the work vigorously, or not at all. For an immediate re-inforcing of the mission on this plan, the Executive Committee did not find themselves furnished with the requisite means; and the most they felt it wise to attempt, was to move

in that direction, in the hope that, as they should go forward, the providence of God and the increasing generosity of his people, would furnish the needed funds and the needed workmen. Accordingly, they appointed the Rev. Cyrus Fisher Tolman, a late graduate of the Hamilton Theological Institution, a missionary of the Union to labor in that field, and designated him to the Nowgong station. He was ordained to the work of the gospel ministry and publicly recognized as a missionary of the Union, in the Calvary Baptist church, New York city, on the evening of October 20, 1858, and sailed with his wife, the eldest daughter of Rev. Mr. Bronson, in the ship Granite State, from Boston for Calcutta direct, the last of November. The Committee earnestly desire the advice of the Board relative to the future management of the Assam Mission.

MOVEMENTS OF MISSIONARIES.

Since the last annual meeting, Rev. H. L. Van Meter, of the Bassein Mission, Rev. A. H. Danforth, of the Assam Mission, and Rev. J. W. Johnson, of the Hongkong Mission, with their families, have arrived in this country. Mrs. Ingalls and Mrs. Kincaid have returned to Burmah, the latter sailing from New York on the 30th of October, and the former from Boston, November 26th. Mrs. Knapp has been transferred from the Toungoo to the Rangoon Mission, and Mr. Ashmore from the Siam to the Hongkong Mission. Rev. Mr. Bixby resigned his connection with the Union in June last, under such circumstances, however, as leave ground to hope that the Union and the heathen population of Burmah will not be long deprived of his valuable labors.

TRANSFER OF THE INDIAN MISSIONS TO THE AMERICAN BAPTIST HOME MISSION SOCIETY.

At the last annual meeting the Board passed the following vote:

Voted, That the Executive Committee are hereby requested, as soon as convenient, to transfer the Indian Missions of the American Baptist Missionary Union to the American Baptist Home Mission Society, provided said Society, by its proper officers, consents to receive them.

The Committee had their attention called to this subject by a communication from the Corresponding Secretary of the Home Mission Society early in September last, to which they made, in substance, the following reply:

"So far as relieving the Union and its Executives from a weight of care and responsibility is concerned, the Executive Committee deem the proposed measure desirable. But, keeping in mind the object for which these missions were established and have been carried on till now, they do not see their way clear to consummate what the Board have requested. The missionaries would deprecate such changes, and the Committee believe that the Missionary Union occupies a position more favorable for carrying on this work than the Home Mission, or any other northern Society can. It is but a little that any of us can do for the Indians, and any facilities in hand ought not to be relinquished."

MISSIONS.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. J. M. HASWELL, Rev. C. BENNETT, printer, and their wives. In this country, Rev. L. STILSON. One native pastor and two native assistants.

From some unknown cause, no detailed account of operations in this Mission has reached us, and the above statement with regard to the native pastor and assistants, is put down as last year. We glean a few facts from letters received at different times.

The health of Mr. Haswell has been good, as compared with some previous years, and with unabated ardor and zeal he has devoted himself to missionary work. A new school house, of a substantial character, has been erected, at a cost of over a thousand rupees, contributed, in the main, by members of the English church. Efficient measures have also been taken for building a new chapel for the Burman church, sixteen hundred rupees having been subscribed by the members themselves for that object, and a lot on the Union compound having been granted by the Executive Committee. With the avails of the old chapel and donations from English residents, it was hoped that a sufficient amount would be made up.

The Maulmain Missionary Society is kept up with a good degree of efficiency, and one, at least, of its members, Ko Bike, seems to have learned the true office and work of a disciple of Jesus. All these things indicate progress.

PUBLICATION DEPARTMENT.

The operations of the press have been carried on with usual success under the direction of the superintendent, Mr. Bennett. Notwithstanding the meagre appropriations the Executive Committee have felt able to make to this department, the superintendent has been able, by the avails of job work, and the pay received on books sold to the natives, to meet all expenses, including his own salary, and leave a balance in favor of the office.

TABLE OF PRINTING.

BOOKS AND TRACTS PRINTED FROM OCTOBER 1st, 1857, TO SEPTEMBER 30th, 1858.

BOOKS.	Form.	Edition.	Language.	Number of Copies.	Number of Pages.	Total No. Pages.
Burmese Hymn Book, ...	16mo.	7th	Burmese	1,000	272	272,000
Matthew and Hymns, ...	"	1st	Bghai Karen	1,000	186	186,000
Sermon on the Mount,*	"	2d	" "	1,000	32	32,000
Thembongyee, ...	12mo.	4th	Sgau Karen	3,000	40	120,000
Repentance,†	"	3d	Burmese	2,000	168	336,000
Notes on Hebrews, ...	"	2d	Sgau Karen	2,000	240	480,000
Calendar for 1858, ...	"	"	" "	500	24	12,000
Key to Cross' Arithmetic, ...	8vo.	1st	" "	800	16	12,800
Swift's Philosophy, 1st Part, ...	16mo.	2d	" "	2,000	120	240,000
Glad Tidings, ...	12mo.	5th	Burmese	5,000	24	120,000
Catechism of Scripture Answers,†	16mo.	1st	Sgau Karen	2,000	48	96,000
Epistles of James and John,*	"	"	Bghai Karen	3,000	72	216,000
Catechism and View,†	12mo.	15th	Burmese	1,000	32	32,000
The Atonement, ...	"	6th	" "	1,000	40	40,000
The Catechism,†	"	21	Bghai Karen	3,000	12	36,000
Eastern Primer, No. I, ...	16mo.	6th	English	2,000	80	160,000
Trigonometry,†	4to.	1st	Bghai Karen	500	60	30,000
Morning Star, (monthly), ...	8vo.	"	Sgau Karen	700	96	67,200
Minutes, Maulmain Assoc'n, 1856, ...	"	"	" "	300	8	2,400
" " " " 1857, ...	"	"	" "	300	16	4,800
" " " " " "	"	"	Burmese	150	8	1,200
" Paku Association, ...	"	"	Sgau Karen	300	16	4,800
" Bghai Association, ...	"	"	Bghai Karen	300	16	4,800
" Tavoy Association, ...	"	"	Sgau Karen	250	8	2,000
" Henthada Association, ...	"	"	" "	300	16	4,800
Totals, ...				33,350	1,650	2,512,800

* For the Calcutta Bible Society. † For the American Tract Society. ‡ For Government.

The total number of books and tracts printed was 33,350, comprising in all 2,512,800 pages. The whole number issued was 48,857, equalling 4,927,908 pages, showing a considerable reduction of the stock on hand.

There are now passing through the press Townsend's Harmony of the Gospels, by Mrs. Wade, in Sgau; the Pwo Thembongyee, a Calendar in Sgau for 1859, and a few of the standard tracts in Burmese, that are out of print.

The issues of books and tracts to different stations were made as follows: to Maulmain, 4,560; Shwaygyeen, 920; to Toungoo, 11,880; to Bassein, 2,900; to Henthada, 11,513; to Prome, 10,228; to Rangoon, 8,128; to Tavoy, 2,698.

The Burmese New Testament has now been long out of print, and in demand; and it is hoped ere long a new edition will be put to press. The Bible in Sgau Karen, and the New Testament also, are nearly out of print, and new editions will soon be needed of both.

The mission press is prepared to execute and issue Scriptures and Tracts to the full extent of the demand, and as largely in number, as funds may be furnished.

The demand for school books is annually increasing, which shows that light is being extended. And as these books are now paid for by the consumers, one desirable object has been gained. It is the constant aim and endeavor of the superintendent to make books perpetuate themselves; and his motto is, "Books that COST nothing are not PRIZED, nor as DURABLE as those PAID for."

MAULMAIN KAREN MISSION.

MAULMAIN, (Newton).—Rev. J. WADE, D.D., Rev. C. HIBBARD, and their wives; Mrs. M. E. WHITAKER, Rev. Pahpoo, native pastor.

OUTSTATIONS, (reported as last year,) Kadoko, Tah Krai, Th'Mee, Dohy Yen, K'Muh mo, each with an ordained pastor; Wah-see, Krung pung, K'yang, Mau ho, Too noe, Amherst, Sangien, K'taik K'la, T'Maukee, Lamaing, each having a native preacher.

One station, fifteen outstations; two missionaries, three female assistants, six ordained and nine other native preachers.

Theological School.—This has been carried on as in former years, under the superintendence of Dr. Wade, assisted by Mr. Hibbard, Pahpoo and Sha shoo, Mrs. Wade also rendering valuable service. The course of studies and other exercises for the improvement of the pupils have been as heretofore. The term for 1858 commenced on the first of May with thirty-two pupils, including two still connected, in part, with the normal department, and eleven who had been connected with the graduating class of the previous year; but who, not having had the benefit, on account of the failure of funds, of a full course, wished to remain another year. Four classes were formed,—the Junior, Middle and Senior classes pursuing the usual course of studies, while the fourth year class gave attention to the Prophecies and minor Epistles, to which studies arithmetic was added. The assistant teachers, Pahpoo and Sha shoo, at their own request, attended the recitation in the prophecies of Isaiah. Fourteen pupils were expected to graduate at the end of the year. "All the students," writes Dr. Wade, "have given us the fullest satisfaction, both in regard to their conduct and their assiduity in study; not a single case of misconduct has occurred to our knowledge." Of his connection with the school, Mr. Hibbard says, "I am assisting Dr. Wade in the Theological Seminary, as last rains, lecturing on Exegesis twice a day; on Romans to the Senior class, and on Hebrews to the Middle class. These require a good deal of study, but I do not regret it. I find that by this process my own theological views are becoming much more clearly defined; besides, my knowledge of the Karen language is thus coming to embrace a wider range than it would otherwise have at this time."

Of the value of such a school and of its past usefulness, Mr. Hibbard thus expresses his estimate; "Such a school, embracing, or at least alongside of, a high literary department, it seems to me is of very great importance, both to the stability of the Karen churches, and to the progress of the gospel among those who are still heathen. Not that this or any other general school would or could be expected to educate all the preachers; but it could educate a large number who would become pillars in the various missions, lights and guides and balance-wheels to those less highly favored; and especially so, if there was sustained in connection with it a high literary department. The school has hitherto been doing most important service in this respect. The graduates of this seminary are not wanting either in a knowledge of the Scriptures, in piety or in efficiency. We know that many of them, and we have reason to believe the great majority, are now efficient evangelists and pastors. That all should prove such, we can not expect; but I am confident that the proportion is as great as in our best Theological Schools at home.

Preaching—The Churches.—"You will have learned," writes Mr.

Hibbard, under date of April 13, 1858, "that notwithstanding the pressing call for retrenchment, the mission felt constrained, in the present state of the churches, to advise my travelling one month among them for the purpose of encouraging both pastors and people to perseverance in the good way. This work I have done, and, by a close economy of time and rapid travelling, I have been enabled to visit most of the churches. Many have felt greatly revived and encouraged, proving my visit to have been timely and needed. However it may be in other fields, it does not seem to me safe to leave those churches, or rather disciples, wholly without missionary supervision. Three were baptized during the tour, and in several of the *parishes*, shall I say? I saw or heard of much to encourage me."

A new and interesting field has opened in the valley of the Yansalen river. Myat oo, the pastor of a little church at the mouth of that river, has been on a tour up the river, and found the people ready to listen to the truth. The chief of a large village asked for a teacher, and promised to build a chapel if he could be supplied. As Myat oo was the most suitable man for the work, he has been assigned to that field. This is a region which Mr. Hibbard has for several years wished to enter, the Karens being very numerous, and hitherto almost wholly without opportunities for hearing the gospel. "If the 'wind of the Spirit' do but blow upon them, we may see a work there similar to that which has transpired and is transpiring at Shwaygyeen and Toungoo. The Lord in mercy grant it to our waiting eyes."

A very interesting state of inquiry has sprung up in two Pwo Karen villages, Par tha and Trug-per-ting. At the former place a priest, a Taling, has abandoned the worship of idols, Gaudama, &c., and worships only the eternal God, teaching his followers to do the same, and directing them for further information to repair to the missionaries. One who had visited the missionaries drank in at once the waters of salvation as offered to him, and became a disciple of Christ. Numbers of his fellow-villagers have been in to see the missionaries, and listen with much interest.

Letters that come in from the native assistants are sometimes very encouraging; at others, less so; at still others, disciples are reported as falling into sin, and coming under the discipline of the church. "O how we long," writes the missionary, "for an abundant, glorious outpouring of the Spirit upon these churches and upon the heathen, as you are enjoying at home. We do rejoice with you in this blessed revival, and sometimes feel as though the sacred fire was beginning to kindle in our own hearts also."*

* The following statistics of the churches connected with this mission have come to hand since the Report was made up. Whole number of churches, 15; baptized during the year ending with Sept. 30th, 1858, 21; received by letter, 18; dismissed, 10; suspended, 16; excluded, 4; restored, 10; died, 10; present membership, 843; pupils in village schools, 41; in normal school, 27; contributions, 496 Rs. 11 annas, 3 pice.

TAVOY MISSION.

TAVOY.—Rev. E. B. CROSS, Rev. T. ALLEN, and their wives.

Ke Myat Lay, Burman pastor.

OUTSTATIONS.—*Mata*, *Patsawoo* and twenty others. Twenty-two Karen pastors and preachers, of whom five are ordained.

In this country, Mrs. S. R. BENJAMIN.

Mr. Alden has been compelled by the health of his family to seek a residence in a colder climate, and is on his way home. The city of Tavoy

has been visited by cholera, by which many of the natives have been carried off.

The Church.—The members generally have adorned their profession. Two have, however, been excluded, and one suspended. The old man of eighty years of age, whose baptism was reported last year, has died. His residence was sixty miles from the city, and he was with the church but once after his baptism. There has been no increase during the year. The number of members is now reduced to thirteen.

Religious Services.—The regular exercises of the church have been maintained as usual—two services on the Sabbath and two prayer meetings during the week. Mr. Allen has also invited his Bible-class and all who choose to attend an inquiry meeting in his study on Monday evenings. A considerable number have attended, and some have shown evidence of feeling.

At the commencement of the rains, a meeting was proposed to be held at the house of the native pastor once a week. At first the people were interested, and as many as thirty were present. After a month, however, the congregation dwindled to nothing, and the meetings consequently were discontinued.

On the occasion of a visit of Mr. Watrous, of the Shwaggyeen Mission, to Tavoy, special religious services were held every evening for a month. For a few evenings the numbers and interest increased, and the prospect of a work of grace was hopeful. The heathen party, however, found means by threats and reviling to discourage the few who seemed to be wrought upon, and the unconverted ceased to attend. No conversions, so far as is known, resulted from these efforts; but the members of the church were strengthened, and would be more willing to hold similar meetings another year. Many of the heathen also listened to the word of life.

Schools.—The day school, taught by the only remaining convert gathered by the lamented Boardman, numbers about sixty pupils. It is opened every morning by reading the Scriptures and prayer. One half of Friday and Saturday is also spent in committing Scripture lessons. The Bible-class, consisting of several boys, manifest a knowledge of the Word of God that would not suffer by comparison with that attained by Sabbath school children in America. On several occasions some of these have exhibited deep religious interest. Mr. Allen has spent an hour daily in the school, instructing the most advanced of the pupils.

Tours.—Mr. Allen has visited several villages on the Tavoy river north of the city; he has also made a tour westward to the Bay of Bengal and on the opposite side of the river; likewise below Tavoy on the east bank of the river. In these tours he was generally accompanied by an assistant. Mr. Allen, during his residence at Tavoy, has preached in every part of the city, and visited every village from the mouth of the Tavoy river to its source, those on the sea-shore, and in other parts of the province, as often as time would permit, everywhere preaching the Word, and distributing tracts and portions of Scriptures. The work, however, is a discouraging one. Buddhism here gained one of its first footholds in Burmah, and here it has struck its roots deepest in the hearts of the people.

KAREN DEPARTMENT.

Mr. Cross has visited the churches north of Tavoy on the river, some of the Karen members journeying seventy miles or more to bring him on

his way. One great object of the tour was to find out how many of the Christians have the New Testament, and to preach on the necessity of reading the Scriptures and the maintenance of regular family worship. The destitution was found to be lamentable, while the demand for books opened in the upper country precludes the prospect of supplying the deficiency. Baptism was administered in the course of the tour to five persons.

Soon after his return from this journey, Mr. Cross visited the churches south of Tavoy, which he found in a very satisfactory condition. From Pyeehaya, he crossed the country to the Tenasserim by way of Mergui. At Baulau, sixty or seventy miles from Mergui, the native pastor had made shipwreck of faith; but fifty-two members were found who seemed desirous of holding fast their Christian profession. Ten were baptized during this trip, and all the expenses of the journey, except an inappreciable amount, were borne by the Karens.

In December last, Mr. Cross visited the churches east of Tavoy, twice as many as were needed coming in to aid him on his way. Two candidates were baptized. The visit of the missionary seemed to give occasion to an unusual revival on the part of the church, and the members were encouraged and strengthened.

In consequence of a defective crop of rice, Mr. Cross reports that the contributions in money of all the Karen churches are at least one half less than last year.

SHWAYGYEEN MISSION.

SHWAYGYEEN.—Rev. G. P. and Mrs. WATROUS.

OUTSTATIONS.—*Warthola, &c.*

SAU DOOMOO and thirteen other Karen preachers.

Mr. Watrous has continued to give most of his attention to the Karen department of the mission, and reports an encouraging measure of progress in all branches of the work. In March, 1858, he attended the Shwaygyeen Association, at a point three days' journey from the principal station. "The delegates," he writes, "met on the 27th of the month, and Sau Doomoo was chosen chairman of the meeting. The meetings continued three days, and we had a sermon or address from most of the teachers. The session was a pleasant one, and the letters from the churches show progress; 207 have been baptized, while only two have been excluded, which contrasts favorably with former reports. Considering that the country has been almost constantly in a state of alarm on account of the rebel Mein Long, we have reason to be greatly encouraged with the success of the past year. Three new chapels have been built and supplied with teachers. At one of the places a little church has been organized, and we have reason to believe that churches will be formed at the other two during the coming year. The churches, with the exception of the one at Shwaygyeen, support their own teachers. They give them no regular monthly salary, but furnish them with food and make them presents from time to time of various articles of clothing, &c. One teacher was presented with a pony and twenty betel trees; another, with seventy-five pounds of betel nuts, worth about twenty rupees; and another

with eighty baskets of paddy. In short, our brother Harris commenced aright with these churches, and they now support their own teachers without feeling it a burden. Besides what they have done for their teachers, the churches have contributed 273 rupees during the year for other benevolent and Christian purposes, which, being the first offering of the kind, shows a good beginning.

The statistics of the churches show the following items: baptized in all the churches, 207: received by letter, 61; dismissed, 58; excluded, 2; suspended, 4; died, 14; restored, 20; present number 1,070. Pupils in schools, 204.

Labors in the jungle.—In the early part of the year, Mr. Watrous spent most of his time in passing from village to village and seeking to introduce the gospel into those regions where it had not before been preached. He directed his attention particularly to the east of Shwaygyeen, where the Karens are numerous, and where the Burmans have sought to bring them under their influence by teaching the doctrines of Buddhism, and exciting prejudice in various ways against the missionaries. At several points a favorable impression was made, and in one instance a chapel erected; and the hope is entertained that the tide will soon turn in favor of the truth. Late in April these labors were interrupted by the sickness of Mrs. Watrous, and it was deemed best to repair to the seaside. For this purpose they went to Monmagon, where they fell in company with the Crosses and Allens, and thence pursued their way as far as Tavoy, where they spent most of the rainy season, Mr. Watrous engaging earnestly in missionary labors with brother Allen. On their homeward passage, they stopped at Maalmain, where their little child, for some time in feeble health, died, much to the grief of the fond parents. More recent letters bring the intelligence of their safe arrival at Shwaygyeen, and the resumption of missionary work in the jungle, with every token of the Divine favor. The good seed is taking root everywhere.

TOUNGOO MISSION.

TOUNGOO.—Rev. F. MASON, D.D. and Mrs. MASON.

Native ordained preachers, *Sau Quala*, *Pwai pau* and *Shapau*. One hundred and two licentiates and school teachers.

OUTSTATIONS.—*Kierla* and one hundred others.

The work in this mission for the past year has gone forward without abatement; indeed, in some of its features, it has assumed new interest. Every thing indicates progress of the right kind. Most of the dry season was spent by Dr. Mason in the jungle, passing from church to church and attending the Associations, during which time he performed much valuable missionary labor and aided in the ordination of two native preachers, *Pwai pau* and *Shapau*. The former was ordained Jan. 3, and the latter Jan. 17, 1858. They were both regarded as trust-worthy men, and have proved themselves to be workmen that need not be ashamed. Since his ordination, *Pwai pau* has made several tours among the *Paku* villages, and baptized in all 189; at the same time declining to administer the ordinance to a much larger

umber who requested it. Shapau, accompanied by Sau Quala, has also made the circuit of the principal Bghai and Mopgha villages, and administered baptism to 109 persons, besides establishing one new station and founding four new churches. According to the Association record for the year ending January, 1858, there were two Associations with 101 stations, 52 of which were Paku and 49 Bghai; in all 42 churches, 20 Paku and 22 Bghai; 3 ordained preachers and 102 licentiates and school teachers, equal to one for each station; baptized in 1857, Pakus, 107, Bghais, 22, total, 129; excluded in all, ; suspended, 29; restored, 14; died, total, 66; present number, Pakus, 1,378, Bghais, 1,265, total, 2,640; village schools, 101; pupils in all the schools, 2,426; subscriptions in cash to the male and female normal school, 930 rupees; contributions in cash to their village teachers, 453 rupees.

State of the churches.—Since the last Association, in his circuit among the villages, Shapau found that “in one Bghai church seven were suspended, and one Mopgha church was found still in the use of charms, and the members of two or three Bghai churches had difficulties with each other concerning the boundaries of their lands. With these exceptions,—and we have not yet reached the period in the history of these churches when such exceptions are not to be anticipated,—the work progresses both in depth and surface. One church among the Mopghas lately purchased between twenty and thirty New Testaments, in addition to their former stock, after contributing seventy rupees in cash for educational purposes, while they were sending their men by twenties and thirties to work on the school buildings and grounds.”

Instruction in the Scriptures.—Dr. Mason is giving his earnest attention to the training of native preachers, and lets no opportunity pass unimproved for rendering their knowledge of the Word of God more accurate and comprehensive. The following account sets forth one species of his efforts in this department.

“No feature of the work among the Karens appears so full of promise as the eagerness with which the young preachers seek for information on Biblical subjects. During the three or four weeks spent with our Associations, whenever I sat down to eat they were always more or less around me seeking information on difficult subjects; and when I strolled into the forest at evening, a long peripatetic train questioned me at every step. Sometimes I would seat myself to rest on a granite rock, overtopping the plains thousands of feet below, when all around would quietly seat themselves, a crowd of young men, with their open Testaments—each eager to ask me concerning some passage or other which he found difficult to comprehend. . . . Some have chronological difficulties to settle; others ask for historical information, and still others have numerous inquiries to make on the natural productions mentioned in the Bible; while not a few have questions to ask which Gabriel himself could not answer. Thus a single lecture is diversified like mosaic with theology and botany, exegesis and zoölogy, metaphysics and lightning wires, history, sacred and profane, geography, ancient and modern, with a sprinkling of almost every

other subject of the past, the present and the future. After lying down to sleep, I often hear the younger teachers inquiring of their seniors the signification of various passages, and asking information on numerous topics on which they have been instructed. In this way the knowledge communicated to one is passed on to tens, twenties and thirties, and my school of theology is as wide as the province, and its pupils as numerous as the ministry within its borders."

In addition to this "extemporaneous" method of imparting a knowledge of divine things, Dr. Mason has, during the year, initiated a more formal and systematic plan. Under date of October, 1858, he writes: "I have taught a school for the assistants these rains, three or four months, embracing over forty pupils, most of whom are employed as preachers and teachers, and could not be absent long from their congregations. Some could attend school a month, others two, and others three; and I adapted my school to the wants of my pupils, and let them come and go so as best to further the interests of the churches. * * *

"It is astonishing to see the progress these men make under the most unfavorable circumstances, when they are really called of God to the work; or, if that language be too old-fashioned, when they are in earnest. My pupils embraced Sgaus, Maunie-pghas, Pakus, Mopghas, Tunic-Bghais, and Pant-Bghais. It was a missionary society as well as a school. While in operation, four several parties of wild Bghais came to me for teachers, all from districts farther north than we previously had any stations. I brought the applicants before the school, and told them they should have any teachers present whose hearts God moved to go. We never wanted for volunteers."

"In the matter of studies, we went through Matthew, with parts of Luke, Acts, Romans, Hebrews and 1st Corinthians, and I stood ready to answer all sorts of questions on every part of the Bible that the young men sought light on. Many learned the first principles of arithmetic, a few to measure land and the distance of inaccessible objects; and, having no book on geography, all attended one hour a day on Mrs. Mason's *viva voce* instructions, aided by a good set of large colored maps."

Schools.—Besides the primary or "district" schools, taught in all the villages, vigorous efforts have been made to establish normal or "high" schools for both sexes, and with a gratifying measure of success. In this effort Mrs. Mason has taken an active part, and stimulated the people to bring in their offerings in cash and labor to such a degree that a large and commodious edifice has been commenced, and at last accounts gave promise of being speedily completed. Without waiting for this building, she opened "during the rains a school of young women, numbering about fifty, all of whom are pledged to engage in school-teaching, to enable the assistants to employ themselves more exclusively in preaching." Her operations have been contracted for the lack of room to accommodate her pupils; but "she has just got the posts of a building up," writes Dr. M., under date of October, 1858, "that will cost three thousand rupees in money and labor, if not four. Though we have had a 'paddy crisis' this season, yet in the

midst of it the people brought in three hundred and fifty rupees to paint the posts, rather than leave them unpainted. There is nothing like letting the people help themselves."

Preparation of books.—Dr. Mason's labors in this department have been to get through the press a work in Bghai of some fifty quarto pages, "On Land Measuring and Trigonometry with its Applications;" the expense of which is defrayed by a grant procured by Major Phayre from government. He had also in press the Epistles of James and John, at the expense of the Calcutta Bible Society, and more recently sent to press a Catechism in Bghai, which would be charged to the American Tract Society.

Northern Toungoo, or "The regions beyond."—The gospel is being sounded out into new and hitherto unknown regions, and the Spirit in the hearts of the native disciples impels them to penetrate districts not before visited, to carry to these benighted inhabitants the lamp of life. Phai Sau, a Bassein assistant, was the first to go out to those "regions beyond," and has done much to induce other young teachers to follow his example. Writing from the southern part of this district, he says: "I looked and saw that this work is not the work of the teachers, but the work of God. When I first came up, not one would come near me. If I went into a house one seized his musket and watched my movements, while another ran out of the house to see after my followers. This was because they were constantly engaged in deadly feuds with each other. But look now. I say no longer they are wicked men, but that they are beloved brethren, and I rejoice exceedingly. I lifted my eyes, as the Scriptures say, and beheld the brethren that God had delivered from the hands of Satan. * * *

"There are three different races of Bghais, speaking different dialects, to the north of us, which makes it difficult to labor among them; but it is written for our encouragement that all the nations shall be blessed in Abraham."

RANGOON MISSION.

RANGOON MISSION.—(*Burman Department*)—Rev. E. A. STEVENS, J. DAWSON, M.D., with their wives. Also Mrs. INGALLS and Mrs. KNAPP.

Native pastors, *Ko En* and other assistants.

OUTSTATIONS.—*Kemendine, Kumbet, &c.*

Mrs. Knapp, preferring to remain in this place, has been transferred from the Toungoo to the Rangoon Mission. Mrs. Ingalls is on her way out from this country, if, indeed, she has not already arrived in Burmah.

Direct missionary labor has been much interrupted during the year by the necessity of building. Mr. Stevens has been compelled to bestow much time on rebuilding a house for himself, and erecting a chapel for the native church, the desirableness of which has been long felt. The former is completed, and the latter is in an encouraging state of forwardness.

Native preachers.—The body of native laborers has been very small. Early in the year Moung Thetnau and Ko Waik, who were stationed

at Kemendine, removed—the latter to Prome, where he formerly resided, and the former to Donabew, to commence a new outstation, under the superintendence of Mr. Crawley, where, we trust, he is doing good. Several other members of the Rangoon church also accompanied him, who have taken up their abode at that place. The removal of these two brethren left us with but two assistants, Ko En, the pastor, and Ko Shway A.

Missionary labors.—Under these circumstances, little has been done by the mission in itinerating among the villages. Two short excursions were made, one to Maubee, in connection with the meeting of the Rangoon Association, and the other to Kambet, Ananbeu, and places in their vicinity. In the visit made by Dr. Dawson, also, to the Burman capital, in company with Mr. Kincaid, opportunity was taken to distribute tracts and converse with many persons on the subject of Christianity. Our preaching efforts have been mainly bestowed on Rangoon itself, including the districts of Dallah, on the opposite bank of the river, Pazoondoung, on the east, and Kemendine on the north. At the zayat near Godwin's Road, where the pastor has his station, and where Ko Shway A also has assisted him most of the time, hundreds have heard the Word, and many tracts have been distributed and portions of Scripture; as the result of which much precious seed has been sown, and the interest manifested both in hearing the Word and in receiving books, have been such as warrants the hope that some good fruit will yet be gathered into the garner of the Lord. The same is true of Pazoondoung and Dallah, where we have no zayat; but the Word has been preached from house to house, and in the sheds of the rice-merchants at the former place, where multitudes have been collected in cleaning rice for exportation.

Religious services on the Sabbath.—Besides these week-day efforts, regular service has been maintained on the Sabbath at the mission-house in the town, with a congregation of from forty to fifty persons, and a Sabbath-school has been continued. Within a few months, likewise, an afternoon service has been kept up at the school house near Godwin's Road, where the pastor, or some other of the native brethren has officiated, while one of us has gone with Scriptures and tracts to private houses, and sought to urge the inmates to seek the salvation of their souls.

Schools.—In the department of schools, nothing has been attempted beyond the labors of Mrs. Knapp, who has been mainly occupied in connection with the Burman Female School Society. One school maintained by that Society she has superintended and taught, and has had the satisfaction of seeing it gradually overcoming the prejudices of the people, and increasing in numbers; and more recently she has been gladdened by evidence that two of the pupils have been specially impressed by divine truth. One of them, a girl of thirteen years of age, has, we fain would hope, been made the subject of regeneration. On account of her deep interest in religion, her heathen relatives have taken her out of the school. She refuses to worship idols, prays to God daily, thinks she has experienced a new heart, and desires to be baptized.

State of the church.—Only one man has been baptized during the year. He resides at Thong-zai, a village in the Laing district, where are several Christian families connected with the Rangoon church. We are happy to add that others from that place, and several women residing in Rangoon, have professed their faith and their intention to ask for baptism; so that we are not left wholly without tokens of the Spirit of God working with us. The pastor of the church is maintained by the voluntary contributions of the church and congregation, who have raised for the purpose the sum of 241 rupees 11 annas, besides 71 rupees 13 annas for the incidental expenses of public worship and general missionary purposes. Since our last report, 3 members of the church have died, 2 have been excluded, 5 have removed, 2 have been baptized, present number, 90.

KAREN DEPARTMENT.

The Board have no missionary at present laboring in this department of the Rangoon Mission. We learn incidentally that the work is progressing. Whole number of churches, as last reported, in the Maubee and Pegu Associations, forty-three, embracing 2,370 members. Whole number of native preachers, forty-five, of whom five have been ordained.

BASSEIN MISSION.

BASSEIN.—Rev. J. L. DOUGLASS, and wife.*

In this country, Rev. H. L. VAN METEN and wife.

Native assistants, sixty Karen preachers, eight of whom are ordained, and three Burman.

OUTSTATIONS.—*Po Dau, Tee Hai, &c.*

As stated in the last annual report, Mr. Thomas, of the Henthada Mission, at the suggestion of the Executive Committee, made a tour through the churches of the Bassein province in the early part of the year now under review, preaching the gospel, administering the ordinances, and in every way seeking to build up the disciples in the holy faith. With occasional indications of decline, he saw much of a truly encouraging character, and returned to Henthada with a cheering impression of what the gospel has wrought for the Karens of Bassein. In the last part of January, he attended the Bassein Association, of which he reports: "The meetings were all harmonious, and some of them devotional. The statistics indicate a good state of religion among the churches. The contributions would compare well with those of former years. During the year, 255 have been baptized, and a few new worshippers are reported. There are at present about 5,000, in the aggregate, in all the churches.

As the Board has now no missionary devoted to the Sgau Karen churches, the Committee are without means of giving a detailed account of the progress of the work since the above date. Some interesting items have, however, been gathered from communications of Mr. Douglass, who has in charge the Burman department of the mission. He was present on two occasions, in April and October, at the meeting of the Ministerial Conference and Home Mission Society.

* Mrs. D. is still residing in this country.

At the first meeting, fifty-eight were reported as baptized during the previous quarter; and the accounts of missionary work performed in Toungoo and among the Pwos of Bassein, were of a cheering character. At the meeting in October, the plan of sending a deputation to explore the region of country to the north of Ava, supposed to be the home of the great body of the Karen people, was brought forward, and after prayerful deliberation, adopted.

"Early in the meeting there was a call for volunteers to go to the Karens north of Ava. Some expressed a wish to go; but no appointment was made until Sabbath evening; and the inquiry continued to be made, as to who would lead the way, and go as a pioneer into that vast region between Ava and Assam. At the close of the services on Sabbath morning, in a conference of the pastors, I ventured to ask if Rev. Po Quay was not the man. He was taken a little by surprise; but the question was no sooner asked than all saw, and soon heard, that his mind was full of the subject, and that he only wanted the concurrence of his brethren fully to believe it his duty to leave his church, his wife and children, and go. This concurrence was cheerfully and promptly given; and on Sabbath evening, Po Quay and two other young men were by the Home Mission Society appointed for the work.

An address then followed, showing that to sustain these men, and a number of other missionaries just appointed, and to fulfil the resolutions passed during the meeting, fervent prayer must continue to be offered, and all they possessed be consecrated to God. A contribution for missions was taken, amounting to more than one hundred rupees."

More recent intelligence informs us that Po Quay and his junior brethren were well on their way, having passed beyond the royal city.

Since the departure of Mr. Van Meter, now in this country, Mr. Douglass has given some attention to the Pwo Karen pastors and churches, imparting to them such instruction and encouragement as the circumstances would admit. In November last, he visited a district seventy-five or one hundred miles southeast of the city of Bassein, and inhabited chiefly by Pwo Karens, where a new village, made up of recent believers from a number of adjacent localities, had been gathered, and twenty persons or more were waiting for baptism. These had been led to the knowledge of the truth by the faithful labors of Thah Bwa, a Pwo Karen, who for the two previous years had been preaching to his countrymen amid much opposition, but with untiring zeal. On the Lord's day Mr. Douglass baptized nineteen, who, with sixteen others, united in forming a church of thirty-five members. They had previously built a comfortable chapel. "There are," adds Mr. Douglass, "five or six other families in heathen villages in this part of the district, who have received the gospel, and a spirit of inquiry appears to exist. Could a missionary enter the field at this time who would give himself entirely to labor among the Pwo Karens, I have not a doubt but a glorious work would soon be accomplished."

BURMAN DEPARTMENT.

Of his labors in this department of the mission, Mr. Douglass gives the following comprehensive summary:

"Since February, 1858, I have been able to pursue my work uninterruptedly, and have been a large part of the time in the jungle. I have visited about seventy Burman villages, preaching to the people, and have distributed about twenty thousand pages of tracts. I have found many attentive listeners, a few inquirers, and a very few have given evidence of faith in Christ and love for his name. But the work here is hard, as it is everywhere among the Burmans, and my labors have been attended with little success or encouragement, at least when compared with labor performed among the Karens. The Burmans compose three-fourths of the population, and God has shown us that, in great mercy, He will save some of them, and we are not to turn away and leave them in darkness."

We noticed the record of but one Burman baptized. Three native assistants were engaged a part or all of the year, and the good seed sown will yet bring forth abundant fruit. These assistants were supported by funds contributed by friends in Calcutta.

HENTHADA MISSION.

HENTHADA.—Rev. B. C. THOMAS, Rev. A. R. R. CRAWLEY, and their wives.

OUTSTATIONS.—Thirty to forty.

Native assistants, three Burmans and forty-two Karens, one, *Sau Totah*, ordained in March, 1858.*

KAREN DEPARTMENT.

The Board have already learned, from the report on the Bassein Mission, in what manner Mr. Thomas spent several months of the dry season. Immediately after his return to Henthada, he attended the Association of the Henthada and Tharrawadi churches, his account of which, under date of March 12, 1858, will give a good idea of the progress of the work in this mission.

State of the churches—Progress of the work.—"The last week in February was a very busy and important week with us here. Immediately after the Sabbath, the Karens began to pour into the city from every quarter, on their way to the annual meetings of the Henthada and Tharrawadi Associations. The meetings were held in Krukato, about seven miles from this city. Br. Crawley joined us on the third day of the meetings. There were representatives of nearly all the little churches composing the Association. There were also visitors from the Bassein and Rangoon Associations.

"I can give you no adequate idea of the intense interest and excitement of that occasion. When we met, it was not after a separation of months or even a year; we met many of those converts, in that capacity, for the first time. Imagine us conversing with a company of lovely Christians from Bin-yah or from Inggyee, a little to the West and southwest of Donabew, when we were greeted by a wild appearing

* Since this report was prepared, letters have come to hand from which we glean the following. The total Burman church membership is 34, distributed as follows, viz.: Mangyee, 8, Tingdau, 4; Kgeret-kyune, 3; Donabew, 6; Henthada, 13.

group from Shau-Low, far to the northeast of the Tharrawadi district, near the borders of Toungoo. Then come others with smiling faces and outstretched hands from Lap-pen-gwen, quite among the smaller hills of the western mountains, in the extreme northern part of the Henthada province. And yet others are ready to shake hands from Lay-myat-na, and Nah-yay-gan, in the extreme northern parts of the Bassein district, under the mountains. And yet others, still wilder in their appearance, from Ka-Chau-Mai-Low, on the eastern mountains, west of Shwaygyeen! No interest felt in the immense congregations at the Bassein Association could compare with the interest felt by us in this smaller concourse of Christians, but just gathered into the fold. God be praised for the displays of his grace even here in this mission.

The representation of the churches was not numerous, but it was of the right description; the pastors and elders, or principal members of the churches were present, in addition to the young. The letters of the churches were, of course, very imperfect. Indeed, many of the letters were written after the people had come together, and hence were not read before, and accepted by the churches.

Neither could the deliberations be as mature as those of an older body. Subjects of great importance were brought before the Association; but those subjects were not new, hence I need not dwell upon them here. All our proceedings were the mere alphabet of Christian duties and practice. Few have had the privilege of doing good that was presented before us during the three days we spent in Krukatoe. Much time was spent in devotional exercises. We had six sermons, besides much prayer and praise.

In our last year's report of this Association, there were nineteen little churches, with an aggregate of five hundred and twenty members. Almost every one of those churches has been enlarged. Within the past year, a little over one hundred and fifty have been baptized. Eight new churches have been formed. Two small churches have been taken into the Association, which came into existence while the country was yet under Burman authority. In the two there were about thirty members. These two churches are in the extreme northern part of Tharrawadi district. Hence there are at present about thirty churches, with an aggregate of above seven hundred members.

Most of those who have been taken into these churches are still members in good standing. All the twenty-three Burman members, reported last year, remain firm and seem to be growing in grace. Mr. Crawley has just baptized six new converts among the Burmans. Of the Karen members, four only have been excluded.

The Christians composing this Association are not congregated together in large numbers. They live in more than thirty different places, for the most part widely separated. The most distant are a hundred and twenty-five miles apart.

We are not sorry that these churches are scattered over these provinces thus widely. We think this wide separation is a ground of hope that they may be as lights in this wide expanse of heathen darkness."

Normal and Theological school.—Mr. and Mrs. Thomas spent most of the rainy season in imparting instruction to such persons of both

sexes as gathered around them for that purpose. Of the school and the character of its members, he speaks in the following terms:

"The school has been kept its full length of time, and with pleasing results. Many of the pupils are now abroad, laboring for the salvation of souls. They are scattered over two provinces, three in the mountains of the Tharrawadi district, near Toungoo, while one is to the west, quite in the edge of Arracan.

"Last year we aided, more or less, forty-two native preachers, for the whole or a part of the year. We pay none of the native preachers regular wages; yet where they are so numerous, and hence the Christians so few in each place, we must, for the present, aid these brethren a little. These native preachers, on an average, do not receive ten dollars a year each. Hence where men are needed, where the people desire to know the way of life, how can we refuse to send men? We cannot refuse. We say to them, 'Go, brethren, and be faithful. If the few worshippers cannot furnish you with your food and clothing, we will try and aid them. Go, and expect your reward in heaven.' Do not forget to pray for these brethren. Remember God is able to convert the vilest heathen through their instrumentality."

The work expanding—Call for help.—On every hand the fruits of the Spirit are multiplying, and the seed soon yields a ready harvest. The want of native helpers and pastors is most urgent, and brother Thomas seems fully awake to meet the emergency. Listen to a few sentences from his pen on this subject:

"Our work being spread over so wide a surface of country, we need many native helpers or pastors. These do not come to us all prepared in intellectual training, any more than ministers of the gospel spring miraculously into existence in England and America. We need money to prepare our Karen preachers for their great work. There must be a Henthada Normal School, as well as a Theological Seminary. It would be most pleasing for us to send all our young men to Dr. Wade to be educated. But he instructs students only in theology. These new converts need something, before they are prepared to enter the Theological Seminary. Again, we cannot spare all our young men three years from their important work. And if we could spare them, all of them, most of them cannot go to Maulmain to remain so long from their homes. Some will be found who can go. Some will go to the Theological Seminary. But most of our preachers must be educated here, or they will not be educated at all. Do help us in this matter also. Help us, as you love the cause of Christ."

Writing under a subsequent date, October 22, 1858, he refers thus to a kindred topic:

"Until now Mrs. Thomas has done but little in the way of instructing the female portion of our churches here—the future mothers in Israel, and wives of our native pastors. She feels that this important work cannot be neglected any longer, even for want of funds. She has already commenced a Karen girls' school. The school will increase from its present number, twelve, to some twenty or thirty, immediately after the Karen harvest. Henceforth we hope the Henthada Normal school will consist of two nearly equal parts. Let the school be thus remembered by our friends."

BURMAN DEPARTMENT.

Though the fruit in this department of the mission is not so abundant as in that just noticed; it is none the less precious; and, judging from the facts at hand, the Committee cannot but regard this field as among the most encouraging and hopeful of all our stations among the Burmans.

In the early part of the year Mr. Crawley made a preaching tour to the towns and villages which lie on the west bank of the river, to the north of Henthada, as far as Kyangen, the limit of his field in that direction, and a large town, said to contain forty or even fifty thousand inhabitants. No assistant has ever been stationed there, nor, so far as known, has any missionary ever paid it more than a passing visit of a few hours. Mr. Crawley, with two assistants, remained there six days, preaching the gospel to the people. He visited in all ten towns and villages, distributed a large number of tracts, and baptized three new converts. The tour occupied about a month. The great want felt is that of assistants—native preachers, who shall stand ready to improve encouraging openings and follow up good impressions made by the visit of the missionary. Of these, three are now employed, an addition of two since last year. They are stationed at Taingdau, Donabew and Henthada, and supported by funds contributed by the Baptist Convention of Nova Scotia and New Brunswick, and specially designated for that purpose. Speaking of the one at Henthada, Moung Longe by name, Mr. Crawley observes: "Moung Longe is one of those lovely Christians whom we feel compelled to regard with peculiar esteem. He is an evangelist in the strictest sense of the term. The cross of Christ is ever the theme of his preaching, and he loves to dwell upon those passages of Paul's Epistles which speak of the power of the cross."

In the months of August and September, Mr. Crawley, in company with Mr. Douglass, of the Bassein Mission, made a tour for preaching among the towns and villages west of Henthada and north of Bassein. They met with some opposition and much encouragement. The following notice, from the pen of Mr. Douglass, of what occurred at a village called Pau dau, we cannot forbear to embody in this report.

"From our entrance into this village until we left it, we were surrounded by a crowd of listeners. A few hours after our arrival, a company of fifteen men came in and sat down before us. Their leader, a man of remarkable intelligence and candor, began to ask some questions, but soon expressed his wish to hear all we had to say. Br. Crawley gave them a concise discourse on the character of God, and the love, life, death and atonement of Christ. While explaining the way of pardon and salvation through Jesus, the company expressed aloud their approbation. They declared they had not worshipped idols for years, but from study and reflection had become satisfied that Buddhism was all a fable; that what they now heard satisfied their minds; they believed it to be truth and rejoiced to hear it. They received tracts and portions of the Scriptures, and when going away turned twice to ask if those books contained all; so that if they should not again see us, they could from them fully learn the way of salvation. We learned from others, before leaving the village, that these were men of character and influence, and gave evidence of honesty. While there, hundreds of others heard with attention and begged for books, even more than we could give them. We expect, when we again return to that village, to find the elements of a gospel church."

From the foregoing statements it will be seen that the past year has been one of progress in both departments of the mission. Though the appropriations made by the Executive Committee were necessarily restricted within narrow limits, and though in one or two instances, much to be regretted, funds remitted failed to reach their destination as they were needed, still the missionaries toiled on, resolved to do their best and wait on God; the result of which was that by Providential arrangement help arose to them from unexpected sources and in large measure; so that no part of the work suffered abatement.

PROME MISSION.

PROME.—Rev. Messrs. E. KINCAID and T. SIMONS and their wives.

Five or more outstations.—Ten native assistants, six of whom are ordained.

During the year four assistants have labored in the city of Prome and to the south of it. In this region souls have been converted and a spirit of inquiry prevails. Three or four other assistants have been constantly employed in visiting Allanmyo, Meaday, Moukten and the numerous villages around. The prospects are encouraging both among the Burmans and the Kyens. In the Kyen villages near Prome, the people show a disposition to receive books and to hear the gospel. Books and tracts are distributed among the boatmen and others, and by these means the truth has been carried to "regions beyond," reaching even to the extremes of the Burman empire.

The Burmans and Kyens are chiefly found in the villages, the Karens on the mountains. The number of villages of Kyens, a people resembling the Karens, and perhaps of common origin, is very large. Six or seven of these people have been baptized, and there are many inquirers. The head man of a Burman village twenty-two or twenty-three years ago obtained several tracts and portions of Scripture, the study of which has brought the whole village to forsake idolatry.

One of the number baptized during the year was a young priest, who had studied eight years with reference to the priesthood, and who was an opposer of the gospel. His conversion, under God, is to be attributed to the persevering faithfulness of an aged Christian of eighty-four years, living in an adjacent village, who went every few days, leaning on his staff, to the kyoung, to preach Christ to the priest and his pupils. The word was not in vain.

Churches.—There are three Karen churches on the river several miles below Prome, numbering about one hundred members; also, a small church northeast of the city, and a few Christians in three other villages.

Baptisms.—The number baptized is 26, viz.; at Prome, 8; Thayet, 4; Moukten, 8; Enmah, 4; other places, 2. Of the whole number, 10 are females.

MISSION TO AVA.

AVA.—One native preacher.

The seat of government has been transferred to Mandalay, a new capital, and the city of Ava is left to decay. Within eight months from the commencement, the new capital had a population of 300,000 souls. The government is friendly to foreigners, and the king is not only conciliating, but generous. Messrs. Kincaid and Dawson had an interview with the

king in March last, in which the king expressed his desire to be on amicable relations with other governments. The brethren having requested a piece of ground on which to build a mission house, the king not only assented to the proposal, but also offered to erect the house,—an offer of which, they remarked to the king, they should by and by avail themselves.

While Messrs. Kincaid and Dawson were at the capital, the native pastor and the few Burman Christians residing in the neighborhood, made frequent calls. Their meetings on the Sabbath were free from interruption. A number of visitors called to converse on the subject of religion, and to obtain books. In a town twelve miles north of Ava, there are several persons who are good inquirers, if not true believers.

Three native preachers have been sent by the Bassein Karen Home Mission Society, to the Karens who reside from two to four hundred miles north of Ava. They are to spend six months, preaching the gospel and exploring the field with reference to future labors. Messrs. Douglass and Kincaid were to accompany them as far as Ava.

The church in Ava is much scattered. Only four members remain. The whole number enrolled is fifteen. Of these, two have died, two have gone to Prome, one is in the old city of Ava, three have removed to a village forty miles to the west, and of three nothing is known. The pastor was baptized in Ava in 1835, and ordained in March, 1856, and is spoken of with honor. Many through his instrumentality have died in faith, who have never been baptized.

ASSAM MISSION.

SIBSAGOR.—Rev. S. M. and Mrs. WHITING.

NOWGONG.—One native assistant.

GOWAHATI.—One native assistant.

In this country, Rev. Messrs. N. BROWN, M. BRONSON, I. J. STODDARD, W. WARD, A. H. DANFORTH, and their wives.

Since the last report, Mr. and Mrs. Danforth have returned to this country, the health of Mrs. D. making the change absolutely necessary. As already stated, measures have been initiated, in the appointment of Mr. Tolman, for the reinforcement of this mission, and it is hoped that he, with his wife, has already reached Nowgong.

While Mr. Whiting has spent most of the year in the regular routine of missionary work, at his own station, he has also exercised a general superintendence over all the stations, and done what he could to arrest those tendencies to declension which have been working disaster for some time past. On a recent visit to Nowgong and Gowahati, he found the churches in a sad state—the old leaven of impurity still developing itself in a fearful manner. Only a few have retained their integrity, and those, left as they are without the example and instruction of a missionary, will soon be lost amidst the surrounding corruption. Mrs. Fenwick, a faithful, consistent member of the church, has charge of a girls' school, of six pupils, at Nowgong, and tries to do the best she can; but is often very much tried by the unfaithfulness of the Christian disciples.

At Sibsagor, the natives are now nearly all in their own houses and on their own land. Thus far the plan works well. Nearly every family has raised rice enough for its own consumption, which will be of great assistance. The church members are cold and almost lifeless, and some of the

younger members give little evidence of a change of heart. The Sibsagor church numbers 20; the girls' boarding school, 12.

The printing-office has been kept open during the year. The Orunodoi has been printed monthly; also, 200 copies 18 mo. of Isaiah as far as the 23d chapter, for the use of the native Christians; also 200 copies of the life of a Burman slave girl, translated from the English by Nidhi Levi Farwell, has been printed for the American Tract Society, for the use of the native Christians; also 500 copies of a Bengali primer for the use of schools, of which 100 have been sold.

TELOOGOO MISSION.

NELLORE.—Rev. Messrs. L. JEWETT, and F. A. DOUGLASS, and their wives.
In this country, Rev. S. S. and Mrs. DAY.

In striking contrast with the report of this mission given at the last Annual Meeting, we have now to make a record of marked spiritual prosperity and enlargement. To his servants toiling in this field, our gracious God has been pleased to give "the oil of joy for mourning and the garment of praise for the spirit of heaviness." We let them describe the wondrous change in their own language.

Revival of Religion.—We have never known a darker period than towards the close of the first half of the mission year. We felt that we were coming to nothing. While we were mourning our own unprofitableness and our leanness, to bring us still lower the Lord called away suddenly our only catechist, Jacob, who died March 5th, of dropsy. We felt compelled to report in full our apostacies, our losses, our downfall from highest hopes, from confidence placed in human agents, into a very low state of self mortification and despair of help except in the Lord alone."

"The month of March was about to close, with no abatement of that spiritual dearth which had spread over this field. Our last native preacher had been consigned to the grave. His wife, Elizabeth, had appointed the 23d to start for her father's house in Madras. For a long time she and Lydia, a Telooogo woman, had purposed to be baptized together. Now that the time of separation was drawing nigh, they felt anew pressed in spirit to fulfil their vows. Accordingly, late in the evening of the 22d, they came to the mission house and requested that they might be baptized the following day. The church came together on the morning of the 23d, and, after hearing them relate what God had done for their souls, voted that they should become members on being baptized. The ordinance of baptism was administered to them late in the afternoon."

"At that time, a Mohammedan was heard to say, 'This is all deception;' but others thought differently. One woman afterwards confessed that 'she trembled greatly' on witnessing this solemn ordinance. Another woman, a member of the church, says she "felt that the Holy Spirit was coming down in power upon us.' "

"The next day, March 24th, three young men came to the mission house to inquire what they must do to be saved. The church observed Monday, April 5th, as a day of fasting and prayer. At the evening meeting, a number of persons rose and expressed their full determination to trust their souls in the hands of Christ."

Full particulars of the work of Divine Grace, so auspiciously commenced, have been furnished by brethren Jewett and Douglass, and spread before

the friends of missions in the Magazine and Macedonian for the months of October and November, 1858, and January, 1859. In excusing some delay in furnishing these statements, Mr. Jewett observes: "I am not qualified to write out on paper, worthily, a history of this revival. I can speak of flesh, but what can I say about the Spirit, about the operations of the Spirit of God on the spirit of man?" In reference to the same gracious work, Mr. Douglass remarks: "I cannot forbear saying it is a day of great trembling and rejoicing among us. We firmly believe that the "lone star" will be the centre of a large cluster of brighter stars."

The Church.—"At the close of the last mission year, the number of church members reported was thirteen. The present year we have received by baptism thirteen, which would seem to give us at this time twenty-six members. But this is not the case; soon after the commencement of the year 1858, the church was obliged to exclude two and to suspend a third. One had been suspended previously; and these two suspended persons still remain under the censure of the church. We think the church remiss in allowing them to remain for so long a period in this state, without taking decided measures. But there are peculiar reasons in the case of one of the suspended members, a young man, which have induced the church to wait long for his return to God and duty."

Missionary Tours—Preaching.—We have understood it to be the wish of the Executive Committee that we should give ourselves wholly to the preaching of the Word; conceding only so much of our time to the superintendence of schools and other objects, as shall further this great aim. In carrying out our views, we consider it important that a good share of our time should be given to touring. But a circular having come from the Rooms requesting us to curtail our expenses in all directions, we have been compelled, to a great degree, to forego this work. And this has been the case for several years past. It needs every encouragement to carry forward this branch of mission labor in a land of oppressive heat, through a country without roads, and furnishing but scanty supplies. What can we do for the regions stretching out beyond us in all directions, unless the Committee enter fully into the magnitude and importance of the work, and give us a generous support? We feel the need of being encouraged, exhorted and stimulated by every means, to spread abroad the knowledge of Christ to the remotest village and inhabitant among this people.

When the deputation of the English Baptists visited India, this department of labor was admitted on all hands to be costly; but its importance was so clearly seen that it was decided to place ample means at the disposal of the missionaries to enable them to overcome all impediments. The obstacles to itineracy in Bengal are said to be greater than in Southern India, and the expense considerably greater. But suppose the work be expensive;—is it not much more expensive to stay at home? For instance, foreign missions are expensive; but would it not be a costly experiment, should the church at home give up foreign missions with a view to save expense, instead of prosecuting them vigorously as Christ's great commission demands? We say by parity of reasoning, that we cannot give up this work without great loss. By doing so we act contrary to our convictions, contrary to the ardent aspirations of our souls, contrary to the missionary spirit created within us. By doing so to save expense, we become poor; our resources fail, our aspirations die, our missionary spirit is quenched, and the Union fails of the object for which it was formed; and this saving

olicey becomes costly and ruinous. Send us, brethren, your generous sympathy and help.

Our labors have been confined almost wholly to Nellore; and, as in former years, have consisted in preaching on the Sabbath twice in the chapel, a service every morning at the same place, and zayat and street preaching.

Native Assistants.—We feel greatly the loss of our native assistants. Jacob was a good man and an able preacher. He exerted a great influence in the church, in the schools, and in every department of labor. He talked of death with great familiarity, as an event to be desired, not to be dreaded. He died in peace.

Since Jacob's death our only native helper has been Kanakayah, a young man, who has not been regularly appointed as a native assistant, but who has performed the duties of one, and feels this to be his proper calling, in which he finds his highest pleasure.

We hope a number of the young converts will become preachers to their people. From this time they will demand a portion of our time to impart biblical and theological knowledge. Br. Douglass has already undertaken his labor.

Scriptures.—Those portions of the Bible most adapted to do good to the Telooqoo people, are printed at Vizagapatam, and that mission is too poor to supply us gratis. We regret that the Committee have not been able to place at our disposal any funds for the purchase of Scriptures.

Helpers needed.—We have been encouraged to hope that at least one additional missionary would be soon forthcoming to us. We hope the churches will furnish the means which will enable the Committee to open the way to those who have said, 'We are ready to go to the Telooqoo people.'"

The Executive Committee cannot close this report of the Telooqoo Mission without placing before the Board another statement from the pen of Mr. Jewett, writing in behalf of his fellow-laborers in the mission as well as on his own account. The Committee are fully settled in the conviction that the want referred to ought to be speedily met. Added to the same, it should be distinctly stated that Mrs. Jewett's health has for some time shown signs of giving way, and at one time during the last year it was supposed that she must at once set out for America. A temporary residence at the seaside, however, gave unexpected relief, and her return is deferred.

"We are in immediate want of another mission house in order to double our influence among the Telooqoo people, and to furnish proper accommodations for our families. We are in real distress from want of room. We have not the accommodations which health demands. We have been waiting long in silence, on the strength of recommendations of br. Day and myself to the deputation, and their recommendation to the Committee, and we have been waiting on the strength of a promise made by the Foreign Secretary to brother and sister Douglass, before they left America, 'that another house should be built.' We have waited till our faith has wavered for the fulfilment of a promise for the supply of our acknowledged want."

SIAM MISSION.

BANGKOK.—(*Siamese Department.*)—Rev. S. J. and Mrs. SMITH.

(*Chinese Department.*)—Rev. R. and Mrs. TELFORD.

One native assistant.

OUTSTATIONS.—*Lengkiachu, Bangchang, Bangplasoi and Patchaburi.*

During the year the number of laborers in this mission has been reduced by the removal of Mr. Ashmore to the Hongkong Mission, and by the death of two of the most active and useful native assistants. The operations of the press have been resumed, and prosecuted with a commendable degree of vigor.

SIAMESE DEPARTMENT.

Religious services.—Religious services have been held on the Sabbath during the year. Since the opening of the new worship room, Aug. 29, they have been as follows: preaching at the new room at nine, and at half past ten, A. M., on the mission compound. Four Sabbaths out of seven a service is held at Mr. Chandler's at one, P. M.; the remaining three Sabbaths, at the same hour at the house of Mr. Smith.

Tract distribution.—Early in the year an extensive tour for tract distribution was made by Mr. Smith along the sea-coast. In this tour he visited Bang Hia, Bang Plasoi, Bang Siam, and Patchaburi, preaching and distributing tracts as he had opportunity. The demand for books is unabating. At present there is great call for them after Siamese service at the new tract room. Mr. Smith still continues to converse and give books to those who call upon him. Daily morning and evening service is held in Siamese.

Printing operations.—The four gospels have been printed and are in circulation, and the Acts are in press and will soon be out. Here further operations must be suspended till more funds are appropriated for that purpose.

Schools.—Mrs. Smith has continued her school in much the same manner and with much the same prospects of success as during the previous year. Her pupils have been very regular, and have manifested considerable interest in their studies. The Scriptures are their prominent text book, and they are required to attend Sabbath worship. On Saturday she meets her scholars to counsel and pray with them. Mrs. Smith has issued a little Siamese monthly, for children, in which they seem much interested. Both this and her school are at private charges.

CHINESE DEPARTMENT.

The late Mrs. Ashmore.—"The review of the past year in this department is sad and disheartening. The year opened with two mission families and four native assistants; it closed with but one mission family and one assistant; and he, the most inefficient of the four. Mr. and Mrs. Ashmore left us on the 19th of January for Hongkong, hoping that the change might be beneficial to Mrs. Ashmore's health; but her grave is in the ocean, where no monumental marble can mark her resting place, or speak her virtues to the passing stranger. But she needs no marble to perpetuate the memory of her excellencies; they are written in the hearts of all who knew her, and what is far better, in the Lamb's Book of Life. When she left us, we indulged a hope that she might be spared to reach her

ends, and, having revived her wasted strength, that she might return to a work she so much loved; but her heavenly Father has taken her to himself, and we cannot doubt that she is now enjoying the blissful presence of Jesus in a mansion that is never invaded by sickness, sorrow or death. She has ceased from her labors and her 'works do follow her.'

Preaching.—Up to the time Mr. Ashmore left Bangkok, he was fully employed in preaching and instructing the assistants, for which his readiness the language admirably fitted him. This department will long feel the loss of his services. The death of our two most useful assistants makes his absence doubly felt. A wider door of usefulness appears to be opening to him in China proper. We bid him God speed, and crave God's richest blessings upon his labors.

Mr. Telford reports but little progress in the language. His studies have been much interrupted; but this loss will be compensated by the evident advantage of having a commodious worship and tract room on a long thoroughfare. Another building of the same class is contemplated. When this is finished he hopes to be able to superintend services separately at each house, and at the same time pursue his studies to much greater advantage than at any previous time. One of the buildings has now been put in use for the past month, and thus far exceeds our most sanguine expectations.

The attendance ranges from 88 to 180, whereas, at the former place of worship the attendance (since the road was turned from it to suit the convenience of the British Consulate,) seldom reached thirty; indeed it was rare that a single stranger was found in the audience. Preparations for a new building have been commenced, and we hope to have it in use in a few months. These buildings are designed for wayside preaching and tract distribution. We hope by these means to get access to multitudes of people without them, (especially in our crippled condition,) we could never hope to reach.

Schools.—Mrs. Telford's English class of Portuguese girls was discontinued about seven months since. The little Chinese class, composed of children of church members, formerly under the care of Mrs. Ashmore, in the Sabbath morning class, Mrs. T. now takes charge of. Her plan for the Sabbath school class has been, to have select portions of the Scriptures written out, that the children may commit them during the week, to recite as their Sabbath lesson. This is followed by questions and instruction, that facts may be fixed and impressions deepened.

Native assistants.—We have already referred to the death of two of our assistants. Pe Suoi is now the only assistant. He is sixty-seven years of age and in feeble health; consequently he can do but little in going from house to house. Under such circumstances we are thankful that even his infirmity can be turned to account; as he can get hearers at almost any place by throwing open the doors of the worship room that has recently been completed. Here he can sit and instruct those who may choose to come and listen to the words of life.

State of the church.—The statistics of the church are as follows: baptized, 2; applicants for baptism, 2; died, 4. Present number, 85.

None have been excluded, but some of the members have shown such a readiness to abandon their faith, whenever the requirements of the gospel are counter to their will, or conflict with their interests, that we cannot but train our fears that they know not the love of Christ. Most of the

church seem to be in the sad state of the Laodiceans, 'neither cold nor hot.' We need a Pentecostal season to raise their standard of piety, and to fill them and us with holy zeal for Christ and the advancement of his kingdom. For this we pray. When will our eyes behold it?

There are multitudes here who doubtless have never heard of salvation through Jesus Christ; but were all converted that have heard of the way of salvation, I doubt not but we should have an ingathering as great as has ever been in Burmah. We want men to instruct, exhort, preach and pray; but we need far more the all-powerful agency of the Holy Spirit, which alone can melt these hard hearts to penitence, and turn them from the worship of dumb idols to worship the living God.

'We are cast down, but not destroyed.' We are weak, but God is our helper and will raise us up. Our prayer is, 'Help us, O God of our salvation, for the glory of thy name.'

HONGKONG MISSION.

HONGKONG.—Rev. J. W. JOHNSON and Rev. WILLIAM ASHMORE.

Native assistants, —

OUTSTATIONS.—*Tung-chiu, Chak-chu, Tukia-wan, Chiem-ta-chiu.*

The departure of Mr. Ashmore and family from Bangkok has been noticed in the account of the Siam Mission. His removal to Hongkong (Jan., 1858,) was prompted by the hope that a change of climate might prove favorable to the precarious health of Mrs. Ashmore; also with a view of relieving Mr. Johnson, who, since the return of Dr. Dean to this country in 1853, had been the sole occupant of the station at Hongkong, and had for some time felt the need of a temporary suspension of labor. The effect of the change on Mrs. Ashmore's health proved injurious rather than beneficial, and the physicians predicted the worst results from her remaining long at that locality. Accordingly it was arranged that she, with her two children, should at the earliest moment set out for the United States in company with Mr. and Mrs. Johnson. They sailed from Hongkong about the middle of March, and, two months later, as already stated, she found a watery grave off the Cape of Good Hope.

Thus left alone, Mr. Ashmore pursued the appropriate work of a missionary in such a manner as the disturbed state of the country and the intense agitation of the public mind, occasioned by the war, would allow. No detailed account of labors, or of the state of the church, has come to hand, owing, probably, to the failure of some letters to reach us.

After the conclusion of treaties of amity and commerce between the emperor of China and the Western Powers, the purport of which is familiar to the Board, Mr. Ashmore, in pursuance of a plan previously arranged between himself and Mr. Johnson, proceeded to Swatow, Double Island and other localities inhabited by the Tie-chiu people, with the view of fixing on the most eligible site for a mission station. The results of his observations and inquiries have been fully communicated to the Executive Committee, and will be of great value in the future operations of the mission. The opening thus made is important beyond computation, and ought at once to be entered by the missionaries of the Union.

NINGPO MISSION.

NINGPO.—Rev. Messrs. H. C. LORD, M. J. KNOWLTON, D. J. MACGOWAN, M. D., and their wives.

Two native assistants, *Siau San Kinn* and *Chu Telpian*.

Churches.—There are two churches, one of seven members having been organized during the year at Chusan. The church at Ningpo numbers in all sixteen, making a total membership in both churches of twenty-three; seven of whom have been baptized during the year. One has been excluded and two have died, leaving a net increase of four since our last report.

The general operations and present state of the Mission can best be learned from its own language:

"The operations of the several members of the Mission have been conducted as heretofore without material change. While each of us and every member of our families have had impaired health, yet, thanks be to our heavenly Father, we have been safely brought to the threshold of another year. It has, however, pleased Him to take to Himself one of the mission lambs, the infant son of br. Knowlton. Both the native brethren whose deaths are noted above, died in the faith, affording satisfactory evidence of having gone to join the family of the redeemed in heaven. They are a loss; one was a faithful assistant, the other an active private member."

"Nothing is doing to rescue the young from that power which we seek to overthrow. The education of the children of persons connected with us is either wholly neglected, or they are in the schools of other missions. Owing to the same cause, retrenchment, the printing and book distribution have been meagre."

"A short time since, the brethren residing at Chusan were constituted into a church. The labors at Chusan the past year have devolved almost exclusively on Mr. Knowlton. This interesting branch of the Mission originated from the visits of Dr. Macgowan to that island several successive summers for health. In our last we spoke of the necessity of having a suitable place of worship in the city of Tinghai, [the capital city of Chusan,] as the hired room hitherto used could be retained but a short time. When the period arrived that we were required to vacate the room, we were without authority and destitute of means to engage another; indeed, the Mission was in debt. Happily, Mr. Knowlton was able to advance a sum sufficient to meet the emergency, and we now possess a small house adapted to our present wants, as a preaching place and as a temporary residence. The building is to become Mission property as soon as the usual allowance for rent amounts to the sum just expended."

"Recent political events have thrown open this whole empire to missionary effort. But alas! this great opening finds us unprepared. We refrain from making any appeal on the subject, confining ourselves to the expression of the hope that our brethren at home will not suffer the natural growth of the mission to be retarded; by which we mean, that when the Lord raises up converts, we may be allowed to follow up the work, so far as to form all such into churches, and to aid them until they themselves become sources of life and light."

"There are inquirers in this city, at Chusan, and far in the interior, at Kinghwa. Three of our oldest members belong to the latter place. Until labors are conducted in such regions, the missionary enterprise in China

cannot be said to have had a fair trial. Confined as it has been to seaports, where foreign influence is damaging, immediate and great success could not be looked for. We entreat that that sequestered and most populous region which is stretching out its hands to us, be quickly occupied. In view of the approaching departure of Dr. Macgowan, and the precarious health of those who remain, it is necessary, if we would hold our own, to be re-inforced speedily by two brethren. Thus strengthened, we should not be an aggressive body, but barely able to carry on work already prepared at our hands."

More recent letters bring the gratifying intelligence that an unusual spirit of inquiry prevails at Chusan and Ningpo, and that three additional persons have been baptized at the latter place, and one or two at the former. Mr. and Mrs. Knowlton have also opened a school for boys and girls, in which the rudiments of knowledge are imparted to the children of church members and others connected with the mission.

"Our hearts," says Mr. Knowlton, "are made sad when we contemplate the vast new fields just opened in this empire, and observe that the laborers are so few. But our trust is in the Lord; and we expect that ere long his hand will be revealed, and the Society and all our missions will be brought up from their low and crippled condition. At Ningpo, Chusan and King-hwa, there has been a manifest increase, of late, in the spirit of inquiry among the people."

REVIEW OF THE WORK AMONG THE CHINESE.

In this connection it may not be improper to spend a few moments in reviewing the work of a quarter of a century, now closed, since the Board first directed its attention to the evangelization of the Chinese.

The Mission in Siam was commenced by Rev. J. T. Jones, in the early part of 1833, and before the close of that year he had the pleasure of baptizing four Chinese converts at Bangkok, the first fruits of a harvest subsequently to be gathered. As Mr. Jones was specially devoted to the Chinese portion of the population, the Board responded to a manifest call of Divine Providence by appointing, in 1834, the Rev. Wm. Dean as its first missionary to the Chinese, and he arrived on the field in the early part of the following year. Since that time, thirteen names have been enrolled on the list of your missionaries to that peculiar people, and these, taken together, have performed a service amounting in the aggregate to one hundred and ten years for a single person. Of these thirteen, six are still in the service, having been engaged for terms averaging from five to sixteen years each, and all, so far as known, are now in good health. Of the other seven, two only have died on the field,—one, the lamented Reed, at Bangkok, in less than two years from the day of his sailing in 1836 from this country, the other, Mr. Goddard, at Ningpo, in 1854, after nearly sixteen years of indefatigable and most efficient labor. Two others, after a brief service, returned to this country, and are now filling useful positions as pastors of churches; while two others, Messrs. Roberts and Shuck, retired from your connection as long ago as 1848; the latter preferring to labor in connection with the Southern Board. The first named on the list, after full eighteen years of active labor, finds his constitution too much shattered to warrant a return to his loved field. Of the entire

term of service rendered, about thirty years have been bestowed on Bangkok, twenty-two years among the Tie-chiu people at Hongkong, thirty-nine years at Ningpo; leaving some eighteen years or more expended upon the people of Macao, Canton, and its vicinity; by brethren Roberts, Shuck and Devan, which department of your work passed with Mr. Shuck to the supervision of the Southern Board. By this statement it will be seen that you have given a fraction over one man continuously to Bangkok and Hongkong respectively; while to Ningpo your offering has been fully twice as generous.

Besides mastering the language, considered on all hands the most difficult to acquire of any known tongue, your missionaries have preached the gospel publicly and from house to house, "warning every man and teaching every man in all wisdom." The entire New Testament and parts of the Old have been translated, and many copies, together with religious tracts, have been distributed among the people. Native preachers have been trained for this work, and, to some extent, the young have been gathered together, and, in addition to the simple elements of science and letters, taught out of the oracles of God. The skill of the physician has been added to the skill of the minister of Christ, and at Ningpo, particularly, this means of usefulness has not been without effect, as a preparation for introducing the sovereign balm for the sin-stricken soul.

As the result of these labors, four apostolic churches have been gathered; one at Bangkok, composed chiefly of Chinese, in 1835; one at Hongkong, in 1843; one at Ningpo, in 1847; and now, within the last year, a fourth, at Chusan, an island off the coast from Ningpo. These churches together comprise a membership of somewhat less than one hundred persons, some six or eight of whom preach the gospel to their countrymen with more or less efficiency; and among them are men who have shown themselves worthy to be numbered among the apostles of our precious faith. They have endured hardness as "good soldiers of Jesus Christ," stood the test of persecution, and, with all boldness, borne testimony for the Master before potentates and powers.

During the first eight years of your evangelizing efforts, you were shut out from the soil of the "Celestial Empire," all intercourse with outside barbarians being prohibited, and the laws of the land making it a capital offence for a Chinaman to embrace a foreign religion. Hence you planted your first mission at Bangkok in Siam, among emigrants from a province northeast of Canton, and speaking what is called the Tie-chiu dialect. By the well known "opium war," the bars of the empire were broken and the doors thrown open in part; so that you, with other missionary bodies, went up and established yourselves within the empire proper, planting a mission in the south at Hongkong, in 1842, and at Ningpo, in the north, some three years later. By the treaties of last year, the whole land is made accessible, and you are invited by the God of providence to enter in, and, in the name of his Son, bear the messages of life and love among the teeming population; a population said to embrace more than four hundred millions, one third of the earth's inhabitants, and one half of the entire heathen world.

One other significant fact must not be omitted. As our Baptist brethren in England were the first to establish apostolic churches in India, although Schwartz and others had long preceded them in missionary efforts there, and as your missionaries in Burmah were the first to establish Christian

churches in that empire, so was it reserved for your missionaries at Bangkok to organize the first Christian church ever formed of Chinese converts. Morrison and others had gone before you in labors for this people by more than a quarter of a century; but they organized no churches. At a subsequent period, when the followers of Christ were permitted to occupy Chinese soil, your missionaries were again the first to set up the standard and administer the ordinances as they were delivered to the apostles. This series of facts has arrested the attention of the Executive Committee, and may indicate to the Board, not only what God has done by their hands, but what He is calling on them to do, and expecting them to do, as the leaders of his chosen people.

In view of all these facts, past and present, the Executive Committee have reached the settled conviction that the empire of China, from this time and onward, is to be your great field of missionary effort:—not to the neglect of other lands; Assam, Nellore, Siam, Burmah must have their due share of attention. You have put the leaven into Burmah, and it is working its way surely and rapidly through the mass. You must now put the leaven into China. Through you, the Committee speak to the friends of missions and say, "The God of heaven is setting before you such a work as never before summoned the energies of any people. With a purpose that changes not, a zeal that never flags, a consecration that keeps back nothing and makes no compromise, you must bind yourselves to the altar. At the end of the first quarter of a century you have a good beginning; at the end of the next quarter of a century may your increase be a million fold.

MISSION TO GERMANY.

HAMBURG. — Rev. J. G. ONCKEN, Rev. O. SCHAUFFLER, J. BRAUN.

BERLIN. — Rev. G. W. LEHMANN.

BARMEN and ELBERFELD. — Rev. J. KOEBNER. Six hundred and forty-nine stations and outstations, five missionaries, and about one hundred other native preachers and assistants.

The work goes forward in Germany with undiminished vigor. With unexampled activity the ministers and brethren carry abroad the banners of the gospel, and the triumphs of Immanuel are everywhere celebrated. On the 23d of April the church at Hamburg held a commemorative festival, in remembrance of the foundation of the church, twenty-five years ago. In so brief a period, from that little seed—commencing with the seven disciples baptized at Hamburg, in the year 1834—what great results have come forth. The little one has become a thousand; and, omitting the numbers who have emigrated to other lands, or commenced in a better world the heavenly hallelujahs, the seven have grown to more than 7,000, "so mightily grew the word of God, and prevailed!" And the harvest still waves in fresh luxuriance over hill and valley, and the vine on every side puts forth its fruitful clusters.

Several new chapels, during the year, have been erected, and set apart for the worship of God. July 25–28 a chapel was dedicated at Varel, in Oldenburg, the native town of Mr. Oncken; another, October 10, at Bladlau; and a third at Jever, in Oldenburg, October 24–27. Others are in process of construction.

The church at Hamburg has been formally recognized by the Senate as a religious corporation. By this act the church records are

acknowledged by the government as valid documents, and all the marriages solemnized since the year 1848 have been legalized. Thus Hamburg, though small among the states of Germany, will henceforth be pronounced great, as the pioneer of continental religious liberty.

The meetings on the Sabbath are attended by numerous hearers. The preaching of the word has been accompanied by a blessing, and fifty-four have been added to the church by baptism. Besides Sabbath and day schools, and other plans of home-usefulness, the church has forty preaching-stations, at which services are regularly held by brethren from Hamburg. The Scriptures and tracts have been circulated in the city by the members, and by two colporteurs. The latter find an interesting sphere of labor among seamen and emigrants visiting the city. The members have distributed 72,200 tracts, and 3,402 copies of the Holy Scriptures. The two colporteurs have visited 5,000 vessels, sold 3,271 Bibles, distributed 71,490 tracts, held 139 meetings, and made 9,622 religious visits. One of them has often brought to the house of prayer multitudes of emigrants about to embark for the United States.

From the depot at Hamburg there have been issued, during the year, 28,891 copies of the Scriptures, and 777,936 tracts.

The contributions, for all purposes, the last year, were 2,607 rix dollars.

Two new outstations have been commenced in connection with the church at Varel. The new chapel has been already honored by the presence of the Master of assemblies, and souls have been converted.

The gospel has been preached, during the year, in almost every part of East Friesland, and the work is continually extending. The magistrates allow entire freedom, and often thankfully accept the labors of the brethren. At Ihren 31 have been baptized, 14 excluded, and 2 restored. The whole district hungers for the bread of life; 26 places are visited, and as many more might be added, if there were laborers to supply them. A new station has been commenced at Eilsum, and great assemblies meet to hear the word of God.

The outstations in Hanover have felt the persecuting power of the government. The meetings have sometimes been broken up, and prohibited under a penalty of fifty dollars. Two females have been baptized, but the hostility of the adversaries required that the ordinance should be administered with the greatest secrecy, and by night. Several others have been hopefully converted.

On the right or Hanoverian bank of the Weser there is a want of laborers, and also of open doors; and doors formerly open have been closed by the national clergy. On the left bank, in Oldenburg, there is perfect freedom. All assemblies in Hanover have been strictly forbidden.

The chapel in Hanover begins to be too small to accommodate the hearers. The interest in the missionary cause has increased, the church having contributed \$90 this year, being double the amount of the year previous. Twelve have been added by baptism.

In the thirteen outstations connected with Jever, crowded assem-

blies have often been held; houses have been freely opened for meetings, and tracts have been eagerly received. This fact is the more striking, inasmuch as the meetings of the Lutheran congregation, in a neighboring village, are often given up, because there are none to attend them, and, in most places, the Lutheran churches on the Sabbath are nearly empty. Besides Bible and tract distribution, from 300 to 400 loan tracts are circulated. Under self-sacrificing teachers the two Sabbath schools are richly blessed, and 70 children are instructed in them weekly in the way of life.

The meetings at Bremen have been attended by numerous hearers, and the church has been blessed with harmony, and a spirit to labor. Eight or ten members distribute loan tracts in the city once a fortnight, and in this way the message of truth has been brought to seven hundred families. Besides these, 8,000 tracts have been given away, and 84 Bibles and Testaments sold. With the aid of a few brethren, who have assisted in preaching, 390 meetings have been held, besides prayer meetings and Bible classes. Nine have been baptized. The Sabbath school has three male and two female teachers, and contributes to missions. The Ladies' Sewing Society earned eighteen dollars for the same object. Total of contributions, about 320 rix dollars.

A new church has been organized at Sage, five hours distant from Oldenburg.

In Reetz and the adjacent outstations God has poured out his Spirit marvellously. At Zeinike, the days foretold by the prophet Joel seem to have been well nigh realized again, as they were at the Pentecost. This is the more interesting because in this region the gospel once met with much opposition. The son of a persecuting magistrate is among those on whom God has had mercy. The meetings are crowded, and the revival has extended to all the region round about. The church at Reetz, at its organization, two years ago, numbered 73 members; it has now risen to 182.

The work of revival at Templin has proceeded, though with less power than in the preceding year. The building of a new chapel has diverted attention from spiritual effort. The preceding year, 144 were added by baptism; the last year, only 47. The members have exerted themselves to the utmost, but means for completing the edifice are still wanting.

The church at Stettin, which had been severed into two divisions, has been happily reunited. The Conference of churches in Northern Prussia was held with this church in June last, at which many brethren were present, and action was had on various matters pertaining to the interests of religion.

The church in Memel, in Eastern Prussia, has been for a time distracted by divisions, but peace has been restored. The members have contributed more than \$1,100 for religious objects.

At Rositten and many of the outstations new life is awakened, and the field is ripe for the harvest. Baptisms occurred nearly every month, from May to October. The Sabbath school which had been given up has been revived, and promises to be a nursery for the Lord.

Frankfort on the Oder is the centre of an extensive field, reaching in length and breadth a hundred miles. This field has been particularly prospered, and a regular increase has been enjoyed. It is stated that not a member of the church has been inactive. Every member, during the year, has engaged in some active effort to promote the kingdom of God. The children are formed into a missionary society, and each one, with his missionary box, becomes a collector. When their boxes were opened, they were found to contain upwards of five dollars. The preacher in charge has held 205 meetings, in 21 different places, sold 1,546 Bibles and Testaments, and 567 other religious books, and distributed about 40,000 tracts. The contributions of the church amount to \$263.

At Stolzenberg, in West Prussia, a new effusion of the Holy Spirit has been recently enjoyed, especially among the Poles. In the months of November and December, 64 were baptized, and during the year, 72. Eight have been excluded, four restored, and six have died. Numerous Bibles and tracts have been distributed.

In the region around Elbing and Stolzenberg, there is a general hungering and thirsting for the truth. During the intense heat of the harvest season, crowds of people, who had labored from the early morning till late in the evening, gathered from distant places to hear the word of God, staying till midnight. Persons of distinction and national pastors sometimes came in, and so much the more because it was by night.

In other portions of Western Prussia the word is eagerly welcomed. In one place a hotel keeper declared himself ready to open his whole house for religious purposes, and prepared and lighted up his spacious dancing-hall for a temporary chapel. The people came in from all the neighboring places. The dignitaries of the town, teachers, and others, were present.

Breslau has enjoyed a season of spiritual refreshing, and some remarkable instances have occurred of the power of grace. A new outstation has been commenced in connection with this church.

The entire region around Goyden, embracing a space of twenty square miles, is a wide field for evangelical laborers. In some places the most spacious rooms were thrown open for meetings, and in one town even the theatre. Hundreds and thousands heard the word of God. On the day after the meeting in the theatre of Saalfeld, the burgomaster caused a proclamation to be made with the beat of drum throughout the city, that no one thenceforward should sell anything whatever in the market place on the Sabbath.

Among the Poles on the borders of Russia there is everywhere a thirst for the gospel of the grace of God, and numerous awakened persons who have been convinced by the New Testament as to the ordinances of the Gospel. The prospect in Poland is of the most promising character. One of the preachers remarks — "It seems as if all Poland would be given to the Lord."

During the last year, fifty-nine were added to the church at Berlin by baptism. Two new churches have been formed in East Prussia to which there is a promise of a rich ingathering.

The brethren in Prussia from the beginning have been called to threats, fines and imprisonment. One brother was recently expelled from Königsberg, and another was compelled to pay a fine for an offence committed ten years ago. All public assemblies in Prussia are prohibited, without a permission from the local authorities. Occasionally, notwithstanding every precaution, the prescribed number of hours in which the authorities must be cognizant of a proposed meeting is not strictly adhered to, and this is made a ground of complaint. Sometimes, when all formalities have been observed, the local authorities refuse their consent.

This severity, however, is at last giving way. At Königsberg, where the Baptists have not been permitted to hold their worship at the same hours on the Sabbath with the national churches, this prohibition is withdrawn.

In Schaumburg-Lippe, also, which has formerly been one of the chief seats of persecution, the day of freedom seems at last to have dawned, the Baptists, in their relations to the State, being put on the same platform with the Jews.

The church at Einbeck reports an increase of activity among the members, and a more fervent missionary spirit than ever. A concert of prayer, entered into with the church at Othfreesen, in which the members engage individually, as well as the church as such, to pray at an appointed hour for the conversion of souls, has been followed by a divine blessing.

It is reported that in Sleswick there are but five members of the church who are not personally engaged in missionary work. All the outstations are visited monthly. Two brethren aid in the work, one of whom bears his own charges, accepting nothing for his time or travelling expenses; the other is paid from the missionary treasury.

Halsbeck, after a long drought, has been visited by a rain of grace. The building of a chapel progresses favorably. There is much inquiry in that region, and the hand of the Lord is manifestly present. Forty-four have been added to the church, among whom are some cases richly illustrating the power of divine grace.

Doors for preaching the gospel are open through the entire middle portion of Silesia, and three of the preachers divide among them this field of labor, meeting together quarterly at the residence of one of them for mutual consultation, prayer and encouragement. Eight years since there were only a few scattered brethren in Silesia, and very little hope of enlargement. But, during the last year, a missionary travelled over the field four or five weeks, and had opportunity almost daily to preach to crowds, or to smaller companies of brethren, or of souls seeking salvation, and numerous places resounded with the songs of Zion.

The cause in Denmark enjoys the divine blessing, and religious liberty prevails. The church at West Seeland has been watered with the dews from Heaven. The whole district manifests an earnest desire for the word of God. The work in Denmark is onward, and promises a glorious future.

In Switzerland the work of God advances. The most promising portion of the field is in the vicinity of Constance, where several have been baptized. This fact is the more worthy of notice, inasmuch as centuries have elapsed since baptism was administered here, so far as is known, with only two or three exceptions, on the New Testament model.

The following summary shows the progress of the work, during the last year, in the several portions of the field embraced in the mission to Germany.

S U M M A R Y .

	Germany.	Switzerland.	Denmark.	Totals.
Added by baptism,.....	809	27	182	908
Added by letter,.....	281		80	261
Restored,.....	74		40	114
Died,.....	91	2	14	107
Dismissed,.....	315	4	28	347
Excluded,.....	211	9	34	254
Net increase in the year 1858,.....	497	12	126	635
Members, December, 1858,.....	5,818	126	1,178	7,120
Churches, December, 1858,.....	50	2	11	63
Stations and outstations,.....	569	7	73	649

The accompanying table shows in detail the statistics of the work in the entire field.

CHURCHES IN GERMANY SWITZERLAND AND DENMARK.

CHURCHES.	When consti- tuted.	MINISTERS.	Stations and outstations.	Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, Dec. 1897.	Members, Dec. 1898.
GERMANY.													
Baireuth, - - - - -	1840	J. F. Knauer, . . .	2	..	..	..	..	..	..	..	..	12	12
Barmen and Elberfeld, - - -	1832	J. Koebner, . . .	9	10	6	..	3	38	..	..	..	119	94
Berlin, - - - - -	1837	W. Schuff, . . .	..	..	..	..	..	..	..	..	..	..	..
Bernsdorf, - - - - -	1857	G. W. Lehmann and 4 others, . . .	24	56	4	2	4	6	11	41	..	352	393
Bitterfeld, - - - - -	1840	H. Bernicke, . . .	12	2	..	..	..	..	..	..	..	12	14
Bremen, - - - - -	1840	F. M. Werner, . . .	10	4	5	3	1	2	5	4	..	55	59
Breslau, - - - - -	1845	P. Oncken, . . .	9	9	12	..	2	7	1	11	..	88	99
Bruchsal, - - - - -	1846	W. Haupt, . . .	..	..	..	..	..	..	..	..	..	..	..
Budingen, - - - - -	1850	O. Friedemann, . .	3	13	2	1	1	1	2	12	..	42	54
Cassel, - - - - -	1856	H. Reichardt, . . .	2	2	..	..	..	..	..	..	..	31	36
Dammgarten, - - - - -	1857	P. Steinbach, . . .	3	9	..	..	1	1	1	..	..	39	39
Einbeck, - - - - -	1847	G. Meier, . . .	3	1	2	..	..	..	..	..	..	..	..
Elbing, - - - - -	1857	A. Kreutzberger, .	12	6	..	3	..	3	3	3	..	42	45
Elknecht, - - - - -	1843	C. Steinhoff, . . .	11	13	2	..	..	5	1	9	..	57	68
Elknecht, - - - - -	1844	J. Pfennig, . . .	..	..	..	..	..	..	..	..	..	..	..
Fronhausen, - - - - -	1845	T. Penner, . . .	15	49	1	2	4	21	7	20	..	191	211
Goyden, - - - - -	1854	F. Oncken, . . .	15	7	6	..	3	3	2	5	..	75	80
Gutzmannsdorf, - - - - -	1845	C. Scheve, . . .	4	..	1	..	..	..	1	..	..	..	..
Halsbeck, - - - - -	1855	J. Becker, . . .	16	12	11	..	1	1	4	14	..	232	252
Hamburg, - - - - -	1856	R. Stangnowski, . .	3	1	61	..	..	..	2	60	..	..	60
Hammerstein, - - - - -	1849	O. Czarkowski, . . .	13	44	3	..	6	..	1	40	..	108	146
Hanover, - - - - -	1854	T. Klinker, . . .	51	54	28	6	6	16	9	57	..	323	352
Heilbronn, - - - - -	1847	J. G. Oncken and twelve others, . .	15	3	4	5	1	3	1	7	..	56	73
Hersfeld, - - - - -	1846	H. Bernicke, . . .	7	12	10	1	..	8	4	11	4	83	94
Jever, - - - - -	1840	H. Boltzmann, . . .	22	13	1	1	2	9	8	..	4	94	90
Kahlberg, - - - - -	1840	E. Tecklenburg, . .	6	5	1	1	..	1	5	1	..	66	67
Königsberg, - - - - -	1849	C. Korner, . . .	13	3	2	..	3	9	3	..	10	94	84
Liegnitz, - - - - -	1846	W. Burger, . . .	26	31	1	2	2	3	14	15	..	196	211
Memel, - - - - -	1840	B. Beyebach, . . .	4	11	2	..	2	2	1	8	..	112	120
Offenbach, - - - - -	1851	R. Geisler, . . .	5	8	1	..	1	2	..	6	..	18	24
Oldenburg, - - - - -	1857	T. Klinker, . . .	7	9	2	1	2	63	11	..	64	148	84
Othfresen, - - - - -	1840	F. Niemetz and four others, . . .	17	64	2	7	6	1	29	37	..	475	512
Pinzberg, - - - - -	1849	J. Reichardt, . . .	3	4	5	2	..	2	6	3	..	41	44
Reetz, - - - - -	1856	J. Blenner, . . .	3	2	4	..	1	28	5	..	28	91	63
Rositz, - - - - -	1856	J. L. Hinrichs, . .	15	2	2	..	1	5	5	..	7	88	81
Sage, - - - - -	1858	J. Nutzhorn, . . .	6	14	4	4	1	21	2	..	2	61	50
Schleswig, - - - - -	1857	J. A. Mahr, . . .	25	71	2	..	1	4	..	66	..	134	200
Seefeld, - - - - -	1856	J. Wiehler, . . .	23	41	2	4	5	2	4	36	..	214	250
Seehausen, - - - - -	1856	A. Baumgartner, . .	3	..	21	..	..	..	..	..	..	..	..
Spangenberg and Oberkaufungen, -	1847	J. L. Hinrichs, . .	4	13	..	2	2	1	..	12	..	52	64
Stetku, - - - - -	1846	J. Schlesier, . . .	13	13	..	4	1	3	5	8	..	49	57
Stoizenberg, - - - - -	1849	A. F. W. Haese and two others, . .	10	10	..	6	1	1	5	9	..	60	66
Tanstedt, - - - - -	1854	F. Altenstein, . . .	12	11	..	3	1	4	7	2	..	122	124
Tempin, - - - - -	1845	H. Grahm, . . .	11	12	2	2	5	4	5	2	..	181	193
Varel, - - - - -	1856	P. Bues, . . .	23	72	2	4	6	7	8	57	..	232	259
Volgtardorf, - - - - -	1848	W. Weist, . . .	5	3	2	..	2	5	..	..	2	33	31
Wittgen, - - - - -	1849	C. H. Krogmann, . .	29	47	3	2	5	10	13	24	..	299	323
Wolgast, - - - - -	1848	A. Kemnitz, . . .	8	7	3	..	..	2	..	8	..	41	49
SWITZERLAND.													
Toggenburg, - - - - -	1847	Mr. Meier, . . .	8	1	2	..	..	2	2	..	..	30	30
Zürich, - - - - -	1842	A. F. W. Haese, . .	4	5	1	1	3	3	4	..	3	164	161
FRANCE.													
Muhlhausen, - - - - -	1856	F. Ringdorf, . . .	8	11	3	1	1	..	4	10	..	71	81
DENMARK.													
Aalborg, - - - - -	1840	W. v. d. Kammer, .	10	7	2	2	2	1	1	7	..	49	56
Bornholm, - - - - -	1853	J. Merkt, . . .	2	1	..	..	1	..	..	..	..	15	15
Copenhagen, - - - - -	1845	J. Merkt, . . .	5	26	..	..	1	4	9	12	..	99	111
Hals, - - - - -	1856	J. H. Lorders, . . .	10	14	3	1	1	2	9	6	..	68	74
Holbye, - - - - -	1858	P. Dam and two others, . . .	7	24	2	2	4	7	18	..	1	319	313
Jetmark, - - - - -	1856	P. Ryding, . . .	6	7	..	3	1	..	..	9	..	63	72
Langeland, - - - - -	1840	C. P. Sørensen, . . .	1	7	3	27	2	13	1	21	..	92	113
Lolland, - - - - -	1857	Ch. Nielsen, . . .	18	..	..	..	..	..	..	..	..	146	146
Onse Mark, - - - - -	1855	L. Petersen, . . .	1	16	..	..	..	..	..	..	..	..	..
Vejle, - - - - -	1857	P. Rasmussen, . . .	14	9	1	1	1	..	7	3	..	145	145
West Seeland, - - - - -	1842	E. Jensen, . . .	7	1	..	..	..	..	..	..	..	16	17
		A. M. Hansen, . . .	6	12	11	..	..	..	1	22	..	..	22
		N. Larsen, . . .	8	11	3	..	1	1	..	12	..	40	52
		J. A. Petersen, . . .	4	25	10	3	4	1	2	31	..	161	192
		L. Henriksen, . . .	6	20	..	4	1	6	5	12	..	68	80
		N. Nielsen, . . .	6	20	..	4	1	6	5	12	..	68	80
TOTALS.													
CHURCHES, - - - - -	63	MINISTERS, . . .	171	649	368	281	114	107	347	234	751	146	648

The following table exhibits the labors of the German churches in the field of Christian effort. The view is imperfect, a part only of the churches being represented. But enough appears to indicate the scope of activity of the brethren in Germany.

BIBLICAL SCHOOLS, BIBLE AND TRACT DISTRIBUTION, &c., IN THE CHURCHES CONNECTED WITH THE GERMAN MISSION.

LOCATIONS.	Children in S.S.	Teachers.	Bibles and Testaments distributed.	Tracts distributed.	No. of Meetings.	Religious visits.	REMARKS.
GERMANY.							
at Elberfeld, .	25	2	..	..	302	..	{ S.S. at 6 out-stations.
at	47	7	90	15,000	160	70	
at	35	4	84	8,000	390	900	
at	..	..	..	5,850	128	865	
at	12	1	..	..	..	..	
at	35	4	825	15,000	220	1,100	S.S. at 2 "
at	32	5	400	7,000	276	1,178	S.S. at 2 "
at	24	5	..	..	218	..	S.S. at 1 "
at	15	1	170	12,000	..	..	
at	61	6	100	7,000	450	1,200	S.S. at 2 "
at	25	3	105	400	56	..	S.S. at 3 "
at	3	1	651	22,030	173	..	S.S. at 1 "
at	50	4	..	..	..	..	S.S. at 1 "
at	107	22	3,434	73,400	428	..	
at	15	..	207	22,000	326	662	
at	5	1	..	..	..	..	S.S. at 1 "
at	86	5	..	..	..	..	S.S. at 3 "
at	63	8	859	13,600	178	408	S.S. at 4 "
at	70	7	700	10,000	270	250	S.S. at 1 "
at	55	11	..	..	199	1,680	S.S. at 2 "
at	..	..	..	..	211	..	
at	9	2	..	..	..	..	S.S. at 2 "
at	11	2	..	7,000	90	400	
at	..	..	550	5,000	600	..	
at	32	4	..	..	..	..	S.S. at 1 "
at	20	2	660	27,000	231	656	
at	30	4	240	2,000	229	..	
at	15	2	..	500	91	..	
at	8	1	587	11,300	184	..	
at	14	1	231	8,000	373	..	
at	80	7	..	..	..	..	
at	60	6	..	..	..	..	
at	20	4	..	..	..	..	S.S. at 1 "
at	46	3	230	7,000	624	900	S.S. at 2 "
at	24	1	..	7,332	261	628	
at	85	5	..	20,000	230	..	
at	..	..	51	..	164	..	
at	56	3	242	5,600	221	548	S.S. at 2 "
GERLAND.							
at	20	1	..	..	..	..	
ANCE.							
at	16	3	..	..	230	125	
MARK.							
at	33	6	494	15,000	170	180	
at	30	5	..	..	200	..	
at	..	..	52	1,200	57	..	
at	..	..	36	2,000	185	506	
at	10	2	78	5,000	125	..	
at	25	2	..	..	..	..	S.S. at 1 "
at	..	..	130	3,000	80	164	
ALLS, ...	1409	163	11,206	338,212	8,190	12,420	

MISSION TO FRANCE.

PARIS.—Rev. A. DES. M. Vornière, colporteur.
 VERBERIE.—Rev. J. B. ORETIN.—LA FÈRE, J. BOILEAU.—CHAUNY, V. LEPOD.—
 DENAIN, —.

Five stations; four native preachers, and one colporteur.

The mission in France has been carried forward by the native preachers with efficiency and success. No enlargement has been undertaken by the occupancy of new fields; but the existing fields have enjoyed faithful culture and yielded fruit. Twenty-nine have been added to the churches by baptism, but an equal number have been removed, chiefly by death and emigration.

Mr. Foulon, pastor of the church at La Fère, resigned his charge, and came to the United States in June last, designing to become a permanent resident of this country. Mr. Boileau, formerly pastor at Denain, has succeeded to his place. Besides the colporteur employed by the mission at Paris, Mr. Vornière, another has been sustained by English friends.

The brethren have embraced every opportunity of proclaiming the way of life. The most favorable have been occasions of the burial of the dead.

Entire religious freedom is a boon not yet enjoyed. The brethren at Chauny presented recently a new petition in this behalf to the Emperor, to which, at the latest accounts, no answer had been received.

The church at Verberie is composed of zealous members, but little progress can be reported. It is the only station in the mission which has not witnessed additions by baptism. Several, however, who have attended worship for years are deemed fit subjects. Pastoral visitation has been frequent, and several families have heard the word and received tracts with pleasure.

At Chauny there have been sources of discouragement, arising particularly from the emigration of several members to the United States; but the later months of the year have been rich in blessings. The members reside in twenty-one different places; but in every portion of the extended field, the work has been not only maintained, but also confirmed and enlarged. At the station and outstations there have been seasons of spiritual refreshing, and some have become connected with the church. The Sabbath schools have advanced, and associations of young people have aided in the work. Eighteen candidates for baptism are reported, and about ninety persons well disposed. The pastor writes:—“We have need to act with much prudence; for we often have to defend ourselves in the newspapers and elsewhere, and to justify ourselves from the calumnies heaped upon us. Nevertheless, it is but just to add, that the prevailing good will of our local authorities allows us a certain measure of religious liberty, notwithstanding the opposition of our adversaries.”

The church at Denain is without a pastor; but the members are faithful and devoted, and there are new inquirers for the way of life.

The church of La Fère is in peace and prosperity, and has received considerable additions. The winter evenings have been

employed in holding meetings in the neighboring villages, where large numbers often assembled to hear the gospel, and sometimes expressed the deepest interest. These meetings have been held occasionally in places where the standard of the gospel had never before been reared.

At Paris a few have been baptized, and there are several candidates for the ordinance. The meetings are well attended, and a number of the Catholic population manifest hunger for the bread of life. The two colporteurs connected with the mission are zealous and devoted, and with their aid the members have been visited regularly.

The church is not without trials. Of its forty-one members, thirteen are non-residents. Several also have been brought to America by the tide of emigration.

Contributions. — All the churches have been trained to benevolent effort. The church of Verberie, in their poverty, have contributed 152 francs for the mission. The church at Chauny has given for the mission, 97 fr. 52 centimes; for the poor, 154 fr. 35 centimes; for repairs of the church edifice, 110 fr.; total, 367 fr. 87 centimes. The church at Denain has contributed 120 fr., of which 40 are for the mission. The contributions of the churches of La Fère and Athies have amounted to 746 fr. 50 centimes for the chapel and other expenses; for missions, 87 fr.; total, 833 fr. 50 centimes. The church at Paris has contributed 324 fr., besides 50 fr. for missions.

The following table exhibits the state of the French mission, January 1, 1859.

CHURCHES.	ADDED.		Excluded.	Died.	Total.	CONTRIBUTIONS.	
	By baptism.	By letter.				Fr.	Cent.
Verberie, ...		2		2	27	152	
Chauny, ...	7	2	1	1	96	301	87
La Fère and Athies, ...	10	2		3	98	833	50
Denain, ...	5			1	35	120	
Paris, ...	7			1	28	324	
Total, ...	29	6	1	8	284	1731	37

In a review of the year the brethren say —

“ By comparing this report with that of last year, it will be seen that there is no increase in the number of church-members. But this arises from the fact that while twenty-nine have been added by baptism, an equal number has been removed by death, exclusion or emigration to the United States. There is also a difference of more than 592 fr. 34 centimes in the contributions in favor of the last year, and fourteen more have been baptized than in the year preceding. In the number of Roman Catholics who have come into the

church during the year, we have clear evidence that God has approved the decision of the Union touching our field of labor.

"In contemplating the deliverance which our mission has experienced and the blessings which have thereupon followed, we praise the mighty God of Jacob and put our trust in Him, laboring with courage in the work which He has assigned us. We hope still to be the objects of interest to our brethren in the United States. And in this hope we beseech God to bless abundantly those brethren who have sustained us hitherto by their succor and their Christian sympathy."

DELAWARE MISSION.

DELAWARE.—Rev. J. G. and Mrs. PRATT; Misses E. S. MORSE and HARRIET H. MORSE.
OTTAWA.—Rev. E. and Mrs. WILLARD.
SHAWANOE.

The mission school, under the care of Miss E. S. Morse, has enjoyed its usual prosperity. The number of pupils is 63; average daily attendance, 55. The studies pursued, besides reading and writing, are geography, arithmetic and grammar. The Scriptures of the Old and New Testament are also studied daily. The children are likewise engaged in some useful employment out of school, under the care of a suitable director. The school could be increased, were there an additional teacher.

A deputation of the Delawares, with Mr. Pratt, their missionary, has visited Washington the past winter, with a view to promote the advancement of the interests of the nation.

Among the Ottawas the year has been one of spiritual refreshing. Notwithstanding the ill health of Mr. Willard, and the absence of his interpreter during a part of the year, the work of revival has continued. The weekly prayer meeting has been sustained entirely by the native members, and the Sabbath services for two entire months. Several have been baptized, and some backsliders have been restored.

The church was in a low and scattered condition, when Mr. Willard joined the mission. The present number of members is 38. Nearly one-half of the whole number has been added since that period; 7 have been restored, one has died. Fifteen have been baptized.

CHEROKEE MISSION.

CHEROKEE.—Rev. Messrs. E. JONES, W. P. UPHAM and J. BUTTRICK JONES and their wives.
L. DOWNING, TANENOLE, native preachers.
The other principal stations are *Delaware*, *Dsiyohee*, *Taquohee*, and *Flint*.
Five stations, three missionaries and their wives; two native preachers.

Preaching.—The missionaries and assistants generally preach every Saturday and Sabbath, and sometimes every day in the week, at places distant from fifteen to a hundred miles from their homes.

Two of the native brethren have made a long tour for the purpose of proclaiming the gospel, and report great interest in the destitute region which they visited. There is a demand for an increase of evangelical labor, and a steady and intelligent progress is visible. Calls come from various quarters, and many more laborers could be profitably employed.

The members have sustained at their own expense several annual camp-meetings, beside a two-days' meeting monthly at the seat of each church, and at several places where there is no church. The brethren have gone forth preaching to a considerable extent at their own charges. At the monthly meetings, all who preach and exhort are gathered together for the purpose of theological instruction. In their reading they mark the passages which seem to them obscure, and on these occasions seek an explanation. Messrs. Jones, father and son, are generally present, and many of the hearers take notes of the expositions, to aid in recalling them for future use.

Contributions.—The amount contributed to the treasury of the Union during the year is \$87 50. That the cause of missions may be presented to every member, one or more collectors are appointed in each church to visit the members individually, to converse on missions, and to solicit contributions. They have also contributed liberally towards the building of meeting-houses.

Church members.—The number of church members is about 1,500.

Printing.—A new printing office has been reared at the expense of the people, and a periodical entitled "The Cherokee Messenger," to be issued once in two months, was commenced last June. Each number contains sixteen pages, devoted to translations from the Scriptures, geography, the Pilgrim's Progress, and miscellaneous matter.

Mr. J. B. Jones is engaged in preparing notes on the New Testament in Cherokee, a work greatly needed and which he has been earnestly solicited to undertake.

RECAPITULATION.

The number of missions is 19. In the Asiatic missions there are 16 stations, and about 241 outstations; in the French and German missions, 38 stations and 592 outstations; in the Indian, about 17 stations and outstations. The number of laborers including those now in this country and exclusive of those in Europe, is 39 males and 42 females; native preachers and assistants, exclusive of those in Europe, 334; in Europe, 106; total, 440. The number of churches is 318; of baptisms (reports incomplete), 1,926. Whole number of members, not less than 24,000.

MISSIONS OF THE UNION, 1858-59.

MISSIONS.													
Stations.	Outstations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptisms.	Present number.	Boarding Schools.	Travels.	Contributions.		
1	15	2	2	4	8	1	21	145	31	8	408 re.		
1	15	2	2	4	15	15	21	843	20?	?			
1	6?	2	3	5	22	24	17	1100	1?				
1	101	1	2	3	14	7	207	1070	2	100			
1	2	2	4	6	105	42	129	2640	2				
1	60?	2	4	6	47	60	265	5460	1				
1	30	2	2	4	61	36	160	300	1	12			
1	6	2	2	4	45	20	155	700	?				
1		2	2	4	10	6	26	260?					
8	Assam.	7	14	21	1	1	5	4					
1	Teloongoo.	8	3	11	8	3	13	60?	1	12			
1	Siam.	4	2	6	1	1	2	19	1	46			
1	Hongkong.	4	2	6	1	1	2	35					
1	Ningpo.	2	3	5	3	2	7	23					
16	Whole number in Asia.	33	35	68	322	234	829	14,253					
63	IN EUROPE:												
5	Germany.				101	63	948	7120					
6	France.				5	5	21	264			1781 fca.		
68	Whole number in Europe.				106	68	969	7404					
1	INDIAN MISSIONS:												
2	Ojibwa.	1		1		1		24?	1	18			
2	Delaware.	2	4	6		2		100?	1	63			
5	Cherokee.	3	3	6	2	13	100	1500?	1	65			
8	Whole number in America.	6	7	13	2	16	100	1024	3	141			
92	Total.	39	42	81	440	314	1929	2331	40	800			

REPORT OF THE TREASURER.

EXPENDITURES OF THE UNION DURING THE YEAR ENDING MARCH 31, 1859.

Maulmain Missions.	
Remittances, drafts, purchases, and payments, - - - -	\$13,497.45
Expenses of Mr. Stilson and family, - - - - -	\$400
Less received for services, - - - - -	50
Expenses of Dr. Judson's children, - - - - -	350.00
	245.43
	14,092.88
Tavoy Mission.	
Remittances, drafts, purchases, and payments, - - - -	2,849.82
Expenses of Mrs. Benjamin and child, in part, - - - -	82.90
	2,932.72
Shwaygyeen Mission.	
Remittances, drafts, purchases, and payments, - - - -	1,223.64
Toungoo Mission.	
Remittances, drafts, purchases, and payments, - - - -	1,349.21
Rangoon Mission.	
Remittances, drafts, purchases, and payments, - - - -	11,203.85
Passage of Dr. Binney and family to England, - - - -	325.00
Expenses of Mrs. Ingalls and daughter in this country, -	211.47
Outfit and passage of Mrs. Ingalls to Calcutta, - - - -	360.17
	12,100.49
Bassein Mission.	
Remittances, drafts, purchases, and payments, - - - -	960.41
Passage and other expenses of Mr. Van Meter and family	
in returning to the United States, via England, - - - -	1,131.86
Expenses of do. in the country, - - - - -	422.72
Return expenses of Mrs. Douglas in part, - - - - -	36.01
	2,551.00
Prome Mission.	
Remittances, drafts, purchases, and payments, - - - -	3,061.52
Expenses of Mr. Kincaid and family when in the United	
States, - - - - -	594.70
Paid Mrs. Kincaid on account of passage to Burmah, via	
England, - - - - -	800.00
	4,456.22
Henthada Mission.	
Remittances, drafts, purchases, and payments, - - - -	4,177.94
Arracan Mission.	
Paid Rev. C. C. Moore, - - - - -	200.00
Expenses of Mrs. Campbell and children, - - - - -	250.00
" " Mr. Satterlee's children, 18 months, - - - -	121.81
	571.81

Assam Mission.

Remittances, drafts, purchases, and payments, - - - -	2,320.01
Outfit of Mr. Tolman and wife, - - - - -	500.00
Incidental expenses and passage of do. to Calcutta, - -	586.44
Expenses of Mr. Stoddard and family, - - - - - \$400	
Less received for Mrs. Stoddard's services, - - - - 100	300.00
Expense in part of Mr. Bronson's return to the United States, - - - - -	87.19
Expense of do. in this country, - - - - -	780.64
Passage and other expenses of Mr. Danforth and family in returning to the United States, via England, - - -	1,316.87
Expenses of do. in this country, - - - - -	422.71
" " Mrs. Barker and children, - - - - -	225.00

6,538.86

Telooquo Mission.

Remittances, drafts, purchases, and payments, - - - -	4,502.17
Expenses of Mr. Day and family, - - - - -	400.00
" " Mrs. Van Huse's children, - - - - -	71.80

4,973.97

Siam Mission.

Remittances, drafts, purchases, and payments, - - - -	3,634.29
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Hongkong Mission.

Remittances, drafts, purchases, and payments, - - - -	784.66
Expenses of Mr. Johnson and wife in returning to the United States, via England, - - - - -	990.20
Expenses of Mrs. Ashmore and children for do., - - - -	768.05
Expenses of Mr. Johnson and family in this country, - -	416.66
Grant to Mr. Johnson, - - - - -	265.00

3,224.57

Wingpo Mission.

Remittances, drafts, purchases, and payments, - - - -	8,351.13
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Bassa Mission.

Expenses of Mrs. Clarke's son, - - - - -	80.00
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Mission to Germany.

Remittances, - - - - -	3,316.16
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Mission to France.

Remittances, - - - - -	2,289.75
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Ojibwa Mission.

Drafts, - - - - -	600.00
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Delaware Mission.

Drafts and payments, - - - - -	4,162.13
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Ottawa Mission.

Drafts and payments, - - - - -	692.77
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Cherokee Mission.

Drafts, purchases, and payments, - - - - -	2,531.67
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Agencies.

Salary of Rev. S. M. Osgood, one year, - - - - -	1,100.00
House rent, travelling expenses, &c., - - - - -	560.39
Salary of Rev. O. Dodge, one year, - - - - -	1,100.00
House rent, travelling expenses, &c., - - - - -	519.96
Salary of Rev. H. A. Smith, - - - - -	662.65
Travelling expenses, &c., - - - - -	120.50
Salary of Rev. J. Aldrich, one year, - - - - -	800.00
Travelling expenses, &c., - - - - -	216.25
Salary of Rev. A. S. Ames, one year, - - - - -	750.00
Travelling expenses, &c., - - - - -	205.11
Salary of Rev. H. Tonkin, - - - - -	514.52
Travelling expenses, &c., - - - - -	154.44
Salary of Rev. Henry Davis, D.D., one year, - - - -	1,000.00
Travelling expenses, &c., - - - - -	271.57
Salary of Rev. Jos. W. Eaton, six months, - - - - -	500.00

Report of the Treasurer.

87-

expenses, - - - - -	85.00	
and travelling expenses of Rev. S. S. Day, - - -	215.94	
" " " " J. A. Bullard, - - -	180.26	
" " " " Rev. J. W. Johnson, 287.97		
ved for supplies, - - - - - 15.00	272.97	
; expenses of Rev. A. H. Danforth, - - - 64.62		
ved for supplies. - - - - - 38.00	26.62	
; expenses of Rev. M. Bronson, - - - - -	16.84	
" " " " S. M. Stimpson, - - - - -	6.30	
" " " " J. Wescott, - - - - -	7.54	
" " " " J. N. Murdock, D.D., - - - -	24.92	
" " " " Home Secretary, - - - - -	78.20	
unt overcharged on Rev. J. D. Cole's account	9,389.98	
r, - - - - -	116.85	
		9,273.13
Publications.		
es of the Forty-fourth Annual Report, - - -	281.26	
acts of " " " " " " " " " " " "	11.10	
ense of the July number of the Magazine, - -	202.94	
s of the Magazine for file and distribution, -	112.50	
" Macedonian " " " " " " " " " "	330.00	
		937.80
Secretaries' Department.		
the late Foreign Secretary, \$612.21, less \$420		
l from the fund for officers, - - - - -	202.21	
the Home Secretary, \$1,600 less \$420 received		
e fund for officers, - - - - -	1,180.00	
; and clerk hire, - - - - -	848.24	
		2,230.45
Treasurer's Department.		
Assistant Treasurer, \$1,200, less \$420 received		
e fund for officers, - - - - -	780.00	
, - - - - -	200.00	
		980.00
Miscellaneous Expenses.		
ooms, - - - - -	800.00	
, - - - - -	11.25	
ooks, and stationery, - - - - -	54.18	
el, and lights, - - - - -	88.00	
: and repairs, - - - - -	24.06	
riodicals, and papers, - - - - -	25.84	
s of life-membership, - - - - -	68.14	
	195.77	
artage and wharfage, - - - - -	38.23	
packing goods, - - - - -	9.65	
	2,718.73	
on drafts, bank notes, counterfeit bills, &c., -	83.18	
uments and services and expenses incurred in set-		
tills, - - - - -	162.41	
d care of Rooms, - - - - -	199.43	
of the London Agency, - - - - -	76.76	
Peck, cancelled per vote of the Executive Com-		
	200.00	
of the Foreign Secretary in attending annual		
meeting at Philadelphia, - - - - -	14.00	
of Home Secretary, - - - - -	12.00	
es, - - - - -	25.00	
		4,806.63
nditures of the Union, - - - - -		102,079.22
r which the Union was in debt, April 1, 1858, -		36,533.55

Expenditures of the Union, - - - - -
for which the Union was in debt, April 1, 1858, -

102,079.22
36,993.65

139,072.87

RECEIPTS OF THE UNION DURING THE YEAR ENDING MARCH 31, 1859.

Donations, as acknowledged in the Missionary Magazine,	78,860.12	
Legacies " " " "	10,131.70	
From the United States, - - - - -	5,389.13	
" " Am. Tract Society, New York, - - - - -	1,200.00	
" " " " Boston, - - - - -	300.00	
Maulmain Missions, for sale and rent of property, avails of mission press, stationery, &c., - - - - -	2,861.76	
Rangoon Mission, sale and rent of property, - - - - -	474.84	
Bassein " " " " - - - - -	34.09	
Henthada " " " " - - - - -	750.00	
Assam " " " " - - - - -	427.55	
Siam " " " " - - - - -	440.91	
Hongkong " " " " - - - - -	615.00	
Ottawa " " " " - - - - -	400.00	
Greek " " " " - - - - -	3.83	
Interest on the bequest of the late Benj. Porter, deceased,	125.83	
" " " " Miss Martha Whiting, -	66.00	
" " J. D. Price Scholarship, - - - - -	30.00	
" " Fund for Native Preachers, - - - - -	30.00	
		102,140.76
Balance for which the Union is in debt, April 1, 1859, -		36,932.11
		139,072.87

Permanent Fund.

This fund amounts, as last year, to - - - - - 21,000.00

Fund for Officers.

Interest received, - - - - - 1,260.00

Paid balance of salaries of Secretaries and Assistant

Treasurer, - - - - - 1,260.00

Fund for the Support of Native Preachers.

This fund amounts, as last year, to - - - - - 500.00

The Jonathan D. Price Scholarship.

This amounts, as last year, to - - - - - 500.00

Magazine and Macedonian.

Balance Jan. 1, 1858, - - - - - 205.94

Cost of publication, - - - - - 5,624.75

5,830.69

Received for subscriptions during the year, - - - - - 5,536.20

Balance to new account, Jan. 1, 1859, - - - - - \$294.49

N. BOYNTON, Treasurer A. B. M. Union.

Missionary Rooms, Boston, April 1, 1859.

The Auditing Committee having examined the account of the Treasurer of the American Baptist Missionary Union for the year ending March 31, 1859, with the vouchers, hereby certify that they find the same correct, and that a balance of thirty-six thousand nine hundred thirty-two dollars and eleven cents was due from the Union on the first day of April, 1859.

They have also examined the evidences of property belonging to the Union, and find that they agree with the statement on the treasury books.

J. B. WITHERBEE, }
JOSEPH A. POND, } Auditing Committee.

Missionary Rooms, Boston, April 29, 1859.

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIMES.
Richard Furman, D. D., S. C....	Matt. 28: 20	Convention,	Philadelphia, ...	May, 1814
Thomas Baldwin, D. D., Mass....		"	"	" 1817
O. B. Brown, D. C.		"	"	April, 1820
William Staughton, D. D., D. C..	Acts 28: 15	"	Washington, D. C.	" 1823
Jesse Mercer, Ga.	Matt. 28: 19	"	New York, ...	" 1828
William Yates, India, ...		Board, ...	Boston, ...	" 1827
William T. Brantly, Pa.	Phil. 2: 16	"	New York, ...	" 1828
Daniel Sharp, D. D., Mass....	Mark 16: 15	Convention,	Philadelphia, ...	" 1829
Charles G. Sommers, N. Y.	An Address.....	Board, ...	Hartford, Ct.	" 1830
R. Babcock, Jr., * Mass.	Ps. 67: 1, 2	"	Providence, R. I.	" 1831
F. Wayland, D. D., * R. I.	Rom. 7: 13	Convention,	New York, ...	" 1832
Baron Stow, Mass.	1 John 2: 6	Board, ...	Salem, Mass.	" 1833
William R. Williams, N. Y.	2 Cor. 10: 15, 16 ..	"	New York, ...	" 1834
S. H. Cone, N. Y.	Acts 9: 6	Convention,	Richmond, Va.	" 1835
Elon Galusha, N. Y.	Luke 10: 2	Board, ...	Hartford, Ct.	" 1836
Charles G. Sommers, N. Y.	Ps. 72: 19	"	Philadelphia, ...	" 1837
Baron Stow, Mass.	Acts 12: 24	Convention,	New York, ...	" 1838
James B. Taylor, Va.	Luke 24: 46, 47 ..	Board, ...	Philadelphia, ...	" 1839
B. T. Welch, D. D., N. Y.	John 8: 8	"	New York, ...	" 1840
Richard Fuller, D. D., S. C.	John 12: 32	Convention,	Baltimore, ...	" 1841
R. E. Pattison, D. D., R. I.	Ps. 87: 7	Board, ...	New York, ...	" 1842
Pharcellus Church, N. Y.	Col. 1: 21	"	Albany, N. Y.	" 1843
S. W. Lynd, D. D., Ohio, ...	1 Cor. 1: 21	Convention,	Philadelphia, ...	" 1844
G. B. Ide, Pa.	Is. 40: 9	Board, ...	Providence, R. I.	" 1845
G. W. Eaton, D. D., N. Y.	1 Tim. 1: 11	Convention,	Brooklyn, N. Y.	May, 1846
Baron Stow, D. D., * Mass.	Matt. 27: 45, 51-53,	Union, ...	Cincinnati, Ohio, ..	" 1847
J. N. Granger, R. I.	Gal. 2: 9	"	Troy, N. Y.	" 1848
M. J. Rhea, Del.	Phil. 2: 5	"	Philadelphia, ...	" 1849
E. L. Magoon, N. Y.	Matt. 20: 28-28 ..	"	Buffalo, N. Y.	" 1850
William Hague, D. D., N. J.	Acts 13: 36	"	Boston, ...	" 1851
Velona R. Hotchkiss, N. Y.	2 Thess. 8: 1	"	Pittsburg, Pa.	" 1852
Robert Turnbull, D. D., Con.	Isa. 32: 20	"	Albany, N. Y.	" 1853
Ezekiel G. Robinson, D. D., * N. Y.	John 14: 12	"	Philadelphia, Pa.	" 1854
Edward Lathrop, D. D., N. Y.	(Eph. 8: 8, and 2 Cor. 5: 14.....)	"	Chicago, Ill.	" 1855
Robert W. Cushman, D. D., Mass.	Heb. 12: 28, 29....	"	New York, ...	" 1856
Nathaniel Colver, Ohio, ...	Col. 1: 28	"	Boeton, ...	" 1857
William H. Shaller, D. D., Me.	Rom. 5: 3, 4	"	Philadelphia, Pa.	" 1858
Silas Bailey, D. D., Ind.	John 4: 38	"	New York, ...	" 1859

* The appointed preacher having failed.

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KIX. . . . No. 8.

Whole Number 512

p 3563

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

AUGUST, 1859.

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1859.

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Vol. XXXIX... No. 8.

NEW YORK
Whole Number 512

p 3563
ABSTRACTS
GIVEN FOR DONATIONS
1897.

THE

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BOSTON:

MISSIONARY ROOMS, 33 SOMERSET STREET.

1859.

THE MISSIONARY MAGAZINE FOR 1859.

THE thirty-ninth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1859.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary.

NEHEMIAH BOWNTON, Esq., is Treasurer.

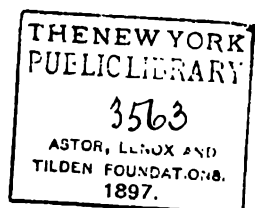
FREEMAN J. SMITH is Assistant Treasurer, to whom communications containing money for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The MISSIONARY Rooms are at 33 Somerset Street, corner of Howard Street, Boston.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

AUGUST, 1859.

No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

THE OPENING OF CHINA.

BY REV. M. J. KNOWLTON, NINGPO.

[Continued from page 168.]

History of Efforts for the Evangelization of China.

What has been done toward Christianizing China? In answering this question, before narrating what Protestant missions have accomplished, Nestorian and Papal missions in this empire require a brief notice.

Nestorian Missions in China.

There is abundant proof that Nestorian missionaries were laboring to diffuse Christianity in China, as early, at least, as the beginning of the sixth century. There are various traditions respecting these labors; but the most full and authentic account of them is contained in an inscription upon a marble tablet, erected A. D. 781. This tablet was discovered by Catholic missionaries in 1625, in Singan, the capital of the Shensi province. A translation of this inscription, which was written in the Chinese and Syriac languages, made by Dr. Bridgman, may be found in Williams' Middle Kingdom, vol. 2, p. 291. According to this record it appears that the highest prosperity of Nestorian Christianity in China occurred during the eighth century. It enjoyed the particular favor and patronage of the emperor. The Scriptures were in the library of the palace. By order of the emperor, a church was built at the capital, and there were appointed to it twenty-one priests. Some men occupying high official stations were its firm adherents and zealous supporters. Churches and priests were numerous throughout the empire. Between the years 636 and 781—the period embraced in the record—seventy Nestorian missionaries, whose names have been preserved, labored in the empire, among whom Olopun, the earliest of the number, was especially distinguished. (Enc. of Missions, p. 262.)

Notwithstanding the great prosperity of the missions, a sad reverse was at length experienced. In the year 845, an edict of the emperor, Wu-tsung, commanded the priests who belonged to the sect that came from Ta Tsin (Judea,) amounting to no less than three thousand persons, to retire to private life. (Mid. King., vol. 2, p. 297.) From this time, these missions seem to have declined. In the eleventh century, however, they received a new impulse in the north, by the conversion of a Mogul prince, called, after his baptism, Presbyter, or Prester John, whose subjects, to the number of 200,000,

000, became nominal Christians. Marco Polo, who visited China about the middle of the thirteenth century, often speaks of meeting with Nestorian Christians in Tartary and in China. With the expulsion of the Mongols from China in 1369, the Nestorian missions seem to have ceased their operations. Controversies with Romish priests aided to undermine their churches; and the victorious arms of Mohammedan princes, in the beginning of the fifteenth century, put a still farther period to them. But the chief cause of their decline and ruin was their want of the life and power of Christianity. Having but the mere form, it was an easy matter, when missionaries from the mother-church were no longer sent, for the native converts, under the pressure of persecution and idolatrous influences, gradually to fall away, and for the churches to become extinct. As present, it is not known that a single Nestorian church, or priest, or book, or any vestige of this nominally Christian body, except the tablets referred to, is to be found in the empire, though explorations in the western and northern parts of the country may discover each and all of these.

Roman Catholic Missions in China.

Roman Catholic missions in China were commenced near the close of the thirteenth century, and have been prosecuted with great zeal and considerable success. Their first missionary was John de Monte Corvino, who labored chiefly among the Mongol Tartars, who then ruled the empire. He translated the New Testament and Psalms into that language. Clement V. appointed him arch-bishop in 1307, with seven assistant bishops. He died in 1330. He was succeeded in 1336, by Nicholas de Brentia, with twenty-six assistant missionaries. From the rising of the Ming dynasty, in 1368, and the consequent expulsion of the Mongols, for more than two hundred years Catholic missions were in a very low state. They were revived by Matteo Ricci, who first established himself at Canton in 1581, and after laboring, with his associates, in various parts of the empire, he was admitted into Peking in 1601. Ricci, by presents and by his pleasing manners and great acquirements in learning, became a great favorite at the court. The emperor allowed him and his companions to hire houses in the capital, and appointed him a stipend. He was very active and laborious, as were also his fellow laborers throughout the empire. They had published, by the year 1636, three hundred and forty treatises, both religious and scientific.

While Ricci was thus in favor, other missionaries hastened to the field; converts were rapidly multiplied, among whom were some of wealth and learning, and possessing influence and high official rank. Ricci died in 1610, at the advanced age of eighty years.

Though the cause was thus popular and flourishing, it had numerous powerful secret enemies, who only waited an opportunity to crush it. These succeeded, in 1617, in obtaining from the emperor an edict ordering the missionaries to leave the country. The decree was but little heeded by the intrepid propagators of the faith, though persecution raged against them. At the end of four years, a native convert of high standing and great influence procured the reversal of the edict of expulsion, and thereby caused the persecution to cease.

In 1628 a German Jesuit by the name of Schaal, by his great learning secured imperial favor. He was appointed by the emperor to reform the calendar, and afterwards was made president of the Astronomical Board, and invested with the insignia and emoluments of a grandee of the first class. Through his influence at court the missionaries throughout the empire enjoyed high favor, and their cause again greatly prospered. Dominicans, Franciscans and Jesuits, from Italy, France and Spain, flocked to the land. Rich and noble supporters, and zealous native catechists were numerous, and converts, especially in the north, were rapidly multiplied. One lady

rank and wealth, a native of Shanghai, called after her baptism Candida, is said to have built thirty-nine churches in the different provinces; printed one hundred and thirty Christian works for the instruction of the heathen; established foundling hospitals for infants, and sent forth blind persons to gain their living by relating the various events of Scripture history. Her father was equally devoted, and was the person above referred to, who procured the reversal of the edict of expulsion.

But at length reverses came, caused chiefly by dissensions among the missionaries themselves. An early and long-continued subject of difficulty was the worship of ancestors,—some being in favor of allowing ancestral worship among the converts, and others strenuously opposing. Another cause of strife was a difference of opinion respecting the proper Chinese term for God. The disputes upon these subjects called forth three conflicting decrees from as many different popes; also a reply to a petition of the Jesuits and a decree from the emperor. The case stood as follows: decree of Innocent X., in 1645, condemning ancestral worship as idolatrous and sinful; decree of Alexander VII., 1656, approving such worship as being but a mere civil institution; decree of Clement XI., in 1704, condemning ancestral worship; decree of the emperor Kanghi, in 1706, that he would countenance those missionaries who allowed ancestral worship, but persecute those who followed the opposite practice. The final decision arrived at respecting the term for God, was to use *Tien Chu*, i. e., Lord of heaven; and respecting ancestral worship, it was generally agreed not to allow it, though to the present day there is not entire unanimity in practice. These disputes and decrees counter to the authority of the emperor, awakened the jealousy of the government, and aroused a spirit of bitter opposition and persecution.

At the death of the emperor Shanchi, in 1661, the administration fell into the hands of four regents who were opposed to Christianity, and in 1665 Schaal, though occupying the honorable position of tutor to Kanghi, the heir to the throne, was persecuted and degraded. Many priests were sent out of the country, and some were imprisoned. Kanghi, on taking the reins of government in 1671, soon ascertaining the superior astronomical knowledge of Verbiest, a priest, appointed him astronomer to the place of Schaal, who had died. He also showed the missionaries favor throughout the empire, on account of their learning, and allowed them to return to their elders, but forbade his subjects to embrace Christianity. Though there was more or less of persecution during Kanghi's long reign, still on the whole it was favorable to the propagation of the faith, which was urged forward quietly, yet with great assiduity, especially in the latter part of it. It was at this period that the Romish missions attained their greatest prosperity, though it would have no doubt been far greater but for their dissensions.

After the death of Kanghi, in 1723, the deep hostility of the government burst forth. The new emperor, Yungching, soon promulgated an order in which every effort to propagate the Catholic faith was strictly prohibited. The missionaries were not allowed to remain in the country; thus more than 300,000 converts, it is said, were left without teachers. Their churches were destroyed or appropriated to other uses. From this severe blow, the missions have never recovered. It has been followed up almost to the present time by repeated persecutions, and every effort has at times been made to rid the country of all foreign priests. But with a zeal worthy of pure Christianity, they have labored on in the midst of hardship and persecutions, and their toils have been crowned with success, especially during the present century. In 1820, the number of converts was reported to be 215,000; in 1839, 303,000; in 1846, 400,000. Their increase since 1846 must have been considerable. The whole number of priests who have been sent into the country, probably exceeds a thousand. Many sisters of charity have also been sent, whose employment consists in nursing infants in foundling hospitals, teaching schools, dispensing medicine, and visiting the sick.

The indomitable perseverance and zeal with which Romish missions in China have been prosecuted, are worthy of all praise, and should provoke the earnest emulation of all Protestants. The intense interest in this field which has been manifested for centuries by the Propaganda, shows in how important a light it has been regarded by that Argus-eyed body. Is it not high time that the adherents of pure Christianity were also awake to its importance?

Protestant Missions in China.

Protestant missions to China were commenced in 1807. As a detailed account of each missionary, his station, time of arrival, &c., would present much sameness and be very tedious, the following tables are given, presenting a bird's-eye view of them. They are arranged from a "List of Protestant missionaries to the Chinese," published about the close of 1858, by Rev. Dr. Bridgman, of Shanghai.

Date of Arrival.	Malacca.	Penang.	Singapore.	Rhio.	Borneo.	Batavia.	Bangkok.	Macao.	Hongkong.	Canton.	Amoy.	Fuhchau.	Ningpo.	Shanghai.	TOTALS.
1807										1					1
1813	1														1
1817	1					1									2
1818		1	1												2
1820	1														1
1821	1														1
1822	1														1
1824	1														1
1826			2												2
1827		1	1			1									3
1830										1					1
1831							1								1
1832				1											1
1833	1		1			1	1	1							5
1834										1					1
1835		1	1			2	2	1		1					8
1836					2		1	1							6
1837			2			1									1
1838															8
1839	1		7		1		3	5							9
1840			1												1
1841			1												1
1842											1		1		2
1843												1	5		1
1844								1	3		1			1	11
1845										1	1		2	4	8
1846						1			1	5			1		8
1847									1	1	1	2	1	8	18
1848									3	1	1	5	2	5	17
1849									2	1		3	3	1	7
1850									3		1	3	3		10
1851							1		3					3	9
1852									2	1		2		4	7
1853										3	1	1		3	8
1854							1		1	3			2	8	15
1855									2	3		4		4	13
1856									1	1	4		2	2	10
1857		1							1			1	1	2	6
1858											1		2	2	5
TOTALS, 51 years.	8	4	17	1	3	7	10	9	27	24	12	18	26	47	213

The above table, it will be seen, shows the number of missionaries who entered the field each year that any were sent; the places at which they were first stationed; the whole number sent to each station; and the total number sent to the whole field down to the close of 1858.

The following table contains a list of the societies engaged in the field; the date of its entering it; the station and society with which each missionary was last connected; the whole number sent by each society to each station; and the number connected with each now remaining in the field.

Societies.	Stations.		Date of entering.
	Sent.	Remaining	
1. London Missionary Society, ...	7	0	1807
2. Netherlands Mss. Soc., ...	0	2	1827
3. Am. B. C. F. Missions, ...	5	0	1829
4. Am. Bap. Mss. Union, ...	0	1	1834
5. Am. Epis. Board of Mss., ...	2	0	1835
6. Church Mss. Soc., ...	0	2	1837
7. Am. Pres. Board, ...	0	0	1837
8. Morrison Ed. Soc., ...	1	0	1839
9. Gen. Bap. Mss. Soc., ...	3	1	1845
10. Basle Mss. Soc., ...	3	1	1846
11. Rhenish Mss. Soc., ...	4	3	1846
12. Southern Bap. Convention, ...	5	2	1846
13. Seventh-day Bap. Mss. Soc., ...	8	3	1847
14. Methodist Mss. Soc., ...	6	3	1847
15. Pres. Church in Eng., ...	6	3	1847
16. Meth. Epis. Church South, ...	6	3	1848
17. Swedish Mss. Soc., ...	2	0	1848
18. Basel Mss. Soc., ...	2	0	1849
19. Berlin Mss. Soc., ...	1	0	1850
20. Eng. Wes. Mss. Soc., ...	4	3	1851
21. Eng. Chinese Ev. Soc., ...	6	5	1851
22. Meth. Chinese Ev. Soc., ...	3	2	1853
23. Board of Ref. Dutch Ch., ...	3	2	1855
24. Pomeranian Mss. Union, ...	1	0	1858
25. Independent, ...	1	0	1858
Totals, ...	213	81	

Of the whole number, 213, who have entered the field, 69 have retired; 39 have died in connection with their respective missions; 23 are absent on account of health, for other causes, and one is laboring among the Chinese in California; 81 remain

at their posts. Of the number retired, 5 are still in China, employed either in some official station, or in teaching. Of the whole number, 154 are or have been married, and of these, 19 have been once or twice re-married. There are 28 physicians, of whom 11 have also been clergymen.

The total period of labor of the 39 who have died in the work, is 241 years, an average of six and one-fifth years to each. Three met with a violent death; four were lost by the wreck of the vessels in which they were travelling.

The total period of labor of the 69 who have retired is 378 years, or an average of five and a half years.

The first missionary who entered the field was the Rev. Robert Morrison. His great work was the preparation of a Chinese dictionary, and the translation of the Scriptures; being aided in the latter work by the Rev. William Milne, who joined him in 1813.

As China at this time was shut against foreigners, except a few who were permitted to reside at Canton for the purpose of trade, missionary operations were commenced and prosecuted for a time among the islands and countries adjacent, where large numbers of Chinese emigrants had settled. At these border stations much preaching was performed, great numbers of books were printed and circulated, many children were gathered into schools, and several were converted. But the work was not prosecuted for a sufficient length of time to bring much fruit to perfection. On the opening of China in 1844, all these stations, except that at Bangkok, were abandoned, and the missionaries transferred to the newly opened ports.

At the five ports then opened, viz., Canton, Amoy, Fuhchau, Ningpo and Shanghai, also at Hongkong, which was ceded to the English, the missionary work has been prosecuted vigorously, though, if the number of conversions be the standard of judging, the success has not been very marked.

The labor performed has been chiefly preparatory.

One item in this preparatory labor has been the learning of the language and the preparation of helps to its more easy acquisition by succeeding laborers. The local dialects have been mastered by most who have resided in the field any length of time, so as to preach intelligently and fluently, and some even with eloquence and power. In the written language also, some have made great proficiency. Of helps to an acquisition of the language which have been prepared, are several vocabularies and dictionaries; several grammars; phrase-books and chrestomathies of the different dialects; and elementary books and tracts in some of the local dialects, written, in some instances, according to a system of newly invented phonetic characters, in other cases, according to a system of Roman orthography, and adapted to aid the beginner very much in acquiring a correct pronunciation, and the immediate use of the dialect where he is located.

These last mentioned books have another important use. As the orthography is simple and easy of acquisition, and the language used is that of common life, natives who know nothing of the Chinese classical language may, in a few months, be able to read, and peruse for themselves Christian books and the Scriptures prepared in that form.

Another preparatory labor has been the preparation of works exhibiting the moral and religious systems, the tastes, habits and customs, the moral condition, &c., of the country. This has been accomplished by means of the translation of Chinese books into English, the publication of periodicals filled with information upon the above subjects, and the writing of books on China.

The establishment of hospitals and dispensaries at the various ports has served, no doubt, to exert a conciliatory influence upon the minds of the natives, convincing

them of the benevolent intentions of the missionaries, and thus gradually preparing the way for the reception of the truth.

The preparation of various scientific works in Chinese has probably exerted a similar influence, serving to remove prejudice, and to produce greater respect for foreigners

Chinese Versions of the Scriptures.

The translation of the Holy Scriptures has been a subject of earnest consideration among the various missionary bodies from the first, and the labor bestowed upon it has constituted a preparatory work of the first importance. Several complete versions have been made. That by Dr. Marshman, of the Serampore Baptist Mission, was commenced in 1806, and completed in 1822. That by Dr. Morrison, of the London Missionary Society, was commenced in 1810, and completed in 1823. That by Dr. Gutzlaff, of the Netherlands Missionary Society, was the next version issued, though the precise date of its completion I am unable to state. That by Dr. Medhurst, of the London Missionary Society, was commenced in 1847 and completed in 1853. Another version is now being brought out by Dr. Bridgman, of the American Board of Commissioners for Foreign Missions. The New Testament is completed, and the Old Testament considerably advanced. The Rev. J. Goddard, of the American Baptist Missionary Union, completed the translation of the New Testament, and commenced that of the Old Testament, when his labors were arrested by death. These various versions of the Scriptures have been printed and circulated in great numbers, chiefly among the Chinese dwelling in the provinces on the coast, though many have found their way far into the interior of the country.

Another important preparatory work that has claimed much attention, has been the preparation of Christian books and tracts. A great variety of books and tracts has been prepared, and several millions of copies have been printed and circulated. Printing-presses have been in operation for some time at the different ports, and much printing has been done by the natives in their own manner upon wooden blocks. Fonts of metal types have been prepared at great labor and expense, and by means of recent improvements in printing, books may hereafter be printed much more rapidly and cheaply than formerly. Tracts have been freely distributed at not only all the open ports, but in thousands of adjacent villages and cities, and by persons making long tours into the interior.

From this wide distribution of tracts and Scriptures, some interesting and encouraging results have followed. But, for the most part, the truth thus sown is as seed hid in the ground, which, no doubt, watered by the prayers of God's people, will ere long spring up and bear much fruit.

Much other preparatory work incident to the establishment of new missions, such as erecting dwelling houses, churches, schoolrooms, &c. &c., has also been performed.

But the work has by no means been all preparatory. The gospel has been freely and faithfully preached to the people dwelling in the open ports, and to some extent to those in the regions adjacent to them. Nor has the labor thus put forth been in vain. The true aim of missionaries, and their peaceful and benevolent intentions, are becoming widely known. Prejudices are gradually melting away, and the truth is silently gaining ground. Thousands have had their confidence in false gods shaken, and many have abandoned idolatry altogether; have become sincere worshippers of the true God, and firm believers in the Lord Jesus Christ. Thus the promise of the great Head of the church, "Lo I am with you," has been verified. Native churches have been organized at the several ports and at various outstations; the number of members in them probably considerably exceeds a thousand, and many have died in the faith, and in the confident hope of everlasting life. A wide-spread spirit of inquiry has been awakened, and the number of conversions is every year increasing.

There is every encouragement to increased effort. Every thing concurs to produce the conviction that a great work of divine grace is ere long to be witnessed in this land. Will not the friends of Zion, as "laborers with God," do all in their power to forward and hasten so desirable a result?

What has been accomplished compared with what remains to be done is but the merest beginning.

Ningpo, March 7, 1859.

AVA MISSION.

LETTER FROM MR. DOUGLASS.

Condition of Ava—Effects of an Earthquake.

It was stated in the Magazine for May, p. 136, 137, that an exploring tour was to be undertaken among the Karens north of Ava,—three native preachers sent out by the Karen Home Mission Society of Bassein forming the exploring party, and accompanied by Mr. Douglass, of the Bassein Mission, and Mr. Kincaid, of the Prome Mission, as far as Ava. The following journal contains Mr. Douglass's notes of this tour as far as the capital.

Mandelay, Jan. 22, 1859.—The day after our arrival in Ava we spent strolling about the streets, lanes and environs of that ancient, once grand, but now desolate city. It is twenty-two years since the capital was removed from Ava to Amarapura. On the exit of the court, most of the public buildings and gardens were destroyed; but many of the monasteries, pagodas and temples remained undisturbed until March, 1837, when an earthquake occurred, which in severity is unparalleled in the history of Burmah, and probably in the history of the world. In Ava, Sagaing and Amarapura, hundreds of pagodas, monasteries and dwellings were heaved from their foundations and shaken to pieces, crushing and burying hundreds of the inhabitants in the ruins. In Ava, not a brick structure was left standing erect; but as the brick-work is usually put together with a kind of lime or adhesive cement, huge masses of masonry half upset, and buildings rent from top to bottom, appear on every hand, retaining the position in which the earthquake left them.

Reminiscences of Dr. Judson.

Landing at the spot where Dr. Judson's

house once stood, and on which Mr. Kincaid afterwards lived, we followed the road along which the "sainted Ann" so often trod her lonely way, until we arrived at the old palace, and the spot where once stood the death-prison, in which Judson, Price and their associates, as chained felons, so long lay. Nothing remains to mark the spot whereon the prison stood; and had I not had br. Kincaid to guide me, I could not have found the spot; but while walking over these places, many scenes of the past, too sad to be contemplated, were by history and fancy brought to mind. The spirit which Jesus exhibited, when he exclaimed, "Father, forgive them, for they know not what they do," has sometimes been strikingly shown by his followers. Stephen, when dying, in prayer for his murderers cried, "Lord, lay not this sin to their charge." So Judson, after suffering on this spot from Burmans worse than death, a hundred times, no sooner escaped from his fetters, than he took the manuscript Bible, which with more than human sagacity he had here kept as his pillow, unfolded its pages and toiled on until he gave to Burmah in her own language a complete copy of the Word of God. Dr. Price, with no less consecration, toiled from the hour of his release until his death, that some of the millions around him might be emancipated from their more hopeless bondage.

They labored and we have "entered into their labors;" but their faith and devotion—do we possess? There are few inhabitants now living within the city wall; but around the wall, especially on the bank of the "little river," there is yet a large population—in all from fifteen to twenty thousand. Ava is one of the finest and most beautiful places for a city in all Burmah, much better than either

marapura or Mandelay, the present capital, as all Burmans are free to admit. The capital was removed from Ava to marapura by the will and order of the recent king's father; and from Amara-ura to this place, by the will and order of the now reigning king, merely that it could be recorded in history, that each of them was the founder and builder of a place and city, and thus in history have name and great glory. Many great and good men have shown their weakness in striving for a title or name; but the vanity of all classes of Burmans in this respect is wonderful.

Mandelay—Karens North of the Capital.

We left Ava on the 10th, and came up to Mandelay, which is about fifteen miles distant, and four miles inland from the river. On arriving we called first on Mr. Peers, an English merchant, who has resided at the Burman capital for more than twenty years, and on some of the Armenian merchants, one of whom kindly offered us the use of a part of his house, where we have quite comfortable quarters.

Soon after arriving, we began to make inquiries about the country and people north, that we might determine what route and mode of travel it would be best for the Karens to adopt who came up with us. Finding there were no Karens, or people who bear any resemblance to Karens, within a hundred miles or more of this city, the three who came from Basatin with us took passage last Tuesday in a Burman boat that was going up the river, intending to proceed about two hundred miles in that boat, and then by land pursue their journey north, east and west, until they fully learned the character of the people, and whether their language is the same as the Karen, or bears any resemblance to it.

That there is a race of people living in the north and east part of Burmah, who are very numerous, and whose appearance, dress, moral and religious condition quite similar to those of the Karens, or at least to those of the Karens of twenty years ago, we know beyond doubt; but

that they are Karens, or that their language is similar, I have now no evidence. When br. Kincaid made his tour to Mogoun twenty-two years ago, he saw many of this people, and remembers their appearance and dress to be similar to those of the Karens in lower Burmah. They are called by the Burmans Kachyens. At that time there was little known of the Karens, even in the neighborhood of Rangoon and Maulmain. We have inquired here of a number of intelligent Burmans, of the Roman Catholic priest, who has resided here more than twenty years, and of the European merchants; they all say there are no Karens north of Ava, that the Kachyens are a different race of people, and their language as different from the Karen as from the Burman; that they had no religion, except as some of them had received the Burman religion, or Buddhism; that they had no written language or books; that they were more numerous in all northern Burmah than were the Burmans, and were more active and warlike. How correct this account may be, we may be able to determine more fully when the Karens, who have now gone northward, return.

The Christians Baptized at Ava—An Open Field.

We have also tried since coming here to find the Christians, as a number are yet living who were baptized by br. Kincaid when living in Ava twenty-five years ago; he has also baptized some when up on former visits since the last war; but we have seen none as yet, except Ko Shway, whom he ordained as pastor of the church when here five years ago. This man was baptized by br. K. about twenty-five years since, and is now quite old and infirm. The Christians are all scattered, and are now in the country in search of rice. The rice-crop, both this year and last, in all upper Burmah, failed in a great measure, there being so little rain; and on this account rice is and has been, much of the time the past year, at famine prices. Since arriving here, we have daily gone out through the city, and

in houses and public places talked and preached to the people, distributing tracts and portions of the Scriptures. We have met with no opposition, except argument, which has always been conducted with respect and apparent candor. Many have manifested a desire to hear, and to obtain and read tracts and books. Not a few have come to our residence to converse. I see no reason why a missionary could not now preach and labor here with as much freedom as he would in Bassein or Rangoon.

Interview with the King of Burmah.

A few days since we called on the Magye Mengye, or chief minister of State, and showed him a number of books and maps sent from Washington to br. K., as a present to the king. He reported our arrival to the king, who appointed to-day at 10 o'clock to receive us. We went this morning to the chief minister's house, and, after conversing with him a little time, a messenger came from the palace to call us, and aid in carrying the books and maps. We were received in the reception-room of the palace by an atwenwoon, (or officer second in rank at the court,) who conversed very pleasantly and examined the books until a message came, saying that the king was in his summer-house, in his garden, waiting to receive us.

About the middle of the garden there is a round house, enclosed with Venetian doors, surrounded by a wide verandah, and on the east side a large open shed, under which were spread large mats. We found the king reclining on a cushion, just at the top of the verandah steps. On either side of the steps were fifteen of the king's body-guard, kneeling on the mats, their gold-sheathed swords lying before them. On entering the shed, the atwenwoon who conducted us thither prostrated himself in the most servile manner and crept forward toward the king, while we sat down on the mat. The king called to us to come nearer, and then, calling teacher Kincaid by name, inquired why he had not come up sooner,

and by whom the books and maps, which had just been placed before him, had been sent. He then inquired my name, to what nation I belonged, and where I lived. Then, calling me by name, he asked if I could speak Burmese, how long I had been in the country, and if I received my support from the English government. These questions answered, he wished to know why, on arriving in the country, I did not come at once and live in his royal city, if I had a family, &c. He then laughingly said he did not expect teacher Kincaid to stop long at a time; but if I would call my wife and boy from America and come here, he would give us a good place in which to live, and every thing we should need. He then entered on a long conversation about American commerce, and asked what was produced in Burmah that we did not have in America. On learning that indigo was taken from Bengal to America, he asked many questions about it, as he has commenced the cultivation of indigo, and hopes to carry it on extensively.

The King's Garden—The King.

He then sent an officer to show us all parts of his garden and grounds. The garden is large and beautiful, containing every kind of plant, fruit-tree and flower, found in tropical climates. The garden is intended to represent the various countries of the world as described in their sacred books; in the centre, the great Myenmo mountain, behind which the sun goes at night, and then the four great islands separated by rivers and seas. East of the city lies Oungpenla tank, or lake, eight miles long and from three to four miles wide. From this the water is brought in beautiful walled channels, conducted through all parts of the garden, and then flows off along the sides of the various streets, for the convenience of the city. After viewing all the garden, we returned to the summer-house, where the king had been amusing himself looking at the maps, books, and a large colored engraving of one of the Mississippi

teamers and a train of railroad cars. About these he asked us a number of questions, and wished to know what we thought of his garden, of which we, of course, expressed great admiration.

He inquired how long we would remain in the city; and on telling him we could remain but a few days longer, he said we could leave when we wished, only we must let him know three or four days before our departure, as he wished again to see us. He then said I must think of his request, and before leaving give him a promise that I would return here to live.

The king is about forty-five years of age, a very healthy, good-natured, fine looking Burman. He has between sixty and seventy living children. A number of his sons were present to-day. The eldest son, about twenty years of age, is to be married next month to his cousin, a daughter of the heir-apparent.

Oungpenla and the Lion's Cage.

Last Thursday I made a visit to the village of Oungpenla. The village is on the shore of the artificial lake of the same name, mentioned above. The lake is beautiful, bounded on the east and north by the mountains, and on the west and south by a bank of great height and thickness, on the top of which is a carriage road the whole length, lined on each side by fine acacia trees. It is said this lake was constructed eight hundred years ago. It was from Ava to this village that Judson, Price and their associate prisoners, were at the spear's point driven over the blood-tracked way. The unfeeling, inhuman cruelties inflicted upon them before leaving Ava and on their way to this place, and the long scene of suffering and trial through which they passed, are familiar to every American Baptist.*

We were accompanied to the village by Mr. Spears and two Armenian merchants by the name of Mokertich, who, with all the other Europeans residing at the capital, were kept in irons for nine months at the same spot during the war with the English in 1852-53. Through the

lanes of this village, bounded on each side by high cactus-hedges, Judson once, with shackled feet, carried his wailing, starving child, a beggar at the breasts of Burman mothers.* The lion's cage that he obtained the privilege of occupying, in preference to the loathsome prison, is yet here, though looking very old. I split a piece about four feet long from one of the boards of the top of the cage, and brought it away with me. After Judson was released from the cage, the Burmans took two planks and placed them through one side of it, on their edge, and cut notches in each so as to match and form holes the size of a man's ankle. When a thief, robber, or murderer is caught in the village or neighborhood, he is brought here, put into the cage, the upper plank is raised and his feet put through, and then keyed down, securing him by the ankles until he can be taken to the city jail.—The gentleman who accompanied us sent out a cart loaded with provisions; and on the spot we enjoyed a picnic, by way of contrast to their condition there six years ago; no one of them having visited the place from the time of their release until that day.

Munificence of the King.

Ava, Feb. 2.—On the invitation of the king we went again to the palace last Monday. He received us in the inner court in the most friendly, affable manner. After making some inquiry as to the places we had visited, and what we thought of the plan and appearance of his new city, he inquired if I would promise to return and make my home in Mandalay. I told him I could not promise to do so; that I had a house in Bassin, and there were many Burmans there for me to teach; but I would write to America with reference to the wish of his majesty to have an American teacher come, and I thought one would come from America and live in his royal city; or, if one would come and take my place in Bassin, I was willing to return. He said the Americans were his friends; and though he did not

* *Life of Dr. Judson*, vol. 1, p. 355-358.

* *Life of Dr. Judson*, vol. 1, p. 361.

wish an official from the government to come and remain, yet he wished one or two American teachers to come; and if I would promise to return, he would give me a lot of ground, order a house to be built for me, and give me whatever I might need; and that there were many more Burmans in the royal city to teach than there were in Bassein. He then motioned to two men in a side-room, who had previously been placed there, to come, each bringing a bundle of silver, which the king presented to br. Kincaid and myself. We find the amount to be more than sufficient to pay all our expenses while on our journey up here. A similar present he has made to brethren Kincaid and Dawson, each time they have come up.

The king expresses no love for, or belief in the Bible; but thus expresses his wish to have American teachers come here and live, fully understanding their character and work. He is no doubt influenced by the desire to cultivate a friendly acquaintance with America and England, understanding full well that the perpetuity of his throne depends on continued peace; yet if a missionary could come and live in Mandalay, I do not think that *while this king reigns* there would be any annoyance or restraint in preaching and propagating the gospel.

Before leaving, the king invited us to view all the public halls in the palace; he also invited us into the parlor of the queen. The palace is truly royal, and would in any country command the title. The king has one wife, who is called the queen; she is his half-sister. He then has four wives, who are equal in rank; they then number in rank according to the order in which he married them; he has about thirty in all; though there are connected with his household from one to a hundred royal virgins.

Burman Pagoda and Great Bell.

We left Mandalay yesterday morning and went up to Mengoon pagoda. This is the largest, and in some respects the *most extraordinary* structure in Burmah.

It was built by the great-grandfather of the present king. He died in 1819, having reigned nearly forty years. About twenty years of the early part of his reign were spent in building this pagoda. Either his resources being expended, or in compassion to the poor people who furnished him funds, his astrologers foretold that when this pagoda was finished the king's life would come to an end; and so he left it unfinished. The base of the pagoda is a square of 450 feet, and the height of the ruin, as it now stands, about 165 feet; but there is a miniature pagoda near by, which is of the exact form and proportions intended for the large one, and from this we see that the large one, if it had been finished, would have been 500 feet in height. The earthquake in 1839 heaved it from its foundation and shattered it in every part.

A little distance from this pagoda hangs the largest bell in Burmah, and the largest in the world except that in Moscow, if the history of bells is correct, unless it be one which has recently been cast in England. The external diameter of this Burman bell at the lip is sixteen feet three inches, and the exterior height twelve feet. Its weight is about ninety tons. The Burmans pride themselves, and have reason to do so, in their skill in casting bells. They bell every thing, even their horses' feet, when riding.

Sagaing—Grave of Dr. Price.

We came down this morning from Mengoon to Sagaing city, which is just across the river from Ava. Sagaing was once the capital of Burmah, and yet contains many, and some beautiful temples, monasteries and pagodas. Dr. Price's grave is somewhere in Sagaing, but we could not find the spot. The view from the point of the hill just back of Sagaing is very extensive and beautiful. Capt. Yule in describing it says: "The hill was ascended by a very steep and fatiguing staircase of 275 steps, but the view from the platform would have repaid a much more fatiguing ascent. The scene was one to be registered in the memory, with some

dozen others which cannot be forgot-

Nothing on the Rhine could be compared to it."

We came from Sagaing to Ava this afternoon, and were conducted by Ko Shway to the house of a disciple baptized by Br. K. He is an old man, but very active and intelligent. He had not seen a missionary in more than twenty years, but appeared overwhelmed with joy at again meeting his old teacher. Br. K. and he have met at all the evening in conversation, and in worship to-night he could scarcely contain himself with delight at being permitted to join in praise and prayer with those who love God.

Results—Bassein Association.

Bassein, Feb. 22.—I arrived here Friday, the 18th inst., having been absent on this tour just three months. Since my last visit I have travelled in my Burman boat about two thousand miles. Wild beasts, creeping things, perils and robbers, have abounded along my way; yet I have not met with a single accident, injury or loss: I have seen during this tour probably more than a million of pagans, have preached Christ to many, and distributed among them the Word of God and tracts or treatises, showing them the way of life through Jesus. But little has been accomplished; some seed has fallen by the wayside, some upon rocks, some among thorns, but I hope some into good ground, where it will take root, spring up and bring forth fruit to the glory of God.

The annual meeting of the Bassein Association commenced last Thursday at a remote village seven miles east of the city. We went out on Saturday morning in company with Major Brown, the Deputy Commissioner of Bassein, and five or six of the English officers and merchants, who were present at the meeting and appeared interested and delighted with the intelligent, refined appearance of the Karens, especially with their attainments in music, which was the only thing they could understand. There was a large number of

Karens at the meeting, and it was a meeting of much interest. The churches are generally in a good condition. They have contributed more money the past year to the various benevolent objects than any year previous, but have accomplished less among the heathen Karens of the district, and the pupils in the village schools have diminished in numbers.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Religious Interest at Ningpo—Baptisms.

Ningpo, March 9, 1859.—There is an increased religious interest at Ningpo. Recently the number of inquirers and hopeful conversions, among the several missions here, have been more numerous than formerly. The Presbyterian church received twelve members a few Sabbaths since, and at an outstation five more were received two weeks ago. The English Episcopal church has likewise received several. So have also the missionaries of the Chinese Evangelization Society, who are Baptist in sentiment, and borrow the use of our baptism to baptize their converts.

Last Sabbath I baptized three men; two heads of families, and one from Kinghwa, a younger brother of Chu, the assistant from Kinghwa. A "Union prayer meeting" has been in progress here for several weeks. It is held on Tuesday afternoon of each week, and is conducted entirely in Chinese,—the missionaries and converts of different missions all attending, as far as they are able, and taking part in the services. The time is occupied in prayer and singing hymns, and in exhortations, and presenting requests for prayers. The meeting, though it exhibits little of the power manifest in the recent union meetings in America, still is manifestly very salutary in its influence, serving to unite the hearts of the Christians in love, to quicken their zeal for Christ and for the salvation of their countrymen, and to deepen the work of grace in their hearts. It has also been

the means, through the blessing of God, of the conversion of some souls.

There seems, of late, to be a greater readiness to give heed to the truth. The conviction is manifestly deepening among the people, that Christianity is true, and that idolatry is false and wrong. There are five or six interesting inquirers and applicants for baptism, who meet at my house every Monday evening for special instruction. They will probably be received into the church at the next communion season. One of these is at present my teacher, a literary man, thirty-four years of age. He seems to be a sincere believer, and has been for some time, having heard the gospel and received particular instruction some two or three years since from Wong, the assistant who died a little more than a year ago.

Aged Convert Preaching in the Interior.

Dong Sin Sang, the aged convert and literary man from Kinghwa, is about to return to his native place, to make known the gospel among his kindred and friends. He was baptized in May, 1857, and has spent the larger portion of his time with us since in carefully studying the Scriptures and religious books, and receiving instruction. With his increasing knowledge of Christian doctrines, he has at the same time been growing in grace. For about a year he has been my daily companion, and the more intimately I have become acquainted with him, the more have I been convinced of the sincerity of his faith and piety. His thorough knowledge of his own classic language, joined with good, sound sense, and great love and reverence for the Word of God, enables him to read the Bible with great satisfaction and profit. In reading the Scriptures with me, he has often, especially in reading the Epistles, broken out in expressions of wonder and joy at the great and precious truths there revealed. His blameless character, good example, and his habitually mild and cheerful disposition, have exerted a very salutary influence upon the converts, and secured the

confidence and affection of all who have formed his acquaintance.

Through the benevolence (not of the stewards of God in America, to some of whom, in point of wealth, have been committed ten talents, and who ought at this moment each to be supporting ten native preachers in fields hungering for the word of life, and calling earnestly for teachers), but of a young Christian merchant, just beginning in business in Shanghai, this humble and devoted Christian man is enabled to go far into the interior, and devote his whole time and energies to proclaiming the glad tidings of salvation to his benighted countrymen. Our prayers go with him.

At our native concert of prayer last Monday morning, his mission and the people of Kinghwa were the special objects of prayer. It was an interesting and affecting sight to see that venerable man, with locks and beard silvered with age, and having but just emerged from heathenism, standing up before the company of Christians, and with his eyes filled with tears, entreating his brethren to pray for him and the people of his native district, that they might, through his instrumentality, be enabled to obtain salvation. And will not the friends of missions at home, though we have not a dollar from them to aid in *this work*, at least offer up their prayers in behalf of this new and interesting field which we are just entering? God, by a marked providence, has led us thither.

Providential Opening.

Seven years ago, a young man in Kinghwa, who had been brought up at school, left, unbeknown to his parents and friends, his school, and went out to seek his fortune, he knew not whither. After various hardships from hunger, &c., on account of having spent his money, as Providence would have it, he was led to Ningpo and to our chapel. As he was manifestly a literary young man of talent, he was employed to assist for a time in the day-school, and was carefully instructed in the gospel by Dr. Goddard. He still

gently studied the Bible, became convinced of its truth, and a firm believer in Christ, and was baptized in September, 1853. He subsequently became an assistant, and is at present laboring efficiently at Chusan. In the spring of 1856, this assistant, Chu, on the way home for a short visit, fell in with a young man, Dong Pahtsac, from a village about four miles distant from his own, and travelled with him three or four days in a boat. He improved the opportunity to preach to him Jesus, and gave him Scriptures and tracts. The result was, the young man became a believer, and was baptized in Sept., 1856. He is now on his way with Dr. Macgowan to the United States.

Through the books which he took to his home, and his account of Christianity, his father became interested, came to Ningpo, believed, and was received into the church, and now he goes to tell his friends what the Lord has done for his soul. With Chu's brother, who has just been baptized, there are already from Kinghwa four converts; and others there are convinced of the truth of Christianity, and will probably soon come out fully on the Lord's side.

Thus has Providence led our way into that field. It is densely populated, is far away from the unfavorable and counter-acting influences of a seaport, and Buddhism there has comparatively a feeble hold upon the people. Shall it not be efficiently occupied? Aye, shall not all the new and important fields just opening in this empire, be speedily occupied? What say the children of God to the leadings of his hand recently, in opening up these vast and interesting fields? What say the disciples of Jesus, as to obeying the great commission, and preaching the gospel to the nearly 400,000,000 of souls in China? What say the members of "pure and apostolic" churches, to establishing such churches throughout the length and breadth of this empire? The time has come for vigorous action. The churches should arouse themselves. No time should be lost. The great Captain of salvation is saying to all his hosts, respecting China,

"go up and possess the land." Minor points and considerations should not for a moment divert attention from the one great object, the salvation of souls. The conveying of the saving health of the gospel to these perishing millions, should occupy all hands and hearts. The particular mode by which it is conveyed, whether through a Society or by private means, is of but little importance, provided it reaches those whom it is designed to benefit.

FRANCE.

LETTER FROM MR. B.—

The Truth Welcomed.

March 24.—About a month since I was invited to attend a funeral in a village eight miles distant. The person to be buried was the wife of a respectable physician, celebrated for his benevolence. The lady, though a Catholic, had not received extreme unction. Her husband, also a Catholic, but having a Bible and some light, wished his wife to be interred by one of our pastors. I hesitated a little to fulfil the request, lest it might bring us into difficulty with the authorities. Notwithstanding, having a desire to preach the gospel where it had not been heard, I resolved to profit by the occasion which was offered me, and proceeded to the village. The people were wholly unacquainted with Protestantism, and doubtless had never seen a Protestant.

There was a great crowd of people, and I preached in the large yard of the house where the deceased person lay. We then proceeded to the cemetery, where I proclaimed the word of life, announcing to all around me the blessed news of salvation. I spoke long, but they listened attentively to the end, and never under such circumstances have I seen an audience so serious and so interested, although they were all Catholics. They were surprised, as they afterwards said, to hear one preach in French, accustomed as they were to hear nothing but Latin in their religious ceremonies.

After the ceremonies, several came to

the house of the physician to bid me good bye, and to hear more of the word of life. I exhorted them to procure the Word of God and to read it attentively, assuring them that it is able to make them wise unto salvation. They listened with eagerness, and one of them said: "For thirty years I have been a chorister in the Romish church, but never before have I heard what I have heard to-day." Many others said, "O, if God would send us such a man, we should be instructed and know what to believe and what to do."

I left the place thanking God for having suffered me to bear witness to the truth, praying Him to give efficacy to his Word, and so render the impressions which had been made on more than one heart durable and salutary. I learned afterwards that many persons in the environs expressed their regret that they had not been informed of the ceremonies, at which they desired greatly to be present. May the Lord visit these regions, and shed his light upon those who are in thick darkness, but who seem to desire instruction. And may He soon grant us liberty to proclaim without restraint the word of life and salvation.

I have been more recently called to attend the funeral of one of our sisters at D—. She was esteemed by all who knew her, and was accompanied to her last resting-place by a long procession. I have never yet seen so many at a funeral in D—, though I have attended a great number. I hope good was done, and that among those attentive hearers more than one will be found whose heart the Lord touched. Tracts were distributed after the ceremony by a brother who found the work a difficult one on account of the pressure of the crowd to obtain them.

The church at D— continues faithful, and there are some inquirers after the truth. Everything here is prosperous. We have lately received into the church a person who professed to belong to the Lord and to desire to live for Him.

I am frequently on the road, going from village to village, endeavoring to do good. I have sixteen in my field to be

visited. Sometimes I am very weary, but if, as I hope, the Lord deigns to bless my efforts for the salvation of souls, I shall not regret my fatigues. If we meet in heaven those whom we have been the means of enlightening, what a joy it will be! Happy they who shall hear the sentence, "Well done, good and faithful servants, enter ye into the joy of your Lord."

Visit from Public Officers.

March 24.—On Thursday of last week I received a visit from the Justice of the Peace of L—. He came from the *procureur imperial* to inquire who I was; whence I came; what were my titles; by what right I performed the functions of a pastor; by whom I was paid; where were my credentials from the Consistory, if I had any; where we held our meetings, etc. The gentleman, who was very affable and seemed to be an excellent man, asked to see our chapel. He copied my ordination papers, and told me he should send the copy to the *procureur*, together with the recommendations I had given him and the summary of our faith.

29.—On Sabbath morning while I was preaching, the Justice of the Peace and the Commissary of Police in L—, entered our chapel. We supposed they were going to disperse the assembly and, to arrest me. The Justice, however, begged me to go on. I proceeded with my discourse, which was very suitable; I was speaking on confidence in God and the peace to which it gives rise. The gentlemen listened in silence. I then gave out a hymn and closed with prayer. After the service I expected to be called to account, but I was mistaken. The gentlemen retired without saying a word. I hastened to join them in the court. They told me that they had come with no hostile intentions, but simply to see the state of things, adding that we might continue. They spoke of the new decree, and said it would give us a chance to succeed. In leaving they said they had been edified by the meeting, that they had heard good words, and that they should speak in our favor.

LETTER FROM MR. D——.

P——, April 6.—God continues to visit our churches with death, and thus gives our brethren opportunities to preach the good news to a great number of Roman Catholics who had never heard them.

The Emperor and Baptist Worship.

From the year 1852 till this day, no religious assembly has been allowed to be held in France without an authorization from the prefect; and as the prefects have generally been under the control of the bishops, archbishops and cardinals, many applications have been refused. But the state of things is about to change, and we have reason to believe that an improvement will take place. An imperial decree was issued May 19th last, by virtue of which henceforth the Emperor himself, with the advice of the Council of State, will grant or refuse the authorizations in question.

We have reason to hope soon to see the doors of the chapels at C—— and L—— opened, with the authorization of the government. Should our brethren of the United States unite to ask for us such a favor, and should such a favor be for the glory of God, no doubt it would be granted us.

Last Sabbath, April 3, three persons were received by baptism into the church at P——. There was a crowded assembly and every thing passed off to edification. The two brethren and the sister baptized have given unequivocal evidence of their faith in the Lord Jesus. Other candidates are expected soon.

LETTER FROM MR. L——.

Death of a Christian.

Mr. L——, pastor at C——, writes, under date of March 27, of a female member of his church who recently died, and gives the following details:

Happily the grace of God had completely prepared our sister for the event or which she had a desire like Paul. She confessed her faith and hope in Jesus Christ as long as she was able. For six

hours she seemed wholly unconscious of what was passing, when one of the sisters spoke to her of the promises of God; suddenly she seemed to awake, and by a most significant motion of her head she indicated her belief in the divine Word, and joining her hands she lifted them heavenwards.

Her Christian death made a deep impression on her husband, and on some of her children, who are still unconverted. An attentive and interested crowd was present at the funeral. The mayor of the commune showed us the greatest kindness.

LETTER FROM MR. C——.

Power of the Gospel.

In a letter of March 24, Mr. C. reports facts of a nature similar to the above, and others equally encouraging.

The Lord in his goodness from time to time sweetens the trials incident to my work. An Englishman near V—— lately fell sick of the small-pox, which proved fatal in ten days. Being invited to preside at the funeral, I had an opportunity to address two-thirds of the people in the commune, all Catholics, and many of them holding office in the church as choristers, acolytes, &c. The Lord blessed his Word, which produced a deep impression upon the audience. Many were in tears. The hearers said to me, "Four or five such occasions would convert the whole commune." The bigoted, who imagined that we did not believe in Jesus Christ, affirmed that I had spoken admirably. A person came to me while I was taking a little refreshment at the house of a friend, and said: "I am pleased with your preaching; I have come to ask you to go and take a cup of coffee at my house. The impression you have produced is immense, and many have been moved. A member of the horse-guards, a man not easily affected, was seen to weep. A person who is known to live in a disorderly manner, wept like a child. I am a materialist," he added, "but you have overturned my foundation. I cannot help believing that

a person is happy who has the faith you have described." Others affirmed that I should do good by establishing regular worship in that locality.

Generous Contributions.

In the end one person sent me eighty francs with the message, "I have learned to economize with reference to the work of the Lord; and inasmuch as I may hereafter be less able, I have done my best to lay aside the sum which I send you, because I have learned that the work of the Lord is suffering for want of funds."

At another meeting, a friend who has at heart the advancement of the kingdom of God came and said to me, "Money is always needed for the work of missions. Here are some jewels which were once given me to flatter my vanity and thus to ruin me, body and soul. I now devote them to a better cause. I give them to spread abroad the great name of the Lord Jesus among poor perishing sinners. If the jewels do not bring you a hundred francs, let me know, and I will make it up."

O that such examples of liberality might be followed! O that our brethren of the United States might be moved to emulation by these gifts of the poor! Who can tell what might be done, even in France, though the clergy are making gigantic efforts to resist the progress of the gospel? O God, speak to the heart and conscience of thy people, and cause thy children to remember that on their efforts and sacrifices depends, under God, the salvation of the world.

GERMANY.

• Twenty-fifth Anniversary of the Baptist Church in Hamburg.

BY MISS M. A. ONCKEN.

To the Christian, perhaps no faculty is a source of more vivid enjoyment than memory. Each heaven-bound pilgrim through the "desert of this world" knows its soul rejoicing power, and under the influence, even when ready to faint by the way, is yet enabled to sing unto the Lord,

"Each sweet Ebenezer I have in review,

Confirms his good pleasure to bring me quite through."

Thus, too, it is with the people of God collectively, and has been in all ages. Faith passing dry-shod through a Red Sea, Amalekites overcome by prayer, manna rained down from heaven to feed the perishing—all these are—as to the Israelites in a literal, so to the church of Christ in a spiritual sense, memories suggestive of gratitude for the past and trust for the future.

Such pleasure of retrospect was recently in a large measure enjoyed by the Baptist church in Hamburg, on the occasion of the 25th anniversary of the formation of the church. Two days, April 22 and 23, were devoted to this festival—the former commemorative of the baptism in the Elbe of the first seven believers by Dr. Sears, of America, in 1834; the latter, as the day on which these seven disciples were formed into a church.

Our festival happening to occur exactly at Easter, not many pastors and missionaries could be present. At these holiday seasons, there is usually a large influx of country people to the towns, and many of our pastors felt it to be their first duty to remain at their posts.

All these, however, sent letters expressive of their entire sympathy with us in the happy event. Of the only two survivors of the first seven members, one (br. Kruger) is in America. He had accepted the invitation of the church to be present on the occasion, but circumstances still unexplained prevented his arrival. Our much revered friend, Dr. B. Sears, supplied the lack of his presence by a fraternal epistle. Notwithstanding the absence of the above specified friends, our circle was considerably enlarged, and we rejoiced especially to have in our midst our faithful instructor in days past, the poet of our churches, Rev. J. Köbner, to whom, also, we are indebted for the hymns sung at our festival.

The Public Meetings.

The church met for prayer at 9 o'clock A. M., April 22. Many fervent petitions

were offered up, the Lord having evidently touched the lips of the speakers with a live coal from the altar. In the afternoon of the same day the baptism of five believers took place, not now, as with the "seven" in 1834, in the open river, but in the baptistry of our chapel. This circumstance naturally suggestive of comparison, unaided by words, spoke powerfully to our hearts.

On Saturday, April 23, the church again assembled at 9 o'clock, A.M. And now the chapel was festally decorated. Garlands and festoons of ivy were gracefully disposed throughout the building, and above the two entrance doors were two large ivy wreaths containing inscriptions made in letters and numbers, of flowers. One wreath contained the words:

1834.

7

GOD WITH US.

the other :

1859.

7,000

EVENNIZER.

After the opening hymn, the reading of Psalms 66 and 113, the church and choir unitedly sung an anthem from words of Scripture, composed by our Jedduthun, Mr. J. Braun, one of the deacons of the church.

CHOIR.

Ps. 9: 11. Sing praises to the Lord, which dwelleth in Zion.

Ps. 135: 1, 2. Praise ye the name of the Lord: praise Him, O ye servants of the Lord. Ye that stand in the house of the Lord: in the courts of the house of our God.

Ps. 136: 12. O give thanks unto the Lord, for his mercy endureth for ever.

CHURCH.

Ps. 34: 2. I will bless the Lord at all times: his praise shall continually be in my mouth.

Ps. 33: 4. For the word of the Lord is right; and all his works are done in truth.

CHOIR.

Ps. 33: 10, 11. The Lord bringeth the counsel of the heathen to nought; He maketh the devices of the people, of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

CHURCH.

Ps. 33: 12. Blessed is the nation whose God is the Lord; and the people whom He hath chosen for his inheritance.

CHOIR.

Ps. 72: 19. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and amen.

CHURCH.

Amen, Amen, Amen.

Prayer was then offered up by Mr. C. Schauffier, followed by the singing of a hymn, from which the following rendering of one verse, may serve as an indication of the tenor of the entire composition.

"From yon first grave, within the Elbe's broad waters,

Unto the distant Neckar's lovely strand,

Our God, our strength, has turned our tears to laughter,

For He works wonders by his children's hand.

Cities upon the hills proclaim his glory
From Eastern Niemen to the Western Rhine;
And love unites them as they tell the story;
Our Founder—God; our destiny, Divine."

This hymn sung, Mr. J. Köbner spoke a few introductory words. After referring to the mighty deeds done on our behalf by the Lord, he said, "One circumstance especially obtrudes itself on my mind, when I to-day regard our beloved brother Oncken. It is the fact that, under God, we owe to his wisdom and discretion, the present as I trust Scriptural position of our churches. With the best intentions, we might have diverged to one extreme or another; but when any such danger has threatened, the sound judgment and sober-minded estimate of things,—by which br. Oncken is pre-eminently fitted for his position—have guided our steps into the golden middle path. I personally gratefully acknowledge the benefit derived from his influence. Brother Oncken, it is true, arrogates no honor to himself; he does not claim the appellation "Father;" yet our hearts have called him "father," and as such we shall love and revere him, while he remains with us.

Another verse having been sung, my father gave the festival address (Fest-

rede). A review of the history of the church, served as a comment on the motto of the address,—“Lo, I am with you always, even unto the end of the world.” My father showed in the course of his speech that the Lord had during the past quarter of a century been with the church, 1. in love, 2. in might. It is needless to give in detail the entire address. The facts related are familiar, certainly, to our American friends, those who were the first loving guardians of our German Baptist churches;—those for whom, though now arrived at man’s estate, our churches still cherish the filial affection due to their American brethren.

Presentation to Mr. Oncken.

The singing of a verse followed my father’s address, whereupon Mr. C. Schauffler,—also for many years an esteemed preacher of the church, rose to speak. Turning to my father he said, “I am so fortunate as to have been chosen by the church as the interpreter of their feelings to you. I feel incompetent to interpret those feelings fully, yet I venture to assure you, beloved brother Oncken, that only emotions of gratitude and attachment toward you are to be found in our hearts to-day, on the 25th anniversary of our union with you, if I may so say, our silver wedding day.

We have, alas! (like many a nevertheless loving wife, her husband,) caused you trouble enough; but our affection for you has ever been the same, and this we know you have, even amid unquiet scenes, never doubted. The church desire to express their feelings in a tangible form; and this being, as it were, our silver wedding day, a silver gift suggested itself to us as appropriate; yet gold as a more precious and enduring metal has been preferred. And as you have always set us an example of punctuality, we have selected the watch I hold in my hand as a remembrance of this day. May it prove a useful companion, until time shall have ceased for you.”

My father, deeply affected, in a few words thanked the church. While expressing the gratification afforded him by

their generous gift, he disclaimed all worthiness of such a testimonial. The all-absorbing interest of his heart, he said, had indeed been the welfare of the church,—but a review of the past twenty-five years served to show him how imperfect, how incommensurate with his desires had been the services rendered. “May we,” he concluded, “spend our remaining days in united augmented zeal for the only cause worthy of our best energies, the glory of God.”

Mr. Gülzau, the present co-pastor of my father, closed with prayer. The entire service lasted three hours, yet the interest was sufficiently sustained to detain all present to the close.

April 25th a love-feast once more gathered together the church and many visitors in the chapel. On this occasion that prerogative of Christian fellowship—a family feeling—pervaded our assembly. We realized our oneness in and with Christ our Head. Interesting addresses, among them histories of conversions, were given, the repetition of which must, however, be reserved for a future occasion.

JOURNAL OF W. HAUPT, BREMEN.

The Cause at Bremen.

January, 1859.—The threshold of this new year I crossed, praying in company with the brethren at Scharmbeck. Before break of day I was on my way, returning to Bremen. All was dark around me, as, full of serious thought, I walked on. At length the first beams of day shed light upon the scene around; these rays of light I thought are like the promises of God. The future lies all dark and impenetrable before us, but the sure word of God sheds light upon our way. In the afternoon of New Year’s day, I preached to a large assembly. Our meetings generally are well attended in Bremen, although, considering that Bremen has always been considered a religious (fromme) city, there are not so many persons concerned for their souls’ welfare as might be expected. “The world, the flesh and the devil” have to be combatted at Bre-

men as well as everywhere else; and while we acknowledge and appreciate efforts put forth by others for the salvation of souls, we rejoice also to be permitted to cast out our nets.

3.—At the request of friends at Lienen, I officiated at the funeral of their little son. Many strangers were present, and I took occasion to show how dreadful a thing sin is, whose wages is death. I have evidence that the words spoken reached some hearts. Early the next morning several young persons called upon me. They were full of trouble; unprepared to die, they dreaded lest any moment the enemy should overtake them. I recommended them to adopt the antidote of sin, the precious blood of Christ. Inconvenient as it was for me to remain here another day, I could not resist the petitions made for me to hold another meeting in the evening.

In returning to Bremen by the steamer, I distributed tracts, and soon a variety of inquirers gathered around. Some wondered what made me take an interest in their religion; others were surprised that I should consider them heathens and give them such books; and not a few pitied me for believing what my little books taught. As every body seemed to expect an answer, I begged leave to speak to all at once, whereupon silence was secured, the band of musicians on deck were stopped, and I, having asked wisdom silently of the Lord, proceeded to explain my motives in distributing tracts, first as having the glory of God in view, and secondly as desiring the salvation of sinners. I met with no interruption, and when I had ended questions were put to me by one and another of my hearers, which proved they had spiritually apprehended my words. Before we reached our destination, I had received the thanks of many for having given them "new light" on the subject of religion. I admonished my companions to take the Word of God for their light.

Aged Inquirer.

Soon after my return to Bremen, I received a call from an aged man. He was

venerable in appearance, and his countenance was prepossessing. "I have come from T.," he said, (some distance from Bremen,) "to consult you on a matter of importance. My life until now has been, as far as I could make it, externally blameless, and I have been looking forward to death as a period when my virtues would receive their reward from God. But a few days ago, a little book was given me by a friend who said it might harm a young person, but could not injure me. The book was read to me. It awakened feelings unknown before; for it made doubtful the salvation on which I had so surely depended. Christ and faith in him were made the sole conditions of eternal happiness; the words carried conviction with them; but I had not Christ; what was I to do? My poor frame was shaken with despair; I asked my friend, who had given him the little book. He gave me your name, sir, and now I have come to obtain your advice."

As the old man thus spoke to me, so much his junior, I felt ashamed to think how incompetent I was to direct the venerable father. If you depended upon me for advice, sir, I said, your journey hither would be in vain; but I can direct you to an infallible guide, the Spirit of God, who leads into all truth. We then knelt down together, and I offered prayer on behalf of my visitor. We then had a long conversation; my aged friend confessed it was not easy to cast aside as "filthy rags" his own righteousness; but seeing it would not suffice to justify him in the sight of God, he would pray for strength to accept the perfect righteousness of Christ. I cannot give in detail all that was said; to me, however, all was deeply interesting; dignity and child-like simplicity were beautifully blended in the old man's character. On leaving me, he took with him a Bible in large type. Though entering the vineyard in the eleventh hour, may he receive an abundant reward.

Winter Labors in the Villages.

When not engaged at Bremen, during

the first months of this year, I visited the villages on the opposite side of the Weser. Here we have many brethren, and they, scattered over the country, are like leaven, which, in due time, I trust, will leaven the whole lump. The days being short and the people not engaged out of doors, I held many large evening meetings.

This reminds me of an anecdote told me by a farmer at L., which he had read somewhere, and considered applicable to his case, too. A pious clergyman in Suabia was in the habit, during the winter evenings, of holding special Bible-classes for the more serious of his congregation. One evening he came to the passage (Mat. 23: 22,) "And except those days should be shortened, there should no flesh be saved; but for the elects' sake those days shall be shortened." He asked an explanation. "O," said a farmer, "that is easily given; if the days were not short in winter you would not hold Bible-classes, sir, and we should not be saved." My informant thought this anecdote suited well to his case and that of his neighbors.

The weather at this time was very stormy, and with difficulty I several times crossed the Weser. Words spoken to my boatman on one of these occasions have been the means of leading him to seek the

Lord. He was with me only a few days since, to tell me he now felt safe amid every storm, because he knew God, for the sake of Christ, to be his protector.

Although two other brethren beside myself travel over the districts near the Weser, we are scarcely able to meet all the applications made to us for meetings, &c. Much desire for the bread of life is manifested; we have to a great extent outlived the prejudices formerly entertained against us. Our motives in carrying the gospel to the people are appreciated by them, even when true piety is not the result. This greatly facilitates our work in one respect.

Children the Instruments of Salvation.

In all our stations as well as in Bremen, the brethren and sisters are actively engaged for the spread of the gospel. Sabbath schools are everywhere established, and I rejoice to be able to report that the Lord is not only working among the young themselves, but is using them as often successful instruments for conveying the truth to their friends. Two or three believers have lately been added to our number through this instrumentality, the Lord thus literally "ordaining praise" unto Himself "out of the mouth of babes."

MISCELLANY.

THE NEW TESTAMENT THEORY OF MISSIONS.

"There is no race of men, either barbarian or Grecian . . . by whatever name they are called . . . among whom supplications and thanksgivings to the Father and Maker of all, are not offered in the name of the crucified Jesus."—*Justin Martyr*.

How came it to pass that the early diffusion of Christianity was so rapid? It sprang up a proscribed religion, in a most sensual age, in the centre of a Pagan empire. Its heralds were lowly and despised Galileans. Its demands were unconditional, arraying against it every power of

the world—the Roman government, the sarcasm and philosophy of the learned, the superstition of the ignorant, the prejudice and hatred of all. Yet Christianity triumphed. It subverted a system of idolatry which embraced in its associations all that was venerable, and heroic, and sacred, to Greek and Roman, and which appealed to every tendency and passion of the depraved man. It fought its way against all these foes, and, in the second century, the triumphant utterance above was a part of history. How came it to pass?

The infidel finds the reason in "decey-

ing idolatry," "intolerant zeal," "pretended miracles," and in the "union and discipline of the Christian republic."—The feeble, desponding Christian speaks of "miraculous gifts" and "a Divine energy" which spent itself in those early triumphs, and is never to return.

But is not the true solution more simple? Is it not found in the fact that the gospel then was faithfully applied to the world? Miraculous gifts were accessory, but the real secret lies in the lives and labors of the early disciples. They lived not unto themselves. A vital sympathy with Christ in the work of saving men, and entire devotedness to that work, was the instrumentality used. The Holy Spirit honored it, and the power thus brought to bear upon the world was irresistible.

Such is the New Testament theory of Christian instrumentality. Every disciple is a missionary, delegated, empowered, commanded to do his utmost for the spread of the gospel. Beautiful and simple is this plan. It shines conspicuous in the lives and instructions of Christ and the apostles.

In Jesus Christ is the embodiment of that religion which is "love and good will to men," and again and again his life is presented as the model for all who profess his name. Hence, if "He went about doing good," his example binds every disciple to "go and do likewise." Did He pour out the fullness of his sympathy upon even the most degraded, and weep over their sorrows and sins? In his compassion, his labors, and self-sacrifice, is the spirit which must actuate every disciple: "Except ye have the spirit of Christ, ye are none of his." Did his death unseal the fountain of infinite love to a dying world? His disciples are made the channels, through which that love may flow out to the perishing.

When Christ called his first disciples, they caught this spirit. Their first impulse was to bring others to their Master. "Andrew findeth his own brother Simon," and "Philip findeth Nathaniel." By contact of mind with mind the glad tid-

ings spread. This plan of saving men is illustrated further in selecting twelve to be apostles. The very term apostle ever reminded them of their missionary character. The sending forth so large a number as seventy as preachers, coincides with the same design. They were taught that the riches of the gospel were not to be hoarded, but were to be refunded—given back to Christ by giving it to their fellow-men: "Freely ye have received, freely give."

Still more distinctly is this element of discipleship presented as our Lord draws near the close of his mission. Notice a single passage in the intercessory prayer: "As Thou hast sent me into the world, even so send I them into the world." As if Christ had said to his disciples, "As I was sent, entirely consecrated to the salvation of man, so I send you forth consecrated to the same object. You have seen my life, devoted to the supreme end, 'to save the world.' Never, for a moment, has my eye been diverted. I have presented a perfect example. I have taught that man is a brotherhood, and that 'the field is the world.' Now I am to erect the Cross. In my death is the truth which embodies every possible agency for redeeming a fallen race. To you this truth is intrusted. You are my representatives. As the Father hath made me his messenger to the world, even so I make you my messengers. Remember, it is your peculiar calling, your one business, to carry out my designs of human redemption."

More emphatic still, if possible, are the last words of Christ on earth; "Go ye into all the world, and preach the gospel to every creature." Here is the boldness of direct command; and under this command, the same authority by which the gospel is preached at all, enjoins that it be preached to every creature. Under this command the ordinances are given in trust, that they may be administered to all nations. Under this command only, by going and preaching, can the disciples claim the promise, "Lo, I am with you always, even unto the end of the world." Under this command, the chief object of

God's continuing Christians in the earth, and the vital law of their spiritual life, is that they be unceasingly evangelists.—There is no cessation or exemption till every lost soul is brought to the Redeemer.

This law of holy activity, so conspicuous in the Gospels, is confirmed in the Acts and Epistles. The last act of Christ on earth was to dismiss his disciples to their work. The first event after his ascending to the throne was the descent of the great missionary agent, the Holy Spirit, "to convince the world of sin." Three thousand were converted in a day. Heralds of the cross were thus provided, and the way prepared for the spread of the gospel to every part of the Roman empire.

A little later, when the church at Jerusalem began to grow languid and denominational, a persecution arose which drove off its members to renew their work. The "scattered" disciples "went everywhere preaching the gospel." All barriers of race and religion were removed. Divine commands and visions impelled the apostles further and further from Jerusalem. Thus other churches were founded, which became new centres of missionary operations.

The conversion of Paul added impetus to the work. His life of ardor and self-denial was a standing appeal to live for Christ. He panted to make known the Saviour everywhere. His own salvation even was forgotten in the travail of his soul for the regeneration of the race. This spirit he breathed into his epistles, and enjoined upon his spiritual children: "Be ye followers of me, even as I am of Christ."

By this process, under Divine guidance and inspired example, the primitive Christians were trained and committed to the lofty purpose of conquering the world for Christ. The basis of their activity was individual responsibility. Each one "lived not unto himself," but unto his Saviour. Thus Christianity was aggressive at as many points as it had professors. It was leaven hidden in the mass

of humanity. And as each particle of leaven diffuses its virtue to the particles around it, so each disciple lived to disciple others. His entire influence, whatever might be his sphere in life, was devoted to the evangelizing of the world. His one prayer was, "Lord, what wilt thou have me to do?" His one object was to exhibit how much a redeemed soul could do for the salvation of men.

Is not this the New Testament idea of discipleship? And if so, does not God intend that Christians now should exemplify it as really as Christians did in the apostolic age? Were those original principles wrong? Were the early disciples too zealous? Was Paul an enthusiast? Rather, are not we bound to adopt those original principles? Looking at the New Testament idea of discipleship, and at the fact that entire consecration, like that of Jesus Christ, is the condition of full success, is it any wonder that the world is not converted? Look not upward, as though the reason were among the secrets of the Eternal Mind. "God is love," and "wills that men everywhere should repent." Look not to the gospel, as though it were a failure. It is "the power of God." It is as free as the air and the light. It struggles to burst from all restraints, to encircle the world, to find out every abode of sin and reach every soul for whom Christ has died.—Look not to the instrumentality God has instituted, as though it was insufficient. The Spirit is promised, and is waiting "to convince the world," to "be poured out upon all flesh;" and Christians in this land have the resources, if they have the devotedness, to more than repeat the triumphs of early Christianity. We must look about us, within us. We who profess Christ are not true to our profession. Our neglect is thwarting God's plans of mercy. We have a part to do in saving the world—a part which angels covet. Shall we not awake more fully to the glory of our calling? Shall we not have a vivid and all-pervading conviction of personal duty, so that every one shall be a worker with Christ, and can say, "This

one thing I do, I live to save my fellow-men?"

Is it said we already have this conviction, that Christians now are living for the conversion of sinners? To a very limited extent this is true. A few do possess the idea, and it is gathering power. But it is not yet "vivid and all-pervading." It has a feeble hold on the mass of Christians. It is a passing impulse in a moment of enthusiasm, or under a missionary appeal. Often the obligation is sought to be met by proxy. Who has not heard the remark that our boards and societies, or the church, perhaps, has the work of converting the world? Although they released individuals from their duty. What are boards and societies, and the church even, but organs of individual activity, but channels through which the full heart of Christian love is to reach the world? Let us apply the New Testament standard. Do my prayers, my contributions, my efforts, come up to the devotedness enjoined and exemplified in the New Testament? Now, if ever, we should wrestle in prayer. Now, if ever, our money should be poured out like water, and with a willing heart. Now, if ever, Christ should be urged on every neighborhood and family in our land; and now, if ever, heralds of mercy should hasten to the accessible millions of the heathen world. Wonderfully the providence of God joins with the Word of God in summoning every man to his post of duty, and to his utmost exertion. Let us forget all else—most of all, our mutual dissensions and jealousies—and claim the world for Christ.—*New York Independent*.

LIGHT IN SPANISH AMERICA.

The time is come, we may humbly hope, for a dawning of better things. In many parts of South America rays of light have penetrated; the Word of God has been distributed and received with joy. But there is one spot where the eye can rest with pleasure on a focus of steady light, which may be the means of spreading it far and wide. Perhaps few are aware

that on the shores of the Gulf of Mexico—in the town of Cartagena, in New Granada, Protestant service is performed in the Spanish language every Sunday, and crowds of Spaniards flock, on the appointed day, to hear the gospel preached, and the pure Word of God read, and prayer offered through the one Mediator, in their native tongue.

The instrument, under God, of carrying out this blessed work, is the Rev. Ramon Monsalvatge, a converted Spanish priest. He is a native of Catalonia, formerly a Capuchin friar, then a soldier in the Carlist army, and lastly, a student at Becançon, where his eyes seem to have been first opened to the errors of his church. At Geneva he received instruction in the truths of the gospel, and was ordained and sent out as a missionary to America. He attempted to establish Protestant worship in Caraccas, at the desire of some of the most respectable of its inhabitants, but the local government would not permit it; and after various and strange vicissitudes he was brought by Providence to Cartagena, in the middle of 1855, where he has ever since conducted Protestant worship, and preached to numerous audiences of Spaniards. "The Reformed worship," he writes, "will soon be that of the greatest part of the New Granadians, if societies will only supply us with means and with preachers. The people are already tired of Popery, and desire to have the gospel, and nothing but the gospel, preached to them."

Thus, the light of Scriptural truth has at last shone into those dark lands, and a decided footing is gained for the cause. It has not stopped there. In other parts of New Granada, encouraging openings are forming; while the original work is progressing in a manner which can only excite our thankful wonder.

The approbation expressed of M. Monsalvatge's doctrines, from different quarters, has been gratifying, and the coöperation he has received from the press has been voluntary and powerful. The editor of the principal Liberal newspaper in the capital commended, about two years ago,

a series of most pungent, bold, and learned articles against the unchristian doctrines and immoral lives of the clergy, which were continued during several months, and afterwards published in a large pamphlet. Such an attack the Romanish clergy of any country have seldom endured. The author (Senor Samper) began by saying that there must be a reformation among the priests at New Granada, or the people would become Protestants, or a despotism would take the place of the republic; and he called upon the clergy, as a Catholic, to return to the primitive Christian faith in doctrine and in practice. He then attacked them in every quarter with astonishing boldness and force, referring to facts, threatening personal exposures of criminality in case of being contradicted, and appealing to history, to Scripture, to the example of Protestant countries, &c., with freedom, eloquence, and denunciation astounding even to a Protestant reader. Thus, in various ways, we see in New Granada examples of a strong and general tendency to religious reformation.

Truly we may say, on reading the above, "What has God wrought!" But this is not all. The cry, "Come over and help us!" is raised, literally, in more than one town in the Republic of New Granada. In the town of Barranquilla, 6,000 inhabitants are no longer Roman Catholics! They have freed themselves, openly and boldly, from the authority of the bishop of Cartagena, and demand a gospel preacher. They wish to establish a Protestant church, and have asked M. Monsalvatge to come to them. He cannot leave his appointed duties, but writes to entreat that a missionary may be sent. The importance of this work can hardly be overstated. There are natives of Old Spain in Barranquilla who would carry back the gospel to their own country. Another town, Tula, with 6,000 inhabitants, has also thrown off the authority of the church.

Some idea of the state of feeling may be given by the following extract of the translation of a letter from Cartagena:

"I send you two printed papers announcing a schism in Barranquilla. Six thousand of the inhabitants are no longer Roman Catholics, for they have freed themselves from the authority which the bishop of Cartagena had over them. A year ago they declared that if the bishop should not yield to their just demands, 'then we will invite M. Monsalvatge to come to us and preach the gospel, for we love his evangelical discourses.'

"Information has now been received by M. Monsalvatge that a committee has been appointed to invite him to go to Barranquilla. He, however, is fully occupied with his gratuitous schools of workmen and children, where he teaches the gospel with the common branches of education. Barranquilla has 8,000 inhabitants, and only two priests, one of whom is very much disliked, and the people refuse to receive another. Cartagena, which has only 2,000 inhabitants, has a bishop, several canons, fifty priests, Jesuits, Carmelites, and several inferior clergy. There are only about a dozen foreigners there, while their number is much greater in Barranquilla.

"Why do the missionary societies so much neglect New Granada? Do they not see that the harvest is great and the laborers few?

"On Sunday, the 13th June, the bishop of Cartagena excommunicated M. Monsalvatge's school, and all his pupils, with their families. He said in the pulpit, 'The greatest enemy of the Roman Catholic church is Monsalvatge, and, therefore, no person should salute him, speak to him, or tell anything to that great heretic; that parents committed robbery by entrusting their children to the education of that apostate,' &c., &c. On hearing this the audience hissed the bishop, and cried out, 'You had better preach the gospel like Monsalvatge!' Even the women were disgusted with the sermon.

"After the sermon the Jesuits visited the houses of the pupils, and said to their parents, 'If you do not withdraw your children from Monsalvatge's school, we

will deny you the sacraments; and you will die like Jews.' But all this has not produced much effect; for seventy-six scholars continue to attend the school. Most of the adults and all the children attend the Sabbath school.

"Another town has followed the example of Barranquilla. Tula, which contains 6,000 inhabitants, has also risen in rebellion against the bishop of Cartagena. They insist that their 'gambling, drunken, and adulterous priest shall be removed, and a worthy one appointed.' But it is said that the bishop has not one more worthy; and the people are ready to expel their present one and call for a Protestant minister. Much good might be done by a religious paper in Spanish at a moderate expense."

We cannot read this remarkable extract without feeling that the moment may have come for the spiritual liberation of all South America, if this movement be seconded aright by Protestant Christians. These people wish to hear the gospel; but "how can they hear without a preacher?" They are inquirers; they cannot yet be believers, because they have not yet had the truth fairly put before them. If, then, they are left in this state, who can tell to what false preachers they will fall a prey? Who can tell into what depths of infidelity those who know nothing of Christianity but its abuses may be led by the active enemy, who, *while men sleep*, is ever ready to sow the tares? And shall British Christians stand aloof with folded arms, and beholding "them that are delivered to death," say, "Behold we knew it not?"

Rather let us rejoice that we are permitted to lend a hand to this noble work, and not slacken effort and prayer till in that vast moral wilderness, the glad tidings spread from sea to sea, and the heart of many a wild Indian and degraded Creole feels that wondrous touch of the Spirit of God, by which "their lawless cries are turned to hymns of perfect love."—*Evangelical Christendom*.

PROGRESS AND PROSPECTS OF MISSIONS IN PALESTINE.

Over the door of the great mosque, in the old city of Damascus, are inscribed these remarkable words: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth from generation to generation." (Ps. cxlv. 13: Septuagint version). For twelve centuries that mosque, once a Christian church, has ranked among the very holiest sanctuaries in the Mohammedan world. For twelve centuries the name of Christ has been regularly blasphemed in it, and the followers of Christ have been regularly cursed in it. But the inscription has remained, uninjured by time, undisturbed by man, as if to prove that no amount of human power, that no refinement of human cruelty, could ever destroy Christ's kingdom. That inscription was unknown during the long reign of Mohammedan intolerance and oppression; but just at the very time when religious liberty was restored, and when Christian missionaries from our own land were enabled to establish a church in the city, it was again brought to light. May we not, therefore, regard it as a token for good? Does it not seem to tell us that God's "time to favor Zion, *even his set time*" has come; and that the land of the prophets and apostles, the land of Christ's sufferings and triumphs, will now be blessed as in ancient days?

The great success of the various missions in that country, and the present interesting and hopeful state of the Turkish empire, lead to this belief. The degrading superstitions and idolatrous practices of the so-called Christian churches of the East, have hitherto been the chief obstacles in the way of the missionary. Moslems sneered at the former; Jews recoiled with horror from the latter; and the poor ignorant Christian was fettered by both. The first work the missionary had to perform was to remove false impressions, deeply rooted in the minds of men, and carefully diffused through the literature of the country. He had solemnly to disclaim all connection with the gross Mari-

olatry of Greek and Papist. He had publicly to prove that the Christianity so long established in the East, and which had excited alike the indignation and scorn of Jew and Mohammedan, is, in its main points, a religion of man's invention, not only different from, but directly opposed to, the religion of God as revealed in the Bible. All this is now in a great measure accomplished. The Word of God, in the language of the people, is widely distributed and extensively read; vast numbers of books and tracts on the doctrines and duties of the gospel are circulated through the length and breadth of the country, and are almost everywhere the class-books in native schools; the missionaries are known, and their influence is felt, not only in the large cities, but also in the most remote villages. All sects and classes can now see for themselves what pure Christianity is. There is nothing to repel, and there is everything to attract them in its doctrines and ceremonies. Precious fruits, too, are beginning to appear. The mission churches in Damascus, Beyrout, Aleppo, Antioch, Sidon and Jerusalem, contain goodly bands of pious, faithful, and devoted converts. Some of these, such as Dr. Meshakah, of Damascus, John Wortabet, of Hasbeiya, and Butros-el-Bistany, of Beyrout, would, by their talents, zeal and acquirements, reflect honor on any church in Christendom.

The reforms that have lately been effected in the constitution of the Turkish empire, are scarcely less encouraging. It is true most of these reforms are as yet only on paper. They are only splendid theories of civil and religious liberty. But even thus they are eminently useful. They form a just ground for complaint, and a firm basis for interference in every case of religious persecution. So it was found last year in Damascus. The law of the Koran, which from the first was the sole civil and criminal code of the Mohammedan empire, condemns to death every apostate. It permits no plea; it *tolerates no exemption*. By a recent *decree of the Sultan*, granted on the demand

of England, that law was annulled. The first man who availed himself of this decree, by publicly renouncing the errors of Islamism, was Khalil, the Protestant convert of Nebk. Hard was the struggle to secure for him in practice what the Sultan had solemnly guaranteed to all in theory. For nine months he was a prisoner in the British consulate. During that time the Turkish authorities employed all the artifices of their crooked policy to entrap and ruin him. It is a glorious fact, however, that Khalil was saved, and that a noble precedent was thus established. The whole country is now open to missionary enterprise. No cruel statute fetters the Moslem. Every class and every sect is accessible. There may still be opposition. A fanatical populace and tyrannical rulers may even attempt to intimidate missionaries and to persecute converts. They have done so in Palestine within the last few months, and they will do so again. But the influence of England can easily put a stop to all such irregularities. English consuls have a right to interfere; and if they do not fearlessly assert it, the fault is theirs. France openly protects the Papists of Turkey. Russia as openly protects the Greeks. England has done more for Turkey than France and Russia together; and she may, therefore, justly stretch forth her hand to shield Protestants from oppression. The blood of thousands of her bravest sons has been shed in defence of the Sultan's tottering throne; and recent events connected with the missions in Damascus, and other parts of Palestine, prove that our present enlightened rulers are fully prepared to insist upon the rights that have been so dearly bought by our country. It is now only necessary to place the evidences of oppression fairly and clearly before our government, in order to secure energetic remonstrance and speedy redress.

The present, therefore, is the time for vigorous and united action in Palestine. The door of access stands invitingly open. The great Head of the church has, by the instrumentality of his ministers, and by the mysterious workings of his all-wise

ice, prepared the way. It re-
 for us, his obedient, faithful peo-
 go in and occupy. In no other
 the world is there such a promising
 ortant field for missionary labor.
 us is the centre of Mohammedan
 e, annually visited by thousands
 ims from Europe, Asia and Africa.
 stine the longing eyes of God's
 people are eagerly turned from
 aarter of the globe; while many
 most devoted of Israel's sons wan-
 ng its crumbling ruins, and mourn
 s fallen grandeur. The "Holy
 ' of Palestine—those scenes of the
 lemn events in sacred history, and
 most absurd legends in ecclesiastical
 n—are yearly thronged by Greeks
 pists, Armenians and Jacobites,
 and Nestorians. Successful mis-
 enterprise in that country would
 y the blessing of God, exercise a
 n unbounded influence for good.
 gospel church there firmly estab-
 n the presence of Jew, Mohammed-
 d nominal Christian, and a soun-
 ral education there imparted to
 ith of every sect, might awaken an
 ; for Christ in many a land where
 ionary dares set his foot. Like
 vn-winged seeds which the winds
 en carry far and wide, are the doc-
 aught and the duties inculcated in
 ae. Carried to distant climes by
 bands, they may take root and
 luxuriantly. Bibles have already
 mveyed from Damascus to the des-
 Arabia, to the mountains of Kur-
 and to the remote regions of Eastern
 and Northern India. A noble work
 us been commenced. God in his
 : mercy has granted a large measure
 as. He has already opened, and
 ill continuing to open, the way for
 xtended labors. Let the churches
 ain testify their gratitude to Him
 increased liberality of their contri-
 s; and let them endeavor to pro-
 his glorious cause in Palestine by
 frequent, more earnest, and more
 prayer.—*News of the Churches.*

DONATIONS.

RECEIVED IN MAY, 1859.

Maine.

Warren, ch., of wh. 10 is fr. the
 Ladies' Bap. For. Miss. Soc.,
 Mrs. E. A. Kennedy tr., 19;
 Calais, 1st ch., of wh. 31 is
 mon. con. and 13 fr. Sab. Sch.,
 44; 63.00

New Hampshire.

Rumney, ch. 20.38; Hollis, ch.
 2.33; 22.71
 Jefferson, ch. 4; Wilton, ch. 1-
 90; Concord, Pleasant st. ch.,
 mon. con. 15; New London,
 ch., G. W. Everett 2; Bow
 ch., Dea. Hammond 30; per
 Rev. H. Tonkin, agent, 52.90
 75.61

Vermont.

Coventry, Hollam Thresher 1;
 Burlington, 1st ch., E. A.
 Fuller tr. mon. con. 7; Wind-
 sor, ch., mon. con. 6; Fairfax,
 1st ch. 20; Elder Ephraim
 Butler, for Bur. Miss., 5;
 Hydeville, ch. 1; 40.00

Massachusetts.

Boston, Mrs. Samuel Stevens,
 in behalf of Miss Sarah Brad-
 street, deceased, 70; Mrs.
 Hannah Wood 1.50; Miss
 Ann Covell 50cts.; Brook-
 line, ch. and cong., Dea. D.
 Sanderson tr., mon. con. 20.
 12; Newtonville, 1st ch.,
 mon. con. 15.53; East Abing-
 ton, ch. 10.52; Hanover, Mrs.
 Polly Collamore 4; Kingston,
 ch. 15; Weymouth, ch., mon.
 con. 9; Wenham, ch. 15.50; 161.67
 Salem, Central ch. 12; Law-
 rence, 1st ch., S. C. Wood-
 ward, Tr. Benev. Funds 57;
 Woburn Centre, Elvira C.
 Butters 1; Chelmsford, Cen-
 tral ch., mon. con. 15; 85.00
 Worcester, Ladies' Coll. Inst.,
 Hannah Moore Miss. Soc., for
 sch. under care of Rev. M. J.
 and Mrs. Knowlton, Ningpo,
 15; Belchertown, Sab. Sch.,
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 1st ch., mon. con., per N.N.

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; 12.25

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phia, Pa., Mrs. Mary
an, clothing, for Rev.
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widow's mite 5; Chel-
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himself L.M., 100;

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D. Sanderson, tr., mon. con.
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West Acton, ch., mon. con.
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ren Mission, 1; North Sun-
derland, Mrs. Rhoda B. Puf-
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Erratum, West Townsend, ch.
and cong., mon. con. \$10 in
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ited to West Townsend, Vt.

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and 5.21 fr. Sab. Sch., wh. with
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ity st. ch. 429.38; Joseph No-
ble 25; 19th Ward Mission
2.25; 20th Ward Mission 5;
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Nee at Ava, and to cons. him-
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 wick, German ch., per Rev. S.
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 18; Orange, ch. 23.45; Mt.
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 Shamoken, Elizabeth C. Met-
 tler 1; Muddy Creek, ch. 10; 511.00
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 lumbia and Wells' ch. 557;
 Athens, ch. 9.70; Monroe and
 Towanda ch., W. Lewis 8; per
 Rev. S. M. O., agent, 38.93
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 burg, ch. 8.47; Milestown,
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 sor, ch., L. Dalby 1; per Rev.
 S. M. O., agent, 22.47
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 risburg, a friend of Missions,
 per Rev. S. M. O., 5.00

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 rar tr., 26.80
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 Rev. H. D., agent, 6.00
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 H. Davis, agent, 210.00

1.364.00

\$4,501.74

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 Rev. G. P. Watrous, 6.15

68.27

THE MISSIONARY MAGAZINE.

PUBLISHED BY THE
AMERICAN BAPTIST MISSIONARY UNION.

SEPTEMBER, 1859.

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BOSTON:
MISSIONARY ROOMS, 33 SOMERSET STREET.
1859.

THE MISSIONARY MAGAZINE FOR 185

THE thirty-ninth volume commenced with the number for January. THE MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of evangelical enterprises, and miscellaneous articles, original and selected, subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 18 the postage of the Magazine is SIX CENTS A YEAR to any part of the United States when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and she encourages effort to extend its circulation.

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NEHEMIAH BOYNTON, Esq., is Treasurer.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

SEPTEMBER, 1859.

No. 9.

AMERICAN BAPTIST MISSIONARY UNION.

RANGOON MISSION.

JOURNAL OF MR. STEVENS.

Tour to Maubee.

On the 10th of January, about sunset, I left home by boat for Maubee, and about 11 A. M. on the day following reached Bong-long-saik, a village on the Maubee creek, beyond which, in the dry season, boats cannot proceed. In the village are both Burmans and Karens; and among the latter is an interesting church with a stated preacher. Here we continued until the cool of the day, preaching both to Burmans and Karens; when, being kindly helped forward on our way by the Karen Christians, who furnished a cart and buffaloes to convey our luggage, we reached Maubee about 7, P. M.

The headman of the Maubee district and his wife are both members of the Rangoon Burmese church, and reside here. They gave me the best accommodation their house afforded, which I found very comfortable during the five days that I was their guest.

Our plan of labor was to go from house to house during the day, both in Maubee itself and in neighboring villages, and at evening to preach to those who assembled at our house. The neighboring villages visited were Entan on the east, about three miles distant, and Bambuay-gong, a Shan village, only half a mile distant, on the west. Of the results of our visit we have nothing to say. Both in Maubee it-

self and in the villages mentioned we had many attentive listeners, and many who said they had nothing to urge in opposition to our preaching; that we brought to their attention things they had not considered before; and that we seemed to be in the right; but how could they forsake the religion and the customs of their forefathers?

We were particularly pleased with the appearance of the Shans in Bambuay-gong. They seemed more simple-minded than the Burmans, and less bigoted.— Their traditions are more consonant with Scripture, especially with respect to the origin of the race, which they trace to one pair instead of to four, as the Burmese do. The impression I received from my stay of two days among them was, that they are a more hopeful class than the Burmans.

Strange Promise.

Early on the morning of the 17th, we returned to Wong-long-saik, where we spent the day preaching to the Burmese, and at evening to the Karens, at their usual hour of worship. One Karen seemed almost a Christian, but not ready to ask for baptism, chiefly because he had agreed with another party to build a kyoung, and had commenced the work. He seemed to think he must first see that work done, then he would give up all for Christ. Besides, he said he had made a promise to teacher Vinton, that after three years he

would become a Christian, and the time was not yet expired. He seemed, however, to perceive the unreasonableness of such a course, and promised to re-consider his determination about the young.

Among the Burmese, too, there was one young man who had read one of our books, and seemed to feel the truth it taught. His inquiries evinced a good deal of thought and of correct understanding of the gospel; and he especially wished to know the import of baptism; and with so much of manifest interest, that an elder sister at once taunted him with a wish to be baptized. This, I am sorry to say, he repelled; yet he asked for another tract, which I was very happy to give him. There was also one woman whom I had preached to on our way to Maubee, as she was pounding paddy. I observed she was unusually intelligent, readily apprehending the force of the truth, and therefore the groundlessness of the hopes of Buddhists. Her interest, I was very happy to observe, brought her to the Karen chapel at the hour of worship, where, after again listening to the truth, she took a tract, saying she was able to read it, and would consider its teachings.

Early the next morning we took leave of the members, and proceeded to the village of Kyoung-wah, at the mouth of the creek. Here we spent half a day, preaching all the time and to different companies, who listened attentively and without opposition.

A Waiting Karen—The Truth received gladly.

The next day was spent at Zan-ta-ben, where the headman of Engaboo resides, whom I found to be a nephew of old Ko Myat Kyau, the good Taling preacher of Maulmain. He received me with every mark of respect, and spoke of his old uncle with interest, and showed me a copy of the first volume of the Old Testament in Burmese, which he had kept for many years. As that volume is now rarely to be had, I begged it of him, as being more portable, for the use of Ko Shway A, the assistant, and promised

him a quarto Bible instead. In this village the people listened as usual; but few were inclined to receive books. But at evening, as we were about leaving, a young man of an unusually intelligent and respectable appearance, came to the boat with a follower, saying he had observed us as we came to the landing, and had been looking for us all day to come toward his house; but as he had not seen us, he came to find us. We had great pleasure in unfolding the truth to him for some time, when we gave him the *Life of Christ* and the *Golden Balance*. He received them with apparent gladness, and promised to read them carefully.

Thursday, the 20th, we passed at Wab-ta-yah, which lies on both sides of the river. After spending the forenoon on the right bank, we crossed to the left, where the village is much larger, and where we found a more interesting class of hearers. One old man of seventy years was particularly interested to know if it is possible to obtain forgiveness for past sins. He had committed a great many sins from his youth up, and he wished to be delivered from them if there was any way; for his religion taught him that there is no possible escape. We of course declared to him with joy the glad tidings of a Saviour, Jesus. Still we could not see that the announcement was mixed with faith in him that heard it. But he took a tract, to consider the subject after our departure. I was glad also to observe that he had a daughter, a woman of family, who was able to read, and was deeply interested in our preaching. She also took a tract. Other interesting cases likewise we met, and distributed a number of tracts, so that we felt refreshed by the reception which the truth had met in this village.

Kazin, some miles lower down the river, was the only other place at which we stopped on this trip. Here we went on shore at high water, and spent an hour with the few people we met, the men having mostly gone into the fields to harvest. Two or three that were left, with several women and children, listened to

our message respectfully and took tracts; and, just as we were leaving the bank, we were glad to hear another calling to us for a book, saying he had been wishing for some time to get one. We turned back with hearty good will to supply him; then, commending him and all the others we had preached to in this trip, with the books we had distributed, to the tender mercy of our God, we improved the falling tide and glided down the river to Rangoon.

Tour to Thongzai.

Feb. 2.—Having for some time purposed to visit Thongzai, and br. Crawley having returned from Maulmain, whither he had taken his wife and children for embarkation for America, I determined to accompany him to Henthada, and cross the country from thence. By this arrangement, besides the pleasure of travelling in company, as one boat would suffice for both, considerable expense would be saved. We accordingly left about one, P. M.

3.—Reached Nyoung-dong, where the Panlang enters the Irrawadi, about 8, P. M., having preached, while waiting for the tide, at two places, Zet-theet and Nyoung-zouk, at both which I had called before on my way to and from Shway Loung. At the former place found the young man to whom I had given a copy of the Life of Christ at that time, who produced the book on my calling for it, and said he had been reading it.

4.—About noon, on reaching Way-lah-nay, a Karen village, observing a boat with a Bethel flag flying, we stopped, and, ascending the steep bank, found Mrs. Brayton, with a few Karen children, in a commodious zayat. Mr. Brayton had left in the morning for Donabew, on some business connected with the Karens. After a few minutes' conversation, we hastened on our way to Donabew, which we reached about 4, P. M. Here we found Mr. Brayton and a number of Karens assembled, who were in trouble because four of the latter had been put into confinement for retaining their muskets beyond the time specified in their passes. The neg-

lect on their part arose altogether from ignorance of the time required. Mr. Brayton obtained their release by becoming responsible for their appearance at court at a specified time.

At this place, besides Karen members, there are three Burmese Christian families including that of the preacher, Moung-Thet-nau, who all removed thither, two from Kemendine and the other from the Tharrawadi district, about a year since.

Having remained here long enough to cook our dinner, we took leave of br. Brayton and the Christians, Karen and Burman, and proceeded on our way, and reached Sa-gah-gyee about 9, P. M., where the head boatman was disposed to pass the night. But knowing unless we proceeded all night we could not reach Henthada before the Sabbath, we offered the boatmen additional pay, which induced them again to take hold of the rope and pole.

5.—Saturday, about 5, P. M., being in sight of Henthada, br. Crawley and myself having taken our dinner, determined to walk to town, leaving the boat to come on as fast as it might. The bank was lined with houses for miles, among which we were often tempted to stop and talk with the people; but, night coming on, we were obliged to hasten, and finally at 8, P. M., reached the mission premises, where we were happy to find Mr. Thomas at home, and with Mrs. Thomas and little Willie, and the Christians in good health.

The Henthada Mission.

6.—Sabbath. Preached in the forenoon in the Karen chapel to about forty persons, Burmans and Karens; after which one Burmese, an elderly man, who for two years has been an inquirer, came forward for baptism, and after examination was baptized by br. Crawley in the Irrawadi in the presence of many wondering spectators. In the afternoon preached also at the jail, where are confined about two hundred prisoners, and again in the house of Ko Aing, the principal man of the Burmese converts.

7.—In the evening met again at the

house of Ko Aing for prayer and preaching, after which I took my leave of the Christians, expecting to set out early tomorrow morning for Sanyuay. My stay in Henthada has been very pleasant. It is a quiet town, strongly contrasting with the noise, and dust, and bustle of Rangoon. The mission premises are sufficiently large to admit of plats for the cultivation of flowers, which by their rich and varied hues produce a charming effect. The little company of thirteen Burmese Christians are a lovely and promising band, all gathered in through the labors of br. Crawley and his assistants, who justly feel that they have reason to be encouraged. While in the Karen department, br. Thomas is greatly pleased with his location, finding it the centre of a large and easily accessible population, whom the Lord is turning to Himself as in other portions of the Karen field. During the present dry season, he and his assistant have together baptized over a hundred converts, so that the whole number of professed Christians in his field now exceeds 800. A flourishing school, too, he maintains, which is carried on in some of its departments, during the travelling season also, by Mrs. Thomas. It is impossible, therefore, not to feel that a good work is being done here for the regeneration of Burmah.

3.—Left Henthada at 5, A. M., br. Crawley accompanying me across the river to Nat-yuah, where he had kindly arranged to have a cart and oxen in waiting for me. My baggage was soon in the cart, and, taking leave of br. C., I seated myself on my roll of bedding, and started for the village of Thayet-kyoung, where we stopped for breakfast. Here we remained till noon, preaching to the people, who listened attentively. Our cartman, I found, had read one of our books given him in the rains by br. Crawley, with which he seemed quite familiar. I learned also that a relative of his had another book, which he not only read himself, but also read to his neighbors, declaring himself in its favor. I gave away several

other books to persons who seemed to prize them.

Perils in the Forest.

For miles we followed the banks of a stream, which was lined with large mango trees, indicative of a much larger population than now exists, when we came to the edge of a deep forest, the home of the tiger and the wild elephant. Into this we plunged, to reach before nightfall the village of Lee-pwai-gong, on its opposite border, where we were to pass the night. Reached this village just as the stars began to appear, and were kindly received by the headman. After we had taken our supper, the people of the village collected about us, and we were happy in that secluded place to make known the tidings of salvation. But even here the name of Christ was not unknown; yet no one seemed specially desirous to know more particularly of Him.

As the hour for sleep arrived, we spread our mats on the floor of the open room, not without fear of tigers, for one had visited the village a night or two before and taken off a dog.

9.—Wednesday.—At daybreak we were again on our way, and about 8, A. M., reached Sanyuay, where we took up our quarters in a large *mayat*. Sanyuay is a considerable town in the Tharrawadi district, and is the residence of an extra Assistant Commissioner. Very little preaching has been done here, br. Crawley having visited it but once. There is one Burmese Christian, but not being a man of much force, he has no heart to bear up against the opposition of the multitude, and is purposing to remove to a place more congenial to his feelings.

The native head man of the place called at the *zayat* to see me, to whom and his followers I preached for some time, and during the day, also, a number of persons came in to see and to hear, and a few asked for books; but the visitors generally seemed to be persons of worthless character.

From this point our cartman returned, and with him Moungh Shway Long, an

assistant of Henthada, whom Mr. Crawley had kindly sent as our guide and companion by the way.

At noon sent off Myat Then, one of our party, to Thongzai, to inform the Christians of our arrival, while Ko Shway A, the assistant, and myself received such as came to us, and endeavored to stir them up to seek Christ.

Welcome Voices—The Journey resumed.

Darkness had gathered round us, and we had arranged to sleep alone in the zayat, when familiar voices reached our ears. Our brethren had come to meet us, and were all prepared with ponies and cart and a guard to take us at once to Thongzai. It seems that the headman of the district of Thongzai happened to be at the village when Myat Then arrived, who started immediately with a portion of his armed attendants, as the way was somewhat dangerous on account of dacoits, and a prominent man of the Thongzai members, to escort us by moonlight.

We soon abandoned the zayat, and crossing the river on a temporary bamboo bridge, about 9, P. M., were mounted and fairly on our way. The ride, however, I found not very pleasant, as I was obliged to use a Burman saddle, with stirrups so short as to keep my knees bent at right angles, so that it was not a little difficult, sometimes, to keep from falling. I was very glad, therefore, after two hours of such travelling, to dismount at the house of Ko Myat Poo, a member and the chief of the village.

10.—At an early hour the people, having heard of our arrival, began to come on, and during the day, likewise, some of the principal men called; and especially in the evening many came together, to whom we had great satisfaction in exhibiting 'the truth as it is in Jesus.' The people listened, too, with great attention, and by their inquiries showed at once their interest and their appreciation of the truth.

11.—A number of Karen Christians from a neighboring village called to see us, with some who are not Christians.

We visited also the houses of the Burmese Christians, six in number. In the western part of the village, I called to see a woman about seventy years of age, who was reported as unusually intelligent and well acquainted with the Burmese Scriptures. I was not disappointed in her, but think she has much pride of heart yet to be overcome, and much self-righteousness to be abandoned, before she can receive the humbling doctrines of the gospel. She belongs to the Paramat sect, which makes intelligence the divinity, instead of the human being in whom that intelligence developed itself. A man named Moung Pai also came over from the opposite side of the street to the house of Mah-Huin-see, the woman just named. It was manifest at a glance that he was a man of thought, and also of universal candor. One thing especially he wished to know—whether Christianity permits the taking of animal life. The eating of flesh, he knows, is allowed, but he had not found authority to kill in order to the obtaining of food. He has evidently reflected much on the gospel system. In reply to his question, I told him I had not the Bible with me, but would come another day and show him the chapter and verse which authorize the taking of life.

On returning to our lodgings I found a Karen chief with his followers, who had come from a neighboring village to hear, and with the intention of remaining over night.

In the evening a good company gathered again at our house, and listened and inquired for a long time. Among them a headman of the village and Ko Boo, an elder brother of Ko Myat Poo, the district collector, were the most ready to understand and to ask questions. The Karen chief also seemed partially convinced by what he heard.

Various Interviews—The Yabaings.

12.—Early in the morning I renewed conversation with the Karen chief. Another head man also came with a small present. He has under his charge the district inhabited by the Yabaings, who

live on the product of the silk-worm. Two of these people were present, the first I had seen. They dress like the Burmese, and speak Burmese exclusively, their native tongue seeming to have become entirely extinct.

Ko Boo came in again, to whom, with others, we presented the truth for some time, to which he readily assented. His understanding seems to have been for a long time convinced, but he cannot yet give up all for Christ. Others also seem in a similar condition.

I took the quarto Bible and went to Mounng Pai's house, according to promise, but he had gone away on business. I preached, however, at his house to his wife and a number of the neighbors. At the house of Ko Shway Bong, one of the Christians, for a long time we had the privilege of unfolding the truth to a large company, among whom were several of the first men in the place for Buddhist learning and influence. One of these, Oo Yah, a blind man, was several times called on by one and another of the company to come forward with his objections, but he declined, adding that what they heard was matter for them all to consider.

Hopeful Inquirers.

13.—Sabbath. Had a prayer meeting with the converts, and also preaching at 10, A. M. In the evening an interesting company assembled, and after preaching, several remained to converse, two of whom, Ko Boo, before mentioned, and Ko Pho seemed especially hopeful. We urged the importance of deciding wholly for Christ. They seemed to be on the point of doing so, especially the latter, who proposed to Ko Boo that they should go forward together and ask for baptism. The wife of Ko Pho is a member of the Rangoon church, and they are only spending the dry season at this place.

14.—Went to the east part of the village, and preached in several houses to many attentive hearers, and at last in a shed for husking paddy, where the most learned man of this part of the village was busily at work. He stopped, spread a mat for me, and I commenced with my

message. But he seemed to have no desire to know the truth, intent only on maintaining himself in his opposition. In the evening, however, in the company that gathered at the house, another man of influence and reputed learning came forward, whose reasoning evinced an honesty of mind which strongly contrasted with the other and was truly refreshing.

15.—Again went eastward, proceeding to the extremity of the village, and then crossed by invitation to the opposite side of the stream, in the Tharrawadi district, in both which places we had attentive hearers, and in the latter place, particularly, spirited discussions.

16.—Ko Khyoot, an inquirer, who invited me to the Tharrawadi side yesterday, came this morning to invite me to go again, saying the people wished to hear more. Being engaged to go elsewhere for the day, I promised to go to-morrow if he would come and let us know where the people wished to meet.

Went to the west part of the village, calling at the house of Ko Shway Oo, one of the Christians, and also of another, Ko Shway Men. The wife of the former seems convinced of the truth, but is not ready yet to give up the world, being especially fond of attending theatrical plays. Ko Shway Men is a widower, having two widowed sisters living with him, who are also younger sisters of Ko Shway Oo's wife. They listened respectfully to the gospel, but are not so favorable as their older sister. Leaving them, and proceeding toward Mah Huinsee's house, we stopped at a house where we saw an old woman, to whom we began to speak.—Others gathered around, and Ko Shway A, for a long time in a very clear and satisfactory manner, set before them the story of redemption. Mah Huinsee and Mounng Pai had nothing to object, and seemed desirous to learn yet more of the distinctive characteristics of the gospel.

17.—Ko Khyoot not coming to-day as we expected, we remained in the neighborhood of our lodging-place, preaching to some who had not before had a good opportunity to hear.

18.—Went again to the west end of the village, where we had a still better season of preaching than on any previous day. Mounng Pai seemed more interested still, and said that he had nothing to object, but wanted to hear more fully. Mah Huinsee also came over to his house and listened with attention, occasionally asking questions and making remarks which showed she had a good understanding of what the gospel requires. On leaving, Mounng Pai urged me to call again, if possible, before returning home.

At evening a company gathered, as usual, at the house, among whom Ko Shway Noo and Oo Hmaing appeared most favorable, the latter asking several questions about baptism, indicating that he had been pondering whether he should apply for the ordinance.

19.—Spent the day at the east end of the village, chiefly on the Tharrawadi side of the stream. At the house of one of the principal men a company gathered, where an earnest discussion was carried on for a long time, in which two men were prominent, one who reasoned closely for Buddhism, as it is ordinarily believed, and the other, more advanced in years and more respected for his learning, who urged the views of the Paramats. But they both seemed to see that the truth is with us, although they had not the disposition to embrace it. We also went to the extremity of the village to the house of Ko Khyoot. He said he had not fulfilled his promise to call for us, because the people had said they were too busy, and wished to go elsewhere. On our reaching his house, he spread mats for us in the shade of a tree, and called together the neighbors, who soon came around us, and formed an attentive audience for about an hour. The sun having gone down, and we being at least two miles from our house, we distributed a few tracts and returned.

Karen Chief, and his Anxiety.

20.—Sabbath. Had a prayer meeting in the morning and preaching as before. After sermon, conversed with the Karen

chief before mentioned, who had come again to visit us. His countenance was a good deal changed, showing unmistakable signs of anxiety, which I learned to be from fear of the devil, lest he should be seized by him and visited with some heavy punishment, on account of being so favorable to Christianity. I tried to encourage him, assuring him that to those who are in Christ there is no fear; but I did not succeed in comforting him. I was impressed with the fact that to a heathen Karen the devil is a dreaded tyrant.

After taking a little refreshment, went to the house of Mounng Pai again. On our way, stopped a few minutes at the house of the old woman mentioned on the 16th, endeavoring to deepen the impression then made. Mounng Pai received us with great cordiality, and Mah Huinsee soon came over. They expressed regret that we were to leave so soon, (the next day we had arranged for returning,) and were very happy that we had visited the place, and hoped we would come again before long. Mounng Pai said he had no objections to make, nor questions to ask; that in his case, not believing but doing, was the thing now wanting. He used the language so often heard at home from the lips of certain persons, when weighing the question of making a public profession of religion, "It is better not to make a profession, than to profess and then fail to live according to the profession." I trust the Lord will yet bring him to the feet of Christ.

From Mounng Pai's we went to Ko Bo's house, a distinguished Paramat, with whom we had had repeated conversations. But the pride of position, his love for "the praise of men more than the praise of God," will, I fear, be his ruin. His wife is much nearer the kingdom of heaven.

Laying up Merit.

In the evening a number of interesting persons came in, among whom were Ko Shway Noo and Oo Hmaing, before mentioned, both of whom asked for books; a

sister of Ko Myat Poo, likewise, and her son, who seemed interested, particularly the mother, who professes to be waiting the movements of an older sister, a person of much influence and with whom we have had much conversation. She is intelligent, has laid up much merit, saying with emphasis to me one day, that she had been nine times to worship Shway Dagong, and I am afraid will fail of salvation, because of her so called good works. The younger sister, I think, would be glad of her conversion, and would be ready at once to follow her. She seemed desirous, too, that her son should believe.

When nearly all had retired, two men came in, one of whom was called by the other "Teacher A," and were evidently desirous of conversation. Ko Shway A and myself were both tired, and, expecting to be up and on our way home before daylight in the morning, were quite willing to retire also; but remembering it might be the only opportunity with them, we continued, for an hour longer, discoursing on the nature of the gospel and the hopelessness of relying on Buddhism for future happiness. "Teacher A" seemed evidently enlightened by the conversation, and begged a book, to read more carefully of these things after our departure.

21.—Monday. Left Thongzai before light and in a thick fog for San yuay, which we reached about 7, A. M.

Not far from the kingdom of God.

We look back on this visit to Thongzai with heartfelt gratitude to God for the favorable opportunities which He gave us to make known the truth, for the many who heard it with great particularity, and for the attention with which it was listened to. The results of our visit we commend to God. The converts, six in number, have been strengthened by it. There is a much better understanding than formerly of the nature of Christianity, and of the fallacies of Buddhism, and there are evident indications that there is a number of persons not far from the

kingdom of God. One woman, I am told, a daughter of Mah Huineee, abandoned her design of building a pagoda, for which the bricks had been collected and the masons called. The latter she dismissed with a present of five rupees and a native blanket, and said she would sell the bricks—all in consequence of what she had been listening to.

Difficulties of Buddhism.

One of the considerations which we kept constantly before the people, to break, if possible, their hold on their ancestral religion, was that, according to the teaching of their own books, whatever might be the rewards of merit awaiting them, it is impossible to escape the punishment due to their sins, their own god, after millions on millions of years of suffering for his sins, when now on the very borders of perfection, having spent eighty thousand years in hell, for some comparatively trifling offence. This consideration often seemed to startle the hearers; but the fact is so familiar to them, that they could not deny the application themselves, often adding, "If Gaudama suffered eighty thousand years, there is, of course, no computing what awaits us." We urged them, therefore, to consider what they would gain by adhering to their ancestral religion, even with all their merit, while Christ was able to bestow on them forgiveness and immediate blessedness, never to be commingled with misery. O that the Spirit of God would breathe on the people.

22.—Taking leave of Ko Myat Poo and the other converts who had accompanied us, we left by boat to descend the river, and in three days reached Rangoon, having preached on the way at the villages of Meenin, Hlaisaik, Alainglai and a small place at the mouth of the Pouktan creek.

Trip up the Pegu River.

After my return from Thongzai, on the 8th of March, I left home again for a trip up the Pegu river, to visit villages on the Pagan toung creek, and was absent five days. It is a region of Talings, and al-

though we preached to many, and were for the most part civilly received, we could not but be reminded by what we saw that they have the name of being a hard, blinded, bigoted people. Yet from among them, too, God has chosen some, we believe, to salvation; some who have already been gathered above, some who are now laboring for Christ and his kingdom, and some, we will hope, who shall ere long be manifested as his people, though now the dupes of the demons they worship. We visited seven villages, including Syriam, which now contains only seventy houses, and is under the government of a native official, who is zealous for the religion of his fathers.

Tour in the Dallah District.

On the 14th of March, I again left home to attend the meeting of the Maubee Association, to which the church in Rangoon belongs. It was held in the Dallah district, at a Karen village called Tha-bai-pyee. We stopped on our way at two villages, Tau-ba-lwai and Day-da-rai, in both of which we were well received, and distributed some books. After the meeting of the Association, we extended our journey farther toward the south, to Pyahpong, at which place, and Kyaik-lat and Kwin-pouk, and several others, we had very good opportunities of preaching both to priests and people, and distributed a number of books to such as seemed to prize them. At Pyahpong, in particular, where we spent the Sabbath and a part of Monday, we were greatly pleased, both on account of the number and candor of those who heard, and of the interest manifested to learn more particularly of the doctrine of Christ.

In this trip we were occupied ten days, and returned home feeling that this is of all others the kind of work needed for this people. They are shrouded in the darkness of error, in which they must inevitably perish, unless some go to them and convince them of that error and persuade them to avail themselves of the salvation which Christ has prepared. But O, how few there are to do this work! The Lord

of the harvest send laborers into his harvest, and on those laborers and on the benighted people pour out his Holy Spirit, that the word preached may become light, and be clothed with quickening to many souls. This we feel to be the only hope for this people.

Baptisms at Rangoon.

April 14.—The native pastor, Ko En, and a young man, Mounng Myat Then, who has accompanied me in my tours the season now nearly past, have just left for Thongzai, the place where so many encouraging signs appeared on my visit in February. I cannot but hope that they will be permitted to gather in some good fruit there. Here in Rangoon, three young men have been received for baptism, two of them workmen in Mr. Ranney's printing office, and the other, a son of Mounng Thetman, of Donabew, an assistant under br. Crawley's charge.

28.—The three young men were baptized on the 17th inst.

MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

Association at Dongyan.

Maulmain Karen Jungle, Feb. 25, 1859. —After bidding adieu to the home-bound ones* Sabbath evening, I returned with the pilot to Amherst and slept in my boat. About midnight we started for Maulmain, and arrived there just at break of day. That day (Monday) I made preparations for attending the Association, and for making a tour among the churches. The next day, about 1 o'clock, I left the city in the mission boat with Dr. and Mrs. Wade, for Dongyan, and slept at night in the house of an old acquaintance of mine, a Taling poongyee. Dr. Wade and myself were there two years ago on our way to Dongyan. This time he hesitated a little, when he learned that there was a mamma in our company, but afterwards

* Mr. Hibbard and children embarked for the United States at the above date, and arrived at Boston July 27.

gave permission. This house, however, is only occupied temporarily, as he is building a new and large kyoung.

The next day, Wednesday, Feb. 9, brn. Haswell and Bennett having arrived at the kyoung, we all rode over to Dong-yan, about six miles, in the elephantsleds. We have sledding here, though no snow. It was in the middle of the day and very hot. At evening we organized the Association, preparatory for work on the morrow. The rest of the evening was occupied in prayer, and remarks by the chairman.

On Thursday, Dr. Wade preached the Association sermon in Karen. On Friday br. Bennett preached in Burmese. Rev. Sau Pah-poo also preached in Pwo Karen. The fourteen churches, including the two Burmese and one English, were all represented by delegates. The whole attendance, including the members at Dong-yan, was about 600 souls.

Progress and State of the Churches.

The progress of these churches, I mean the Karen, is not very marked—hardly perceptible from year to year. It is very much like the hour hand of your watch; you can only make sure that it moves by observing its position at different periods of time. So with these churches. And sometimes, perhaps I should say generally, a year is too short a period. Extend the observation over a half dozen years, and I can no longer doubt that there is progress. The baptisms were thirty-one, about four per cent. on the whole membership. This is certainly a small per centage. One hopeful feature, however, is that a number of these new converts are from among the heathen and heads of families who, in the persons of their children and relatives, give promise of other additions. But several candidates are awaiting the visit of an ordained pastor or missionary in order to receive baptism.

Low State of Education.

One of the most discouraging features is the want of interest taken in education. The vis inertiae to be moved here is very

great. A great many of the adult members are unable to read; and, what is worse, they do not seem to think it any great disadvantage to them. In order, if possible, to start the wheels a little faster in this direction, this subject was brought up for discussion in the Association, and it was proposed to employ well-trained teachers and get up a higher class of schools in the jungle. The proposition was received with favor, and I hope in due time to see it realized. Several other questions were proposed by the pastors for discussion, such as, "How long the church should bear with suspended members before excluding them?" "What is to be done when a husband deserts and refuses to support his family?" and some others.

I improved the hours on Friday before dark in visiting and preaching to a heathen man who had requested me to do so. I fear he is not a very earnest inquirer, although, like many other heathen, he has attended most of our meetings. There are some others whom the Christians regard as more hopeful.

Hopeful Converts and Inquirers.

Saturday I went to Tung-per-taing, where I saw several of the pupils who attended the school in town last rains. Two of them give much promise for the future. One of them, I have good reason to think, has been born again. He told me he was quite decided to become a church member. He had not worked on the Sabbath since he left school—then above four months. Another, a young man, asked for baptism while in town at school, but was advised to wait in order to see how he would "run" at home. I saw the mother of this last; she has professedly believed for several years past, but has been waiting for her husband. I saw him the next day. Sunday he was at our meetings, and the pastor of the church, and afterwards he himself told me that he was now fully decided, and that with his wife he should be baptized the next Sabbath, the 20th inst. I hope the two young men spoken of above will also be found worthy to join them. In that case there are,

doubtless, now four baptized believers in that large heathen village, where two weeks ago there was not one. There are also other inquirers there.

First Fruits of the Tounghoos:

Sunday there came a Tounghoo. He belongs to a large village of that people, some miles above Dongyan. He professes to believe in Christ fully, and the pastor and others who understand Burmese say that he has a clear knowledge of the way of salvation by faith in Christ, and they think he is truly born again. He came to see the foreign teachers, and was very sorry when he learned that those who understood Burmese had returned to town. He said he should go down at once that he might talk with them, and, if they would receive him, should be baptized. He has obtained his light chiefly by reading a "Digest of Scripture" in Burmese, which came into his hands three years ago. The Karens rejoice over him greatly, as the first fruits from the Tounghoo race.

Monday, 14.—I rode over to the river, and while waiting for my boat I resorted to the house of the poongyee mentioned above. God grant that he may listen to the words of truth, which I have many times preached to him.

About three o'clock my boat arrived, bringing a large mail, both Indian and American; how welcome to the lone jungle traveller, I need not try to tell you. Not a few were the tokens of love from Mrs. Wade, who loses no opportunity to minister to my comfort.

Hope Deferred.

From this time till the 16th in the night, we were toiling up the Salwen to K'ma-mo, near the junction of the Yun-salen with the last named river. Ten months ago, I think, I wrote that there was much reason to hope great numbers would soon turn to the Lord in that region; but the ingathering has not come yet. Four, however, of the heathen have been baptized, and other inquirers are coming into the village and building their

houses around the chapel. According to the report of the assistant, there is large hope of an ingathering yet. May the good Lord speed the day. I regret that the lateness of the season and my plan of labor would not allow me to spend two weeks instead of two days there. As it was, I had to leave on the 18th, when we dropped rapidly down the swift current up which we had toiled so slowly.

Dangers and Deliverances.

In this part of the river there are several dangerous rapids—dangerous chiefly on account of the numerous rocks in the bed of the river, some lifting their heads high above the water, and others covered to a greater or less depth. Both in going up and coming down, we had experience of the tender mercy of God in preserving us from harm. In working up one of the rapids with setting poles and tow-line, an eddy in the stream caused by a rock seized upon the boat as if it were but a toy, and for a few minutes there was imminent danger of its being either dashed to pieces or swallowed up. On our way back, while shooting down one of the swiftest rapids, the boat struck with thrilling force upon one of the submerged rocks. Had the boat been old, or had it gone square on, it must have gone to pieces. Providentially it struck side on, and the boat being canoe-built and strong, we went on unharmed and thankful; but it was with hearts on tiptoe that we went down the remainder of the rapids. And while I did not forget Him in whom alone is safety, I found myself calculating the chances of escaping to the shore, should occasion require, by swimming. We reached Ka-do-ko, where is situated one of our churches, early in the afternoon. From this point I went up the river Gyne to Ta-krai, by elephant, after the Sabbath

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Tour to Donabew—Baptisms.

Henthada, Dec. 17, 1858.—On the 3d of this month I left for a tour of two weeks, on both banks of the Irrawadi, between this and Donabew. But owing to the appearance of the cholera near this city among our members, I returned after an absence of a week, but not until after I had finished my work on the eastern bank of the Irrawadi. Since my return until now, about a week, I have been by the dead and dying, and trying to comfort the afflicted.

In my last tour, I had the pleasure of finding all the former converts firm, while thirteen more were baptized by me that week. In regard to four of this number, let me copy from my journal.

“Dec. 3.—After having dropped down the Irrawadi an hour, I have come to a small village of Pwo Karens on the eastern bank. All are not strangers to me here. I had before seen an aged man from this place, and been struck with his true Christian appearance. He has been a professed Christian for more than a year. Not only so, but his wife, his two daughters and their husbands are of the same mind and heart. During the day I have had several meetings, have examined and baptized four of the household; and have just administered the sacrament to this little new church of Jesus.

The Outward and the Spiritual.

The house in which we have met is a frail building. It stands far up from the ground, as if upon stilts; and so few and small are the posts, that all our movements cause the house to tremble, much like the nest of a hanging bird. On ascending the stairs, (a rude pole with notches cut in one side,) I was pleased to see how carefully and prominently the old man had stored his books. A board about ten inches square is suspended from the roof, with small strings, or strips of bark of a tree, upon which are portions of the

Scriptures and hymn books in Pwo Karen, and some dozen small books and tracts in Burmese. I have increased their library by a New Testament and Digest of Scripture in Burmese. In breaking bread to the church, our furniture was of a piece with the house. I rolled up my mattress for a chair; a covered basket, over which I spread a white cloth, served us for a table; while the wine was poured from the bottle in which it was purchased. Yet even here we have had intercourse with Heaven, and sweetly communed with the humble followers of Jesus.

There is here a readiness to listen on the part of the heathen, which gives us reason to hope that the church in Tshin-gyoung will not always remain so small as it now is. Pray for these converts and for your brother in the gospel.

The Cholera—Tour northwest of Henthada.

Jan. 5, 1859.—I wrote on the 17th of December, that I had been detained in town by illness among the Christians near the city. But even then the cholera had subsided, and so had the fears of the Christians. I had also performed another sad duty, so common among missionaries of late. I bade adieu to Mrs. Crawley and her three children, who left Henthada on the 17th of December, expecting soon to take ship for the United States and Nova Scotia. Br. Crawley went with them to make arrangements for their voyage in Maulmain.

On the 18th, early in the morning, I set out on a longer tour to the west and north-west of this city. I started with one ordained man, and several native helpers. We went directly west, until we arrived among the smaller Yoma hills. At that point we parted. Totah, with an escort, went over the mountains, while I, with the rest of the company, went north at the foot of the mountains, until we reached a point almost to the extreme north of this district. Then I turned toward the Irrawadi, and returned to Henthada city among the Karens of the plains. Thus we visited nearly all the Karens

north-west of this point. We left home with the determination not to pass a village of Karens, but to stop and preach to all who would listen.

This has been a hard tour. My feet have been wet almost daily, and some days I have been wet nearly all over. My very first night out, I stopped in a small village of Karens, in whose houses there was no place for me to stop, and hence I was glad to find a cart which served me as a house and bedstead.

Baptism of Fifty Converts—Sabbath Employments.

But my trials have not been half so great as my joys; for I have seen the glory of God among the heathen. We administered the sacrament to nine churches, and baptized fifty converts on this one tour. A new church was formed on the Arracan side of the mountains, and an assistant established in a new place on this side of the hills. I will state how I spent my first Sabbath.

“Layneyetnah, Dec. 21.—Arose early and conducted a prayer meeting at sunrise. I then went out into the village, and enjoyed much freedom in urging several of the head men to become the disciples of Christ. Immediately after breakfast, we set out for the place of meeting, as it had been arranged to meet where the most of the members reside. On our way we passed two villages of Karens and Burmans. Stopped and preached at the latter place twenty minutes. I at first spoke in Karen, but as my audience were half Burmans, I finished my discourse in Burmese. When I had finished, several Burmans were all ready to enter into discussion. But I had no more time to spare, and so passed on. I like this way of doing things, as few men are benefitted by argumentation.

When I arrived at the place of meeting, I was weary; but I had now found a village, most of whose inhabitants are Christians, while more than twenty were young converts. To meet such a company, all waiting to listen to the Word of God, is enough to banish all weariness, and to fill one's soul with devout praise. I had a

hallowed season in preaching the Word. But my work was not yet done. Immediately after service, I was visited by a Burmese revenue officer, a land-measurer, to whom I spoke many words. Then came that very responsible service, examining candidates for baptism. Fifteen were received. Among these was an old man who was so bowed down with the weight of years that he did not dare to be bent backwards in baptism, though he wished to be baptized. I told him to have no fear, as I had sometimes baptized aged people face downwards. Hence the baptism fell to my lot. It was a season long to be remembered. The native pastor, Totah, performed the most of the services at the sacrament, yet I am too much fatigued to sleep.”

Additional Baptisms.

The church I founded last year at Padinggyoun has been doubled during the year. At this time, twelve were added by baptism. At Leppengwen, the little church of ten members has remained firm until now, but to our sorrow we find two of them now eating to the supposed authors of disease.* We hope they will repent, but have now set them aside. At Mahthah, a new, important family has been added to the church, while others are “almost persuaded.”

Kyo free, Dec. 30.—On arriving here, I found Totah had returned from the other side of the hills. He had baptized and administered the sacrament to a new church of twelve members. There are with me to-day three of the native preachers who came up from Tavoy. These, with some from three churches, in various directions, were present. So our meetings have been large. Four only have been baptized, yet the new converts are nearly twenty in number. We think they had better wait, and “bring forth fruits meet for repentance,” ere they are baptized.

Refreshing Reminiscences.

31.—A most solemn and delightful meeting this evening. It is “New Year's

* Making a feast to imaginary beings—manes of their deceased friends.

eve." Here we meet from all quarters—and in this place—the place where our first converts arose. All these circumstances, coupled with the fact that one of the Tavoy brethren read and judiciously remarked upon an appropriate passage of Scripture, conspired to render the meeting one of special interest. He read 1 Thes. 2: 1. "Ye, yourselves, brethren, know our entrance in unto you, *that it was not in vain.*" Those words aided in bringing up before us all the scenes of the past four years, since our entrance among this people. We rehearsed our trials and joys, we spoke of our hopes and fears; and on this eve of the new year, commended ourselves and the cause anew to Christ. This was my first real conference meeting among the Karens. One spoke after another, showing how God had increased our number from this one man to upwards of eight hundred baptized believers! We sang our closing hymn at a late hour of the evening; but still none seemed inclined to leave the spot. "It is good to be here."

Church at Krukato.

Saturday evening, Jan. 1, 1859.—After preaching by the way, we arrived in Krukato, seven miles from the city, this afternoon. This is the second church which we saw raised up in this mission. Its members have been sorely tried during the past few weeks. The cholera has carried off three of its members, two of whom were as pillars in the church. Others were near the grave, but have recovered. However much we may have complained in our hearts, this evening we felt only like praising God for his goodness. During the sermon there were but few dry eyes. God has afflicted and also blessed this church. All now living are firm in the faith, while three new families stand ready to be baptized on the morrow.

Karen Girls' School—One Hundred Karens baptized.

Yesterday morning I reached home and found Mrs. T. with her little boy, alone in the mission station. Yet she has not had time to be lonely, as the house is con-

stantly visited by Karens from every part of the jungles. Mrs. T. has administered to the wants of these, besides instructing her school of Karen girls, which now numbers nearly thirty pupils.

Feb. 10.—In a day or two more I am intending to proceed to Byuyah, where will be holden our annual Association. When I shall return I hope to give you a report of our mission with an account of my recent tour to the Tharrawadi district. I am not yet in possession of all our statistics. But I know that over a hundred Karens, and five or six Burmans have been baptized during the past four months.

TOUNGGO MISSION.

LETTER FROM DR. MASON.

Visit North and East of Toungoo.

Kareneedom, Jan. 4, 1859.—On the north, with God's help, we have pushed up our outposts beyond the regions of the Bghai proper to a people speaking another dialect, and within two days' walk of the Red Karens. On the east, we have passed through the pure Bghais to a people speaking a mixture of dialects, and so near the Red Karens that the people began to give as a reason for not receiving the gospel that they feared the Red Karens, because they dwelt in their country. No assistant dared to go among them alone, lest he should be sold into slavery; and though Quala had made a hurried visit in the train of the Commissioner, yet he gave a very discouraging account of them, owing to his being unable to communicate with the people; and no effort had been made for them during the two years which had elapsed since that visit.

If the gospel was to be extended to the "regions beyond," our next step was into the Red country. So I determined to take it, and hired two or three elephants for a month's journey thither, as the Karens told me, and another returning.

I could not expect to pay all my expenses from the appropriation made by the Executive Committee; but there were two hundred thousand Karens without

the means of salvation, while all the Karens in the Tenasserim provinces amount to only twenty thousand, and there are probably not more than thirty thousand in Toungoo, two-thirds of whom are already a Christian population.

So, believing that my expenses would be met, I left Toungoo on the first day of December, and had not been many days on the way when a letter from Judge Wylie overtook me, saying, "I send you a treasury draft for three hundred rupees for the Red Karens, for you to apply as you choose." Thus the Lord provided:

Favorable Reception.

I reached the capital of the Saubwa Kepho on the twentieth day after leaving home, of which fifteen only were traveling days, and with elephants lightly loaded it may be made in ten or eleven. I was agreeably disappointed in the people, and most agreeably disappointed in my reception, which has been much more favorable than my most sanguine expectations. At my first interview with the Saubwa, he expressed a strong desire to have all his people learn to read, promised to build a *zayat* for a school and worship in his own village, and a dwelling house for myself; earnestly requesting me to come and make my home with him. Before I left, he publicly declared that all would learn to read; and when they could read and understand God's commandments, they would all abandon their practices of offering to evil spirits, and conform their lives to the requirements of the Bible. I left three young teachers with him, to whom he gave a good dwelling house near his own residence, in which, for the present, they could both live and have a school.

We can hardly value such concessions without realizing that he is the arbiter of life and death over all the western Red Karens, amounting to at least fifty thousand, and before the eastern section was wrested from him through an artful Burmese refugee prince, he was the sole ruler of all the Red Karen country. He has been the terror of all the Karens through-

out the borders of his country, Bghai and Sgau, and has carried his depredations down into the province of Toungoo. For him to receive the gospel was more than the Christians could dare to hope; yet at parting the old man renewed his declarations, promised me if I would come again, as I promised, to build me a good house, as well as a *zayat*, asked to shake hands, which he did in a most feeling manner, and then rubbed his forehead on my hand as indicative of his submission to all my wishes.

I regret to add that while I was there, a war broke out between the western and eastern Red Karens, which occupies the attention of all the people just now; but as the Saubwa is the ally of the English, it is hoped they will take it up and bring it to a speedy termination.

GERMANY.

JOURNAL OF J. BLENNER, FRANKFORT ON THE MAINE.

January, 1859.—My labors in and around Frankfort continue to be blessed. The difficulties I have to contend with here are different from those I meet with in the country; in the country it is indifference to religion, and in Frankfort opposition to it that has to be overcome.

Defective Views of Truth.

In the early part of this month I paid many visits in Frankfort. Among others I called on a gentleman of good standing, who had expressed a desire to see me. "I have read much," said this gentleman, "about pietism; but a genuine pietist never came in my way, or I should long since have investigated the possibility of any man really believing these doctrines of which so much is written. I hear you are an arch-pietist, sir, and shall be glad of a little conversation." Soon we were earnestly discussing the subject, but no sooner had I asserted the entire ruin of man in the fall, when Mr. — said, "That is a fundamental point on which we differ. I maintain that the term 'sin-

ner' admits of many modifications; all men are not equally bad." "In the external form of sin," I replied, "there are indeed differences, and some are more flagrant in the eyes of men than others; but God, who regards the heart, declares that out of it proceeds all that is evil, and that every human heart is capable of the same wickedness, if not restrained by the grace of God." "Then why are not all restrained?" This question introduced the subject of God's sovereignty. It would not be to edification to repeat all that was said.

Mr. —, who seemed to have been impelled by more than mere curiosity to have the conversation with me, opposed all my statements as long as he could. At length he said, "I am by no means convinced yet; but our conversation has sufficiently interested me to induce me to examine these matters further." At Mr. —'s request, I next day sent him a Bible.

Other persons with whom I conversed were less candid in the estimate they formed of religion. Their religion, as they said, suited them best, as it admitted of their living according to their inclination, without excluding them from heaven; while my religion, as was well known, involved so many commands and prohibitions, as to deprive life of every pleasure. I sought to prove that the latter is not the case, and as regards the former—praise of a religion which grants unlimited license—I doubted whether it merited the name. I sought to impress upon all those with whom I came in contact, that it will profit a man nothing, though he gain the whole world, if he lose his own soul.

In February, I turned my steps toward the country, to the mountain districts of the Spessart. My guide was a smith, who accompanied me not in vain. We conversed on the one great object of life. My companion was greatly interested, and long after I could have found my own way, he was still with me. In return for his services I gave him a Testament and books, which were received with tears of joy.

India and Germany.

In proceeding toward the first village of the Spessart, I met a party of people dressed in holiday costume. On inquiry I found they had been attending a missionary festival, at which a missionary, who had labored fourteen years in India, had given appalling accounts of the state of the heathen, and had described their moral and religious condition as far behind that of his audience. I concurred in the opinion that the inhabitants of Germany, having the Bible, have great advantages over the heathen; but I could not but point out the equally sunken condition of our population, and that idolatry does not consist merely in bowing down to stone. My hearers accompanied me a long time; my words, though new, were not opposed by them. Several confessed that although they had attended to some external forms of religion, they had never thought of applying the precepts of the Bible to their every day life. Sufficient was, I trust, said, to convince all who listened that there is but one name by which men can be saved, and that without faith in Christ, Germans as well as Hindus must be eternally lost. In the meanwhile, the Schwarzenfels had been ascended, and our roads separated.

Swearer Reproved.

My next conversation was with a cowherd, who was driving his cows to the meadows amid terrible oaths. It is customary here to bid every body "good day;" but I did not salute the swearing man, and hoped thus silently to reprove him. I attained my object fully; for scarcely had I passed him when he exclaimed, "good day, I suppose, need not be offered." Then I stood still, and gave the reason for my silence. The man was quite amazed; he had cursed and sworn all his life; why had nobody reproved him before? he asked. I advised him to consider the reproof now given him as sent by God, who desired him to turn from his evil ways unto himself, the Saviour of men. The poor man seemed much affect-

ed, and promised to read the tracts I gave him.

Favor of persons in Office.

At O. I was well received by the burgo-master, who favors our views; but cannot, as he says, "in his position," leave the church. This gentleman has, however, exerted his influence in introducing me to several respectable families in O. With these I had much pleasant religious intercourse. My efforts to exalt the Word of God in their estimation have been successful. Instead of referring constantly to some learned divine or other, "What saith the Lord?" is made to decide all doubtful questions.

On this tour I visited many preaching stations. The friends were, as ever, delighted to see a brother in Christ come to dispense the word of life to them. Everywhere I found the work of the Lord prospering. I could not but rejoice even in observing how much good may be effected by the faithful testimony of God's people to the truth, accompanied by a consistent

life and conversation. One day I met the Prince of Hesse. He was hunting, and I had unknowingly entered the preserves. Suddenly the party was before me; several servants were coming up to tell me speedily to retire; but at the Prince's direction I was told to continue my way. I passed near the Prince. He returned my salutation with a kindly smile. Earnestly I offered a petition for the salvation of our sovereign.

Happy Contrast.

At B., where only a year ago I was literally stoned, and obliged to flee from the place, we have now seven brethren. I preached twice here, and although the services were held during the day, they were well attended. Several inquirers remained for conversation; among them some who last year were among my persecutors. Truly the Lord has all hearts in his hand; to Him be all the glory.

On my return to Frankfort, I found abundant work. Our meetings are well attended, and the Lord is adding to our number such as shall be saved.

MISCELLANY.

TOUR TO JAPAN BY DR. MACGOWAN.

It was stated in the Magazine for June, p. 179, that Dr. Macgowan, of the Ningpo Mission, left Ningpo *en route* for the United States, in Nov., 1858. On reaching Shanghai, a passage was kindly offered him to the empire of Japan. Embracing so favorable an opportunity, he furnished himself with tracts and books, and sailed for Nagasaki.

Nagasaki, Feb. 24, 1859.—I gladly postponed my departure for the West, to avail myself of an opportunity of visiting these isles of the rising sun.* How the intelligence of the consummation by Harris of the work commenced by Perry has been received at home, we have not yet heard. It has doubtless served to create

an interest in this country among all whose hearts are set upon the extension of missions to the heathen. To such, an account of the earliest missionary visit to Japan will be acceptable, however meagre it may prove. A residence of five weeks only imperfectly qualifies one to impart information; yet the result of my observations may not for that cause be withheld, there being at present no other means of forming opinions on the prospects of the missionary enterprise in this country.

Refraining from a description of this beautiful harbor and the city that overlooks it, from notices of the productions of the place, from accounts of the manners of the people, and from remarks on the history, politics and religion of the

* Dr. Macgowan was presented with a passage to and from Shanghai by T. Walsh, Esq., of New York and Shanghai.

land, I restrict myself to points having a direct bearing on the subject before me, which involves, however, a consideration of some of these, as well as a portion of personal narrative.

Japanese Surveillance.

There is that in the government of Japan, which offers obstacles to the spread of Christianity, such as finds no parallel in history, ancient or modern. I allude to the system of espionage, which is here carried to such a degree of perfection as to defy any attempts of a suspected person to move without the knowledge of the rulers, who at the same time have the power of rendering nugatory the slightest approach towards proselytism. Those who have observed the missionary efforts most perseveringly made by Protestant and Romish missionaries at Loochoo, will be able to appreciate the position of a missionary in Japan, where the same masterly passive resistance can, and, for a time at least, will be maintained, baffling every movement toward the communication of truth.

With the power, they possess the will necessary to prevent the entrance of Christianity. The cause of their hostility is so well known that its discussion may be omitted. Few need to be informed that this was once a Christian city; it was, so to speak, born Christian. The dissensions and rancors of the Romish church, generally so well kept under by its central despotism, here had full play, to their own and their neophytes' cost. Since the cruel persecution, borne with much constancy, which exterminated Christianity, there has been fostered against it the most perfect hatred.

Trampling on the Cross.

A few days since, occurred the anniversary on which took place the trampling on the cross—a brass plate, representing the crucifixion, being carried by the street officers to every house, to be trampled upon by every inmate. This is the second or third year of its suspension; but the Chinese say that in the annual enrolment every one is required solemnly

to abjure Christianity. Japanese tell me that is not the case; yet the spirit of it undoubtedly exists, as my experience attests.

Japanese Pupils.

I have under instruction a class of young men, members of the Japan Chinese guild, that is, persons who have been educated as interpreters of Chinese; they were solicitous of learning English, and have made such progress in this short time as to show that they will succeed without further aid, even in fitting themselves as interpreters of English. They come to me every morning, and in the afternoons I meet them at the guild. Chinese is our medium of communication, and by it we have kept up a very friendly communication. It is hardly necessary to add that this was with the approbation of government, obtained by special request of the young officers—all of the double sword class.

As soon as they were able to spell a few words, I presented each of them with copies of the New Testament in English and Chinese, which they gladly accepted, for the use the volumes would be in the acquisition of our language. Understanding Chinese perfectly, they could thereby get at much of the meaning of the English version of the sacred volume. But as nothing could be done without permission of the governor, nor even spoken without his knowledge, his assent to the acceptance of the books was necessary. Assent was refused. My class would have perilled their lives by retaining a page of the New Testament, a work expressly prohibited by name. The Scriptures were all returned to me, but copies of the newspaper that I had published in Chinese at Ningpo, and had given away, were retained and sought for with avidity. A certain amount of religious matter will be tolerated in a book, if it abounds with what they consider useful knowledge, and if the religious matter cannot be expurgated.

Japanese Books.

I spent several hours daily in a bookshop, where several curious things turned

One of these afforded me, I confess, ratification; it was the re-publication of the late prince of Satsuma, of the Law of Storms. Persons like M. Huc, are guiltless of publishing anything in Chinese, and therefore reach of criticism, have sneered at every production of Protestant writers, my own included. Now I, that if our books are as defective as has been represented, the Japanese would not re-publish them; at least be supposed that they were worthless. There are probably few if any published by missionaries in China for similar affairs, that have not been rejected by the knowledge-loving Japanese.

The largest work of the kind is the journal of the senior missionary in Japan, Dr. Bridgman—a geographical and statistical account of America issued twenty years ago. To that book the Japanese are indebted for their knowledge of our country—a knowledge so precious to excite surprise. We now see they obtained it. Those who think of sort of truth except that contained in Writ should be given to the Japanese by missionaries, will think Dr. Bridgman's geography has done no good. I am otherwise. I have no grounds for saying that it contributed to prepare the way for a favorable reception to the States expedition under Commodore Perry; but sure I am that it has helped them to understand and to respect our country, which cannot fail to be useful to our countrymen having relations in that land, whether political, mercantile, or missionary.

On my return from this digression, the subject was introduced to show the progress toward Christianity. The volume of the Law of Storms was published at Yokohama with the author's name, and the "American Christian physician." In the Japanese edition, the word "Christian" was omitted. That name which is a very name could not be printed in Japan or would not when avoidable.

Difficulties in the Way of Evangelizing Japan.

At present, then, the press can be employed in this country only to communicate general knowledge and to dissipate prejudice. But some will say, "discard books, schools and dispensaries, and go directly to work, and only preach the gospel." But what will preaching avail, if none are allowed to listen? A single address never yet sufficed for the conversion of a Pagan. Jews and nominal Christians have been convicted and converted by one sermon. It is by teaching and frequent appeals to the conscience, that pagans are led to the truth. One may preach a few moments to two or three Japanese, but not regularly. A missionary who should think that at least he might hope for the conversion of his servants with whom he labors daily and hourly, would find his work utterly futile, except so far as the government saw fit to allow. Those who come in contact with foreigners are subjected to a double share of scrutiny.

Trampling on the cross was only required in this city and adjacent regions, where foreigners had once been. So long as the determination to resist Christian aggression exists, the authorities will require a frequent renunciation of Christianity from all who come in contact with us. The missionary's servant could be required every Monday morning to worship idols. If he hesitated, he would soon be missing. Apostolic examples do not apply here. The apostles never had to contend against an omniscient mundane power.

If, in view of all this, (and the picture is underdrawn,) you ask "What of the night?" I reply—"The morning light is breaking." There are agencies at work which shall ere long dissipate the gross darkness.

Japanese Character.

The most remarkable feature in Japanese character is imitativeness, which contrasts strongly with Chinese conceitedness. They are anxious to adopt the arts and sciences of foreigners. Wanting in

originality, their religion is from India and their philosophy from China, whence also they derive their literature, to a great extent, employing even Chinese characters in preference to their own alphabetic system. They look to Christendom for instruction in all their felt deficiencies. Already are they ashamed to proclaim to the world their opposition to Christianity. They officially affirm that they are not hostile to our religion, intimating that they question its adaptation to Japan. So solicitous are they of availing themselves of western knowledge, that if we were to say "You shall not have the gospel, it is too good and elevating for you," they would be apt to seek it surreptitiously. The party opposed to concession to foreigners, opposed to the introduction of foreign learning, is strongly attached to the supreme pontiff and to the religion of the land. The liberals will some day think it desirable, as an offset to conservative bigotry, to favor the religion and philosophy, as well as the arts and sciences, of the superior race. In this way, through the unpremeditated agency of some ambitious prince, if in no other way, the truth will be permitted to come in contact with error. But the more probable, as well as the more hopeful, mode will be the wise, faithful and continued exhibition of our faith by missionaries, who, being "all things to gain some," will begin by commending themselves to the governing classes through whom alone the people can be reached. The usual process must be reversed. You must work from above downward. At least the aristocracy must be so far favorable as to permit its communication to the lower classes.

Moral Condition of Japan.

You hear accounts of the paradisaical state of this country. Basil Hall's hallucination about the Loochooans is being repeated in relation to the parent stock. There is a constant tendency in travellers to overrate or underrate the subjects of their narratives; the due medium is perhaps not easily attainable. For a time you will have one-sided pictures of Japan.

There is so much to excite admiration in the prosperous appearance of the country, that some can see naught but what is enviable. At present foreigners can at best obtain but superficial views of the state of society. There are some broad, distinctive features, however, that cannot be mistaken. The people are unquestionably well to do. Intemperance and mendicity exist to no inconsiderable extent, although the contrary has been affirmed, and licentiousness of the grossest description prevails with the consent of all classes.—Promiscuous public bathing of both sexes and extensive municipal brothels, called tea-houses by foreigners, indicate the state of morals in this respect.

We have thus reached the ultra orient, and have not yet found the people to whom the gospel of Christ is not a blessing, even for the life that now is. The time has come when something must and will be attempted for Japan; but as wisdom is not always an accompaniment of goodness, I do not feel sure that some well-meant efforts will not retard the work. Nowhere is it so necessary that zeal should be tempered with discretion as in this land where, in the opinion of all, Christianity has been tried and found wanting, where its introduction is looked upon as a dire evil. In every other land to which Christianity has been presented, the people have been ignorant of what they were favoring or rejecting. The Japanese cannot be said to know all about it; but they have a general knowledge of it never possessed by a non-Christian people, and for that knowledge it would be well if perfect ignorance could be substituted. Still, as I have said, there is hope, so much so that it is more than possible that this will be, in point of time, the first Christian State of Asia.

Japanese Knowledge of Language and Science.

I cannot conclude without adverting to my class of officers, with whom, and a small body of physicians, I have formed acquaintance, or, more correctly, friendship. I am about taking leave of them. A mercantile friend prom

secuting their studies. They are respond with me in Chinese until master English sufficiently. We exchanged presents. I have been to give them some of my children's those excellent primers and the published by the American Tract Society, having sent to Shanghai for them to introduce the Scriptures. A number of those who desire to acquire English is large, the works of that Society, those of the English Society, the Scientific and Natural History volumes, are a great good here. They would be sold and they should be given very cheaply, it being better to sell them. The doctors there has sprung up an *tu corps* feeling, which a long respite might much improve. The progress we have made in knowledge of our medicines, is astonishing. There is a school or academy at Jeddo, the members of which understand Dutch critically, so discuss points of Dutch grammar natives of Holland, and to exhibit their knowledge of the structure of the Chinese language. Large numbers of books are being translated cheaply, and diffusing much information. It will be a great advance when they take to printing, which must soon take place.

The Naval Depot.

It took much interest in the operations of the Dutch Naval detachment at Desima. It consists of about thirty men, who are engaged as military and naval instructors. The physician has a class in Natural Science, and the engineers are engaged at a foundry and machine-shop with a steam-hammer, where every thing required for the repairs of steamers can be done. Already a large number of apprentices, sons of men of rank, are to be employed, filing, turning and planing morning till night. In the other departments are taught naval and military sciences, mathematics, the Dutch language and general knowledge. The pupils are young men from Jeddo, of the *tu corps* class. Here is an element of progress sufficient in itself to

revolutionize the country. Although religion is discarded from their studies, the secular knowledge which these young men are acquiring will fit them to appreciate the advantages which would accrue from the introduction of the Christian religion into their country. These men will be the first to see the distinction between the despotic character of Romanism, which is their chief detestation, and the freedom and elevation which the gospel bestows.

Philosophical Toy—Russian Settlers.

That I have not reached Jeddo is not my fault. I made many efforts, tendering my services to the government. The government could not act without authority, and now I find myself compelled to return before intelligence from the north can reach me. My intercourse with the officers has been friendly. The governor himself was ill, but I met the vice-governor several times at the palace, and answered many questions, particularly in relation to China.

It is not easy to exhibit anything new here; but having brought a gyroscope with me, I succeeded in that point. That curious philosophical toy attracted much attention. I presented it to the governor, who will probably act on my suggestion to get the Nagasaki clockmakers to construct several for presents to the mathematicians and physicians of the metropolis, to afford them an opportunity of offering an explanation of the principles on which the gyroscope acts,—a matter on which our savants are not in accord. His Excellency sent me some presents, as did the interpreters, and also my medical brethren, to whom I gave a supply of quinine. At parting there was the usual game of oriental compliments, in which I was beaten. "O you!—as soon as you return, your countrymen will make you President of the United States!"

Some of the Scriptures I brought here have been accepted by Russian friends who will, in one port or another, find Japanese officers who will feel at liberty to receive them. There are several hundred Russians residing in a temple on the

opposite side of the harbor,—the frigate to which they belong requiring repairs. A couple of Russian gun-boats, coming and going, show that the northern neighbors of the Japanese mean not to be out of sight nor out of mind. They will leave their mark upon Japan. The Kurile islanders have been recently Christianized by ukase. The Russians are "Middle Ages" folk. They won't stand any nonsense in dealing with pagans. I have attended their Sabbath services, of which there were three, all at the same hour as that of the Greek church, conducted by a priest, chaplain, and those of the Lutheran and Romish churches, the adherents of which were few in number, the person highest in rank of each faith conducting the service. The absence of a sermon enables me to get a clear insight into a liturgical worship. Without a sermon a liturgy approximates Christian worship to the Buddhist of some schools, and both are closely allied to praying wheels. You know, exactly as if it were a calculating machine, what a turn of the septenary period will bring up. In proportion as the machinery is showy and labor-saving, so will it be acceptable to these people. Romanism worked wonders; Buddhism worked greater wonders in this land, and Hellenism is fitted almost as well to cajole and subdue.

I may not appeal to you in behalf of this country. You are not in a condition to permit that enlargement of the China missions which they demand by their very successes. Yet are the churches fully competent not only to sustain and enlarge all their missions, but to do something for this empire. How deplorable the fact that at a time when so many obstacles to the extension of Christ's kingdom are being removed, our brethren should be consuming their time and energies on the machinery of missions.

By the time that I reach my native land, it will be after an eighteen years' absence. I am told that I shall see many improvements; indeed, it would seem that I shall be a stranger at home, and that the changes I shall witness will make

my visit rather mournful than otherwise. Should I find our brethren still divided in their counsels, I shall hie me away to these lands, where Christian discord is hushed by the tumult of those who know not the God of peace.

JAPAN.

We compile the following interesting account of Japan from an article in the "Foreign Missionary," taken from an "Occasional Missionary Paper" of the Episcopal Board.

The Christian public is looking with great interest to Japan. Several missionary institutions are making arrangements to send missionaries to this new field of labor. The Reformed Dutch Church expects to send out two ministers and a physician. The Episcopal church transfers two ministers from Shanghai in China, to Nagasaki in Japan. The Old School Presbyterian Church of the United States is sending out a medical missionary and his wife, who will probably be accompanied by a minister and his wife from Ningpo.

The empire of Japan consists of three large islands, lying on the eastern coast of Asia, between the degrees of 31 and 46 north latitude, and stretching nearly diagonally from south-west to north-east. These three large islands are surrounded by a vast number of small ones, included under the same nation and government, and, it is said, containing more than 3,000 in their list, [or about 1,000 according to some authorities.] The whole territory thus included, we find estimated by different authorities from 160,000 to 240,000 square miles. The islands are of such a different size and shape, and their whole coasts are so indented with deep bays and harbors, that the difficulty of an accurate estimate of superficial territory must be very great; and actual surveys cannot determine the question, till a far higher civilization is made to rule over it. The population of this empire, thus extended and divided, is more than thirty millions; or nearly the same as the present population of the United States.—

[The estimates of the population of Japan vary from 30,000,000 to 45,000,000.]

Japan was first discovered to Europe in the thirteenth century, by the famous Marco Polo, a native of Venice. After seventeen years' absence in travelling in Asia, he returned in 1295, to his home, and made known some of the wonderful things which he had seen. Among the rest, was this discovery of the great island of Zipango, which, he said, was east of the coast of Cathay, as he called China. . .

From Marco Polo's time, we hear nothing of Japan till Ferdinand Pinto, one of the numerous Portuguese adventurers who crowded the East in the sixteenth century, landed there in 1543. His return led to the Portuguese settlement there, which remained an establishment for a century. In 1549, they fully mixed themselves as residents in Japan. But mingling with the wars and dissensions of the people, and seeking, perhaps, to overturn, for their own control, the native government of the land, in 1637 a decree was issued for their complete banishment. Not a Portuguese, male or female, was allowed to remain. And after a terrific persecution, they were completely rooted from the soil, and destroyed or driven away in 1649.

In 1609, the Dutch arrived as traders, and effected a settlement also. When the contests arose with the Portuguese, they gratified both their spirit of rivalry and their religious hostility, by taking part with the natives against the Portuguese, and were themselves the main instrument of their destruction in 1649.

In 1641, the Dutch were confined for their trade to the single harbor of Nagasaki, on the western coast of the island of Kiu Siu, and, even there, were shut up on a little island in the harbor, 600 ft. long by 240 ft. wide, called Decima, surrounded with a high fence, forbidden to build any other than low bamboo houses, and connected with the main land by a single bridge, the gate of which was guarded by the Japanese day and night.

The English have made repeated attempts to gain a foothold in Japan. The

people of Japan appear to have been peculiarly a frank and ingenuous people, before their bitter experience with the Portuguese. They welcomed the Dutch and English to their trade. From 1611 to 1623, the English maintained a commercial settlement there. But since then, they never have succeeded in forming another. In 1673, the effort was met by the question from the Japanese, "Did not your king marry a Portuguese princess?" And as that could not be denied, their entrance was prohibited, and their trade refused. They have repeated the attempt several times since, with no better success. And down to the time of the successful Expedition from the Government of the United States, under Commodore Perry, the whole trade of Japan was in the hands of the Dutch, and confined to a very narrow and restricted system of exchange.

The first connection of America with the Japanese, was the restoration of a crew of shipwrecked Japanese, in 1831, to China, that they might be returned to their own land. These men were sent from Macao to Nagasaki, in the ship *Morrison*, in 1837. But they were not suffered to land, and the ship was driven from the harbor. In 1846, an unsuccessful expedition was conducted from the United States by Commodore Biddle. Without accomplishing anything in the opening of Japan for American trade, this fleet returned. In 1849, Capt. Glyn, in the U. S. ship *Preble*, rescued some shipwrecked American seamen from Japan; but was forbidden to remain, or to communicate with the people. And thus the relations of the two nations remained, until Commodore Perry's remarkable expedition in 1852.

The recent treaty of the United States with Japan, provides for the free exercise of the Christian religion, and for liberty to erect places of worship.

Provision is made for a resident minister at the court of Jeddo; for the opening of the ports of Kanawaga, (that is, of Jeddo), of Nagasaki, and of Hakodadi, to general trade, within one year from the date of signature; also, at later periods, of a port on the west coast, and of Hiojo,

the port of Ohosaka, while the cities of Jeddo and Ohosaka are also to be opened to trade; but for the present foreigners are not to be allowed to travel in the interior, with the exception of the Minister to Jeddo. The trade regulations and tariff are highly liberal; all exports, with the exception of a few prohibited articles, are to be subject to a duty of but five per cent.; imports will be charged a duty of twenty per cent., with certain exceptions, upon which only five per cent. is charged.

Three weeks after Mr. Harris' treaty was concluded, Lord Elgin arrived at Simoda, when the former placed at his disposition the services of Mr. Hewaken, his secretary and interpreter, which offer was availed of; and his lordship succeeded in making a treaty, based, to a great extent, upon Mr. Harris', but with a few rather material modifications; for instance, his lordship succeeded in having included in the list of articles of import, and the reduced duty of five per cent., cotton and woollen goods; and, it is said, that he inserted a stipulation that the tariff should be subject to a revision at the end of five years.

Prior to his lordship's arrival, but subsequent to Mr. Harris' treaty, the Russian Count Putiatine negotiated a treaty similar to the American.

Thus Commodore Perry was the first to open the so long closed portals of Japan to Western intercourse.

Two vessels of the United States, the Powhatan and Mississippi, which had returned a day or two before from the Bay of Jeddo, lay anchored Aug. 1, 1858, in the harbor of Simoda, about seventy miles south of Jeddo. The town contains a population estimated at 10,000; in the suburbs of which rose the flag-staff of the United States. A little back of the flag-staff, which had never before been planted in the soil of Japan, was the house occupied by Mr. Harris, over a heathen temple, which had just been expurgated of its idols for Mr. Harris' accommodation, but still, as if loth to yield their old domicile, they were planted against the walls around the house. Mr. Harris wished to

see Christian worship celebrated in his own house and under the American flag, in the *first instance* since the flames were quenched, about two centuries and a half ago, in which tens of thousands of native Christian martyrs had ascended, as we hope, to heaven. The city of Nagasaki, contains a population of at least 100,000 inhabitants. Once it contained churches and hospitals, a college and seminaries, one of which was for the education of the sons of the nobles for the ministry, so largely had Christianity triumphed in Japan. At one time there were 40,000 native Christians in this one city. I had even succeeded in discovering the holy place of execution, called the *Mount of the Martyrs* by the historians of the persecution. The old prison, also, in which the last Christians were confined, and tortured, and died, as late as about the year 1700, still remains, and I was so unhappy as to discover it, and examine it, and muse over it, still gloomy in the uses to which it is devoted, but more so from its terrible memories. Not far from Nagasaki was the town of Simabara, on the same gulf, fortified once by a strong castle, in which the native Christians collected from the surrounding country, to the number of 36,000, driven to desperation by the persecution, and resolved to defend themselves as well as they were able, and sell their lives as dearly as possible. They were overpowered, and not one escaped of the 37,000 Christians. All these scenes were in our memories, and almost before our eyes, although so many years had elapsed since the last martyr ascended in the flames. These atrocious deeds were done about the time the pilgrims planted their feet upon old Plymouth Rock, and Christianity died out here, at the very time it was planted there. Since that time America has become all it is in civilization, wealth, power, glory and religion. But in that long period not one effort had been made to re-introduce Christianity into Japan, with its thirty or forty millions of inhabitants. No individual has ventured there; no society has sent out its missionaries

there. Strangely our Americans were assembled in an idol's temple to celebrate Christian worship for the first time since Christianity was extirpated by fire and sword; and Protestant worship for the first time since the advent! The Bible was read; prayers were offered; a sermon was preached; and the sweet hymns of Zion were sung in tunes not less sweet or sacred, familiar to every one from childhood, but never so sweet and touching as when sung for the first time in Japan, and poured out in this old heathen temple. The sun shone out brilliantly; all was hushed around, and quiet; and the Japanese, instead of rushing upon us with knives and swords, looked on the strange scene calmly, reverently, and with apparent interest.

THE LANGUAGES OF INDIA.

At the period when missionary labors first commenced in Hindustan, the languages of the country were but little known. The Tamil, in Southern India, had been acquired by the Danish missionaries, by whom the Bible was translated and printed in 1727, being the first of the Indian languages in which the Word of God had been given. From the Serampore missionaries the learned world learn that very numerous dialects and tongues were spoken by the people of Hindustan, and by them efforts were first put forth to ascertain their extent and character.— So early as 1804 they had resolved on giving the Scriptures in seven of the chief languages of the country, and a commencement had been made with the Bengali, Urdu, Oriya and Mahratta. The value of the Sanscrit as the classic language of India, and the fountain whence the vernaculars of Northern India had been drawn, was quickly perceived, and Dr. Carey immediately set himself the task of mastering its intricacies and of preparing a translation of the Scriptures. This translation became to a considerable extent the model and foundation of the numerous versions which rapidly succeeded each other.

It remained, however, for modern research to arrange the numerous dialects and languages of the country, and by philological considerations to determine the value, origin and affinities of the very numerous forms of speech with which India abounds. Results of the greatest interest have been attained, and no inconsiderable amount of light has been thrown upon the early history of the many populations which inhabit its plains and mountain fastnesses.

Our pages are not a suitable place to enter upon disquisitions which, however important to the philologist, have no immediate bearing on missionary operations. We propose only to give the most recent conclusions to which the grammatical study of Indian languages has conducted learned men, for the better comprehension by our readers of the great enterprise the church of Christ has undertaken in India, as well as to place before them additional motives for exertion, when they see how much has already been done to plant the gospel in this heathen land.

The languages of India may be divided into three great classes:—

1. The languages spoken by the hill tribes, and supposed aborigines;
2. The languages akin to the Tamil;
3. The languages akin to the Hindi.

This classification we adopt from the "Descriptive Ethnology" of Dr. Latham, the most recent writer on the subject.

1. *The languages spoken by the hill tribes and supposed aborigines.*—In many parts of India the missionaries encounter large bodies of people, usually despised and treated as outcasts by the settled cultivators of the soil, who speak in tongues which at present are not found to assimilate with either of the two great families which divide the population of Hindustan. At least fifty tribes have been enumerated. They are met with in the lower ranges of the Himalayas, amid the passes and valleys of the Vindhya range, on the sides of the Neilgherries, and on the skirts of towns and villages, where they live on the worst of food and perform the most menial offices. These tribes are known under the

names of Koles, Domes, Dungas, Gonds, Khongs, Santhals, Khassias, Lepchas, &c., in Northern India; Araans, Todar, Koter, Kodaga, &c., in Southern India. In religion they are either pagans or imperfect Hindus; while in some parts of the hilly countries there are traces that at an unknown period the form of worship known in Europe as Druidical must have prevailed; but whether it was the early faith of these tribes it is impossible to say. The most numerous of these people are the Kols or Coles, who inhabit Gondwana and the hills of the Vindhyan range, and are estimated to number from three to eight millions of souls. Their language seems to have no affinity either with the Tamil or the Hindi; but very little has yet been done in the way of analysis. Their chief languages are the Santhal, Mundair, Urien, and the Hariya. A remarkable work of grace has, however, begun among the Coles of Chota Nagpur, through the exertions of the Rev. E. Schatz and his colleagues. Some attempts to evangelize the Santhals have been made by the Baptist missionaries of Balasore; the Khonds have met with attention from our General Baptist brethren in Orissa; and at Bhaugulpore the Church Mission has endeavored to reach the mountain tribes near that missionary station. A very interesting visit was paid some years ago to this people, from Monghyr, by the Rev. A. Leslie, and only the deadly nature of the jungles in which they dwell prevented the continuance of his Christian efforts, which promised to bear much fruit, could they have been persisted in. A portion of the New Testament has been printed in the Santhal language, and also in that of the Lepchas and Khassias of the Himalaya mountains.

2. *Languages akin to the Tamil.*—We are indebted to Dr. Caldwell, a missionary of the Propagation Society, for our chief knowledge of this very important class of Indian languages. By him they are called Dravidian. The idioms comprehended under this title constitute the vernacular speech of the majority of the people of

Southern India. With the exception of Orissa, and the districts in which the Gujurathi and the Marathi are spoken, the whole country south of the Nerbudda river is peopled with the different branches of one and the same race, speaking different dialects of the same language. But traces of the language are met with in some tribes inhabiting the Rajmahal hills. Also at the mouth of the Indus there is found a remnant of a people called Brahui, who appear to have a close relationship to the inhabitants of the south. Here and there throughout the valley of the Ganges there are met a few indications that at some unknown pre-historic period, members of the Dravidian race lived on its banks. Probably 33,000,000 of people speak the Tamil language and its allied tongues. The Tamil race now consists of four chief divisions:—1, the Tamil; 2, the Telooگو; 3, the Canarese; 4, the Malayalim. There are, however, five other small tribes, embracing probably 650,000 people, who speak rude and uncultivated dialects of the common original tongue. The most cultivated of these languages is the Tamil, but the Telooگو is spoken by a larger number of people. A reference to the map will show the extent of country over which Tamil is spoken. It has displaced the Singhaliese in Jaffna, the northern part of Ceylon. The coolies, who cultivate the coffee plantations of that oriental paradise, are Tamils. They are the domestic servants of Europeans throughout Southern India, and are by no means unwilling to emigrate, being found in considerable numbers on the coast of Burmah, in Singapore, and in the island of Mauritius.

The Telooگو ranks next in point of antiquity and copiousness; but for euphony claims the first place among the Dravidian tongues. The Telooگو was called Gento by the English at the beginning of the century. It is spoken chiefly on the eastern coast, and prevails inland as far as the Maratha country and Mysore. The other dialects are spoken by considerably fewer people, and are further separated in idiom from the Tamil, the representa-

tive of this family of tongues. Although all these languages are more or less characterized by the employment of Sanscrit words, they are fundamentally allied with those of the great Scythian nations of Central Asia, and have an unquestionable affinity to the speech of the Ugrian Finns of Northern Europe. There are some grounds for believing that the original religion of the Tamil races was similar to the demon worship of the Scythian races, before it was displaced by the Brahminism of Northern India.* With the immigration of the Brahmins came the use of the Sanscrit language in religious writings, and the introduction of Sanscrit words and forms of speech into the vernacular. At one time some form of Buddhism seems to have prevailed; but this has wholly disappeared with the rise and prevalence, since the seventh and eighth centuries, of the worship of Siva and Vishnu. The Tamil possesses a few works of high literary interest, too often disfigured by the "repulsive grossness which beclouds all Hindu compositions."

The gospel has very successfully been preached among these nations by various missionary societies. Upwards of ninety thousand persons profess Christianity.— Into all the chief languages the Bible has been translated: by the Danish missionaries into Tamil, in 1726; by the Serampore missionaries into Teloo-goo, in 1806; into Canarese, in 1809; by the church missionaries into Malayalim, in 1829. These versions have since undergone revision and many changes; but the great population of Southern India can now read the wonderful works of God, "every man in his own tongue." The Tamil language, however, seems likely ere long entirely to supersede the Malayalim.

* Dr. Caldwell says that there are no equivalents for the words "graven image" or "idol" in the Dravidian languages. "Both word and thing are foreign to primitive Tamil usages and habits of thought, and were introduced into the Tamil country by the Brahmin with the Puranic system of religion and the worship of idols."—*Dravidian Comparative Grammar*, p. 23.

3. *Languages akin to the Hindi.*—These constitute that great class of forms of speech which are derived from the Sanscrit, and are spoken by nearly one hundred and fifty millions of the inhabitants of Hindustan. These languages stand in contrast to all the Tamil dialects. The Sanscrit tongues are inflectional in their parts of speech; the Tamil are agglutinate. The Sanscrit languages are the vernaculars of the great Aryan people, immigrants into India from Persia and Afghanistan, and the conquerors of the indigenous races whom they found dwelling on the shores of the Sutlege, the Jumna, and the Ganges. By degrees their conquests spread over the whole of Northern India; their religion was received by the conquered populations, and then extended, as we have seen, to the region beyond the Nerbudda. But who were the people they displaced? Some have said the Tamil races of Southern India; other—that race, the remnants of which exists in the mountainous regions of the north and south. There is, however, reason to suppose that the Tamils had been dwellers beyond the Tindhyan range for many years before the Aryan tribes entered on their career of conquest. Indeed, the Tamils may have been driven out by the races whom the Aryans found occupying the plains of Hindustan. These races are probably the people referred to in Sanscrit writings by opprobrious names, such as Mlechas, Dasyus, Rakshas, giants, demons, and the like, and who are spoken of as overpowered by the valor of the children of the sun and moon. Certain it is that the Sanscrit languages bear some evidence of the influence of a people speaking another tongue; and even the mythology of the Brahmins is not without some token of the existence of previous forms of belief.

The Sanscrit is closely allied to the Lithuanic and other forms of European speech. The chief dialects at present spoken in India, are—1, Hindi; 2, Cashmiri; 3, Gujarathi; 4, Bengali; 5, Oriya; 6, Mahratti. The Pali, in which the sacred books of Ceylon are written, is a

dead form of the Sanscrit. Sanscrit itself has long ceased to be spoken. Of the six living languages given above, "the Cashmiri, Gujurathi, and the Oriya, are spoken not only over the smallest areas, but by the fewest individuals; the largest areas being those of the Marathi and Hindi, the largest mass of speakers being those of the Bengali language."* There are other dialects spoken in Sind, the Punjab, the Konkan, Marwar, and other places; but they are all allied to the Hindi, and generally may be said to be Sanscrit, more or less decomposed and mixed with foreign elements. The Assamese appears to be a form of Bengali.

The Bengali New Testament was published in 1801, by Dr. Carey, the whole Bible followed in 1807. The Sanscrit New Testament was completed in 1809, and the entire Scriptures finished in 1818. From the Serampore press came, in 1818, the Bible in Hindi; the Marathi New Testament in 1811; the Gujurathi in 1813; the Oriya in 1809; the Cashmiri in 1820; besides other versions in many of the local dialects of Northern Hindustan. These versions have since been greatly improved, and our missionaries are continually and particularly engaged in perfecting the Bengali, the Urdu, the Hindi, and the Sanscrit; thus providing the Word of God for upwards of one hundred millions of the people of India. About sixteen thousand persons profess to be the followers of Christ among these great populations, the result of missionary labor during the past century.

4. The Mohammedan conquerors brought with them into India their language. Persian became the language of the courts of law, the palace, and the camp. In large cities where the Moslem influence was more predominant than it ever was in the country, as in Lucknow, Delhi, Agra, Allahabad, Patna and Dacca, Persian nearly displaced the vernaculars, and where this was but partially effected it became much mixed with the ordinary tongue. This mixture of Hindi with Persian finally became the Hindusta-

ni or Urdu, the amount of Hindi varying with the population, according as it is more or less Mohammedan. "The Urdu is essentially Hindi," says Latham, "but it comprises more Persian and more Arabic words than any of the true vernaculars. It is written, moreover, in Arabic characters." The formation of this new tongue was greatly facilitated by the study of the Koran, and the introduction of Mohammedan law. It is spoken more or less throughout Northern India, and but partially in the peninsula, and there only in the districts under native Mohammedan rule. It is chiefly the language of Moslem cities. Go into the country and the people understand their own vernacular only.

The Rev. H. Martyn finished his translation of the New Testament into Urdu in 1808, and it was issued from the Serampore press in 1815. The entire Bible, began by the Rev. J. Thomason in 1819, was completed by the London missionaries in 1842. Meanwhile, both the Serampore and Calcutta missionaries had issued the New Testament in Urdu, and Dr. Yates's version still continues to be regarded as an excellent one.

5. Some mention should be made of the Singhalese language. Learned men have not yet decided its true relation, either with the Tamil or Hindi class of languages. The sacred language of Ceylon is the Pali, a form of the Sanscrit, and "the Kdu, or High Singhalese, the classical form of the existing vernacular, is manifestly allied to Sanscrit." The Singhalese people resemble the Aryan race rather than the Tamilian; while, in the rude and barbarous tribes of the Veddahs and Rodiyas, and in the prevalence of demonolatry in the island, we may find traces of a population which inhabited the country before the entrance of the present race or the establishment of the religion of Buddha.

The four gospels were translated into Singhalese during the reign of the Dutch, and printed in 1739, and the entire New Testament in 1783. A new translation was completed and printed in 1817. A Mr. Tolfrey was the chief translator; but

* Latham, vol. ii., p. 297.

he was much aided by Mr. Chater, of the Baptist Mission, and Mr. Armour, of the Wesleyan Mission. The Old Testament was then proceeded with, and the first edition was issued in 1823. Upwards of thirteen thousand persons are said to be connected with the missionary bodies laboring in this island.

The gospel has made some progress among all these races, and the servants of Christ, by their acquisition of the languages of the people and the translation of the Word of God into their many tongues, have laid the foundation for yet greater and more rapid progress in years to come. The difficult preparatory steps have been taken, and with such results as to leave no doubt on any mind that the gospel of Christ is the power of God unto salvation to the Hindu as well as to the European; to the miserable outcasts and Pariah tribes of Hindustan as well as to the savage clans of the Southern sea.

SERAMPORE COLLEGE.

The following brief statement respecting Serampore College is intended to present a general view of its operations, for the information of those interested in the education of India.

The Rev. J. Trafford, M.A., the Rev. W. Sampson, and Mr. E. Dakin, assisted in the lower classes by eleven native teachers, conduct the studies of the Institution.

The number of students entered last year (1858) amounted to 500. The present daily attendance is about 350.

The students are divided into two general departments—the College and the School. In the former, there are nearly forty, who, with few exceptions, might be called young men; and who form, according to their attainments in different branches, two or three classes; in the latter, there are more than three hundred, ranging in years from seven to eighteen, and are divided into ten classes.

The college classes, except in one or two things, are under the instruction of Messrs. Trafford and Sampson. The

school classes are under the general superintendence of Mr. Dakin, who has recently come from the Normal School, Borough Road, London, and is attempting gradually to mould the order of his department to that of the British School system.

The studies of the senior youths with Mr. Trafford may be gathered from a partial enumeration of what have been text books in the classes under his care within the last three years—Leechman's Logic, Abercrombie and Payne on Mental Science, Wayland's Moral Philosophy, Paley's Evidences, Natural Theology and Horæ Paulinæ, Butler's Analogy, with different Histories of England, India and Rome. A small class of youths, of European birth or extraction, have been taught the elements of Latin, and read in Horace, Virgil, Cicero, Sallust, and Livy.

Mr. Sampson has taught Algebra, Geometry, Conic Sections, Trigonometry and the elements of Natural Philosophy. By each of them, in addition to these things, an hour a day has been spent in direct Scriptural instruction, either with the college classes or some of the higher classes in the school.

The school classes are taught in History, Geography, Arithmetic, Grammar, Bengali and English, and branches of Natural History and Philosophy, so that they may be prepared to enter the higher classes; or if their stay at school does not permit this, that they may take away with them such an amount of information as may enable those desirous of embracing opportunities of acquiring more. With only one exception, the teachers of these classes have been students in the college in former years; and, though not professing Christians, are of that increasing and interesting class who, convinced of the errors and follies of idolatry, will be made the forerunners in preparing the way for the spread of Christianity.

The great majority of these three hundred and fifty youths are of Hindu parentage, whose homes are in the neighborhood, or who reside with friends to attend the classes of the Institution; a very few

are Mohammedans, and about fifty or sixty are of Christian descent.

The largest proportion are merely daily scholars; there are, however, a small number who live on the College premises, either in the College House with one of the tutors, or in a separate range of buildings under the care of a native Christian preacher. Of the former class there are twelve—five of whom are supported entirely or in part out of the interest of a fund originated by Mr. Ward, having some claim thereto as the sons of living or deceased missionaries; the other seven are private students supported by their friends, who are, for the most part, members of the churches. In the neighboring range of buildings there are sixteen students; five are supported by their friends, and eleven are the sons of native preachers, also supported out of the Ward fund. Several of each of these classes of boarders have publicly professed their faith in Christ by baptism.—*Bap. (Eng.) Miss. Herald.*

PROGRESS OF THE GOSPEL IN ITALY.

During the visit that we recently paid to our beloved country, after several years of absence, we were witness to wonderful scenes—to an awakening which, comparatively speaking, is not inferior to the great religious revival now taking place in the United States of America. We found churches organized almost throughout the whole of the Sardinian kingdom, even in small villages. In some towns, the members of the church or communicants, exceed 200; and it is delightful to see their mutual affection.

The Buona Novella, the organ of the Waldensian evangelization, thus speaks of the capital of the kingdom: "Our hearts are filled with gratitude to the Giver of every good, by observing that our meetings at Turin are more numerous than ever; and that the sacred Scriptures, which are now freely distributed, are by themselves producing beneficial results. They are no longer forbidden, as formerly, and the young and studious are beginning

to take delight in them." The same paper says: "At the fair of the Conception at Millesimo, there was a vendor of Bibles in the town. The priest of the parish preached against him, and declared that whoever touched his books would be excommunicated by the Pope, and would soon fall into the power of the devil; but the people, who, through Divine mercy, are beginning to be enlightened also in Piedmont, and to be aware that the Bible alone contains the word of salvation, laughed at him and his ignorance, and his words were uttered to the winds."

One of our brethren and friends, an Italian colporteur in a town of Piedmont, says, in a letter received while we are writing these lines, "Although the sale of Bibles by colporteurs is prohibited, 5,951 Bibles and Testaments were last year sent out from my depository; of these, 5,429 were in Italian, and 522 in various other languages." This relates to a single depository only; surely it is a delightful piece of intelligence to every Christian!

But it is not alone in the kingdom of Sardinia that the gospel is making its way. In Tuscany, in Lombardy, Venetia and even in Naples and the Papal States, the Bible is secretly circulated, and the number of Christians is constantly increasing. It is not long since a count and a priest were imprisoned at Rome on account of the Bible.

The four priests of Pavia, who protested against the dogma of the Immaculate Conception, and who were, in consequence, suspended and excommunicated, have published a book in their own defence, containing, on one side, the confutation of everything which has been written in favor of the interpretation of Pius IX.; and on the other, a synoptical table in two columns; in one column are arranged proofs to the contrary, and the other is left blank, with an invitation to the defenders of the new dogma to fill it up, or cause it to be filled up by the most learned theologians.

A new religious journal has appeared at Tartona, called *La Libertà Cattolica*.

ency is very similar to that which the Parisian antagonist of the *Union des Observateurs Catholiques*. The of this new paper propose to combine theories professed by the *Armonia* majority of the Sardinian bish-

most fact we have to mention, as of interest, is the conference of the s from the different Italian s, which took place at Turin be- ne 15th and 20th November, 1858. gregations of Genoa, Alessandria, ce, Novara, Novi, Fara, Bergo- and other localities, sent represen-

Let us pray to the Lord that He pleased to continue to bless his k in Italy.—*Eco di Savonarola*.

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THE

MISSIONARY MAGAZINE.

AMERICAN BAPTIST MISSIONARY UNION.

OCTOBER, 1859.

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AMERICAN BAPTIST MISSIONARY UNION.

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BOSTON:

MISSIONARY ROOMS, 33 SOMERSET STREET.

1859.

THE MISSIONARY MAGAZINE FOR 1859.

THE thirty-ninth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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OCTOBER, 1859.

No. 10.

AMERICAN BAPTIST MISSIONARY UNION.

PROME MISSION.

LETTER FROM MR. KINCAID.

Scarcity of Food in Ava.

Thayet, March 8, 1859.—Writing from Ava, I mentioned the great scarcity of food and the consequent suffering among nearly all classes of people in Ava. For three years there has been a deficiency of water. The river has not risen to its usual height. All the Christians but two had left the city and gone to distant places in search of food. Two others, however, returned just before we left, and since then I hear that three more have come back.

Ko Shway Nee, the pastor, writes every few weeks. He seems to be ten years older than he was last year. His own sufferings and the sufferings of others around him had nearly worn him out.* I was able from my own means to give him fifty-five rupees, which will supply him with food for some time. Last year I gave him thirty rupees.

More Converts—Loss of Native Laborers.

He brought to me a number of inquirers; indeed they seemed to be true believers. He mentioned also the names of several others in neighboring towns who believe in Christ, but have not been baptized. The pastor is very urgent for Ko Konge or Mounng Yan Gen to spend a few months with him in Ava and the towns

near by. He thinks great good will result, and I can hardly doubt it.

But we have suffered a great loss in native laborers. Mounng Pante, the most powerful preacher we had, died suddenly of jungle fever. Ko Poo, pastor of the church in Promé, has been deposed from the ministry. Mounng Myat Poo has long been prostrated with fever and liver complaint, and is scarcely able to do any work. Mounng En, a young man of great promise, and bold in preaching the gospel, has had a severe fever, and this has brought on enlargement of the spleen, and we much fear how it will go with him. Thus nearly half our assistants are either dead or dangerously ill. All have come to a knowledge of Christ since we came to Promé, except Mounng Yan Gen, who was baptized before I left Rangoon. We have three or four others who have been converted within eighteen months past, and who appear to be called to the work; but it costs much time and labor to train them in the knowledge of the Bible.

New Church—Seventeen Baptized.

My plan is to have them go with me in the towns and villages where I preach. I am resolved, however, to have Mounng Yan Gen to go and labor with Ko Shway Nee at the capital for a few months. He is always ready to go wherever he may be needed. Eighty miles below Ava is already the beginning of a church. Three baptized by Mounng Yan Gen live in the

* See Mag. for June, 1859, p. 173.

place, and there is a number of hopeful inquirers.

I have heard nothing as yet from the two Karen preachers who went toward Bauma, and will probably go much further north.

After coming down from Ava, I spent a few days in Prome, Meaday and this place, and then went to Enma, a district where there are over sixty villages. It is one vast rice plain. I spent my time in seven villages, and hope before the plains are impassable, to spend much more time there and in Pongdai, still further east, and a larger number of villages. Seventeen have been baptized in Enma, all substantial farmers. A few days since I baptized two there. I had attentive assemblies at any time of day, but in the evening crowds of people. There are other districts in this province equally encouraging, and which I intend visiting before the rains render travelling impossible. It is preaching the gospel from village to village that is needed, and we cannot or ought not to expect native preachers to do this work unless we set them the example.

The Khyens—Hopeful Converts.

I have, I think, in some former letter, mentioned the conversion of a few Khyens, and the prospect of an extensive work among this people. The first convert, Mounng Gee, I baptized in May, 1856. Since then his brother, wife, son and daughter have been baptized; also several others, and substantial men. There are now many hopeful inquirers in several Khyen villages. For the past six months I have assisted Mounng Gee in travelling among his own people. Much of the time a Burman assistant has been with him, as his knowledge of the gospel is very limited. We hope in a year or two more to have two or three of these Khyen converts comparatively well fitted to teach their countrymen the way of life. There are not many villages of this people till you get up into this province; but as you go on northwardly, their villages become more numerous, especially on the western side of the Irrawadi, and then all through

the Arracan mountains, and along the great valley formed by the Cheenduen river, for five or six hundred miles north of Prome. The five hundred dollars sent by Mr. Jacobs, in accordance with his son's will,* I have invested in a house in the military cantonments here, and the rent is to be used exclusively for the benefit of this race. The house rents for fifty rupees per month; the repairs will be about one hundred rupees a year; and this will leave about forty rupees a month for the Khyen mission, for native assistants and for a school. Twelve or fourteen Khyens, old and young, are now waiting Mrs. Kincaid's arrival, so as to enter a school. This people have no written language, and they are not idolaters. They are one of the great races of Burmah, and, as far as I can see, are as likely as the Karens to be rapidly evangelized. Without curtailing my labors among the Burmans, I intend doing what I can to give this people the gospel.

An Open Field—The Cholera.

All Burmah is open to us up to the borders of China, and invites to use all the agencies we have. Here are four great races, Burmans, Karens, Shans and Khyens, and all are looking to American Baptists for God's Word. An empire is open for labors. If men think at all, how is it possible to retrograde in the great work of evangelizing an empire and planting Christian churches from the seashore up to the Himalayas?

Since I began this letter, five days ago, I have been to Meaday, four miles above and on the opposite side of the river, and have purchased a house for an assistant stationed there near the custom house, and where all merchant boats from Burmah are obliged to stop,—scarcely less than 150 or 200 boats at any time.

I have also been six miles above Meaday to the frontiers, and made arrangements for an assistant there. The villages are numerous, especially on the king's side of the line, and there are four Christians now there. A pious English officer has already commenced a house for a native

* See Mag. for April, 1858, p. 126.

preacher. I leave to-morrow for Prome, and go at once to a few villages some twenty-five miles east, where we have converts in six villages, and a number more who are believers, but not yet baptized.

The cholera is taking off multitudes in the towns and in the villages. Five Englishmen have been cut down within a few days in Prome, and this is about half the English in Prome. In the villages it is equally severe.

SHWAYGYEEN MISSION.

JOURNAL OF MR. WATROUS.

Ancient City.

Jan. 11.—Started with Mrs. Watrous to visit the Christians. We travelled a two days' march for troops, and reached Bangata some time after sunset. The sayat here, burned long ago by some of the rebels, was not yet repaired; so we sought and found rest at a Burman house.

12.—In our journey to-day we passed over what is said to have been a site of an ancient city. There was an earthen wall, through which the road was dug, surrounded by two moats, a wide outer one and a narrow inner one. The city was of vast extent, for we rode about six miles before we came to the wall and moats of the opposite side. No other traces of the city are seen. Large trees are growing where once were the habitations of men. The Karens say the city was desolated when the white foreigners came. But as the English never came up this valley till within a few years, they cannot be the cause. More than two hundred years ago the Portuguese are said to have gone up and attacked Toungoo, and it is probable that at that time this city was deserted.

It is a fearful fact that the Burmans are deteriorating in morals, are learning vices of a professedly Christian people. Drunkenness, which was rare under Burman rule, is becoming common. Some officers, however, worthily represent the sterling virtues of old England. If all were of this stamp, the Infinite Mind alone can conceive the moral and spiritual benefits that would accrue to these heathen.

Christian Karen Village.

13.—After a three days' journey, we reached the first Christian Karen village. This is Waysway, situated not far from the Toungoo road. The people here had been blessed with a large crop of rice. They have given their teacher one hundred baskets of paddy, and they furnished supplies liberally for us and those with us.

16.—On Sunday, after meetings of confession, we partook of the emblems of the Saviour's death,—a privilege which they had not enjoyed since we were here last year. The church numbers ninety-seven, nine having been baptized during the year.

Village Deserted and Church Scattered.

17.—Went to Paypautah. Twenty-five have been baptized at this place during the year. Meakkay, one of the ordained assistants, is at present the pastor. He came from Wartholah. That village, where was our largest church,—partly on account of sickness, and partly on account of excessive taxation,—has been deserted. The church, that numbered 260 members, has been scattered, and none have been added to it the past year. The Karens seem to have little local attachment.—They leave a place for a slight cause, to the neglect of their spiritual culture and of the education of their children. As the pastor of Paypautah was absent, Meakkay came here.

A new Church—Baptism—Washing.

18.—At Serparche is a new interest. Twelve of the people had gone to another village and had been baptized; and now eleven candidates presented themselves for baptism and were accepted. We repaired to their clear mountain stream, to bury them in the likeness of the Saviour's death. Baptism had never been administered here before, and some of the people had never witnessed the solemn rite.

19.—In the morning the little church partook for the first time of the sacrament of the Lord's Supper. Recording their names in a little book for the teacher, and furnishing him with a copy of the Scrip-

tures, (he had merely a New Testament before,) I took leave of this little band and returned to Paypautah.

I observed a marked difference in the appearance of the children of the village as I entered. In my absence Mrs. W. had established a kind of washing school for their benefit. She could scarcely have taught them a more useful lesson. These Karens are exceedingly filthy. They make no soap, and have no word of their own to express it. In their heathen state, I think they never wash their clothes, and but seldom their bodies. Although a kind Father pours out by their doors an exhaustless supply of water, "clear as crystal," yet his poor children seem ignorant of its cleansing and healing virtue.— Though we try to teach them that the New Testament requires them to cleanse themselves from the "filth of the flesh" as well as "of the spirit," yet they are slow to learn these lessons. To relieve this dark picture, it should be said that in some villages, where their teachers are faithful both in precept and example, the people have made marked progress in the right direction.

Burman Oppression.

20.—Rode on to Paupeder. The present village is very difficult of access. On our way we passed by the old village, built in a kind of circle, with the chapel standing in the centre. The people abandoned this village on account of excessive taxation, and went over to the Toungoo side, where they might be free from oppression.

The troubles of the Karens on account of oppression from officials have caused us much anxiety. We hoped when these villages were taken out of the hands of the former Burman oppressors, and put under the charge of a Karen, that justice would be done them. But we have been sadly disappointed. This man, who had been long with the teachers at Maulmain, and knew well the better way, soon became a Burman in his habits. He abandoned his Karen wife and children, and took a Burman woman. He lived with

the Burmans, and seldom visited the Karens. A Burman was appointed over each village to measure their cultivated land, collect their taxes, and, of course, to oppress them. These subordinate Burmans evidently knew nothing of surveying, and in some instances the tax amounted to about half the value of the paddy raised. These false measurements were sent to the Commissioner, and he, not knowing whether they were true or false, issued receipts, which were to be given to the owners of the fields when the taxes were paid. In some cases these receipts were altered and a larger sum substituted, the difference being pocketed by the collector.

Besides this, a tax was demanded for boat-racing, which the Commissioner does not authorize. Thus by falsely measuring the land, by altering the receipts, and by imposing new taxes, these poor Karens are plundered. We hope soon to see a worthy man in the place of this apostate, and these dishonest Burman subordinates altogether dispensed with.

The people of Paupeder have built two villages during the year. Having gone to the Toungoo side to be free from oppression, and built a village there, a still more dreaded enemy soon appeared in the form of cholera. To avoid the risk of falling by this epidemic, according to Karen custom they scattered and fled to the jungle. They fled by night, leaving most of their goods and the sick ones behind.

Some of the nearest relatives remained to watch over these, but in one or two instances the victims of cholera were left to die alone. The body of one poor man, who died unattended, was burned about a week after, his house being his funeral pyre.

I read to them a part of Matt. 25, and told them what the Saviour said of those who did not visit in sickness the least of those who believed in Him. Yet much might be said for these poor Christians. They have no medicines of their own, are exceedingly afraid of the disease, and often their dispersion prevents its further

progress. Still, we hope they will soon learn the use of medicine, and especially that their fear to incur the displeasure of the Judge of all will become stronger than the fear of death.

It was painful to look in the record of this church. Eighty-five more than the present number of members had apostatized. Most of these apostacies occurred two or three years ago. Only two have been excluded the past year.

Baptism and Communion.

21.—I went to visit a new interest. On the level land by the Youkthawah creek is a new village called Barlahthee. The mountain paddy often fails the Karens, and some of them have concluded to go to the low land, where the yield is more abundant and the crop more sure. At this village the people are nearly all Christians. I found over seventy who had come from other churches.

22.—Candidates for baptism having been examined and eight accepted, in the morning we gathered on the bank of the rapid stream, sung and prayed, and then buried them in the name of the Triune God in the yielding flood, "to be raised again, to walk," we trust, "in newness of life." The brethren met together, confessed their faults one to another, and begged an interest in each other's prayers, and then partook of bread and wine, most striking mementoes of Him who died for sinners.

On my way to Sanwarder, I passed by a little chapel, where a few converts gather for prayer. They live far away from the church to which they belong, but still they love the ways of Zion, and though without a teacher, "forget not the assembling of themselves together."

23.—Sabbath. After the usual preparatory meeting, the disciples of Sanwarder sat down to the table of the Lord, to receive the visible proofs of the love of Christ.

After this, according to appointment, I went again to Paupeder. Here seventeen requested baptism, but only eight of them were received; and these were "buried in

baptism to live, we trust, hereafter "to the glory of God the Father." Again, after the usual confessions, had the privilege of breaking bread and pouring wine to symbolize the broken body and shed blood of our blessed Saviour. We trust that not without profit these two churches enjoyed on this day the privilege of fulfilling the Master's command, "Do this in remembrance of me."

Large Mortality—Karen Village.

24.—Returned to Sanwarder. There have been fifteen deaths here during the year. In our country, about this number die annually out of one thousand. But here, without any unusual disease, from a village of not more than two hundred people, that number have died, being at the rate of seventy-five in one thousand in a year.

Fever is the prevailing disease. It was painful to look at the little ones. There was scarcely a healthy child to be found in the village. They wore a pale, sickly look, and were nearly all hot with fever. These poor parents are ignorant of the laws of health. The nights are cold, and the poor little ones are poorly clad, or naked, and have no warm beds to sleep in.

Here is need of instruction. Mrs. W. has made a good beginning in teaching them the value of cold water and soap.

25.—The next day, passing over an exceedingly steep mountain path, I reached Sautayder. At this place the Association met two years ago. Fifty of their number have gone to form the new church of which I have spoken. Fifteen have been baptized here during the year.

26.—Left early in the morning to visit a place where a chapel had been built, but none had been baptized. It was a long and tiresome way. We had to ascend mountains nearly all the way, which in some places are very steep. We reached an elevation so high that frost sometimes appears. Cotton, I think, is not raised at all here, and paddy is very poor. A large tract had to be cut over and planted (as these poor Karens have no plough and

put in the seed with a kind of hoe,) to raise rice enough to support a family. The average yield, I think, would fall short of tenfold. Fatigued with the long and difficult day's journey, just before sunset we were glad to reach the village. This, however, is more like one house, having a court in the centre upon which rooms open on three sides. Each of these rooms is a separate dwelling for a family. On the fourth side of the court is the common stairway for all. Near this is the little chapel and the teacher's house. The chief of the village was away, but we sent for him, and he reached home before morning.

27.—The next morning we examined the candidates for baptism, and fifteen were accepted, the chief among the rest. These had worshipped God for about a year, and had requested baptism before, but no ordained assistant had as yet visited them. We descended the steep declivity a considerable distance, to a stream of water. Here, in the sight of visible and invisible witnesses, they "put on Christ," to be owned by Him, we trust, when raised from death, of which their baptism is an emblem. We shook hands with them on the banks of the stream, and continued our return.

Suffering from the use of unsuitable food and from excessive fatigue, we sought rest at another small Karen village. The people here also have entered on the service of the Eternal God. Here is a little chapel, some praying souls, and a few children who can read the Bible.

Association—Statistics of Churches.

28.—The next morning we descended the high bluff on which the village is built, to a stream of water, cold, rapid, and "as clear as crystal," proceeding from the mountains. In this stream we had the privilege of baptizing seven, who, we trust, had experienced "the washing of regeneration and the renewing of the Holy Ghost." Bidding them farewell, we continued our journey to Theybunder, where our Association is to meet this year. No time had been fixed; for we

were waiting for br. Harris; but as more than a month had passed since his arrival at Rangoon, and he did not appear, and as the people were anxious that the meeting should take place, we concluded to meet on the coming Wednesday, the 2d of February. Word was sent to the teachers accordingly. And on the day appointed the delegates came together with their letters from the churches.

During the year three new churches have been formed, 127 have been baptized, six have been excluded and fifty-one have died. The present number is 1201. Pupils in school, 220. They have contributed 92 rs. to send the gospel to "regions beyond;"—a smaller amount than last year, but the largest church has been broken up, and other villages have failed to raise rice enough for their own consumption. For these reasons their contributions have fallen a little short.

The meeting lasted two days, and after the letters were read, several recommendations were adopted, aiming to correct mistakes into which this people, just emerging from heathenism, are liable to fall. It was voted to publish the minutes of the Association, which had never before been published. After we had partaken of the Lord's Supper on the last day, a collection of 20 rs. was taken up, sufficient to pay the expense of publication.

On the second day of our return, we met br. Harris, whom we had been long expecting, but who, to our regret, failed to meet us at the Association.

Much fatigued, and with premonitions of jungle fever, we reached home after a month's absence.

RANGOON MISSION.

LETTERS FROM MR. STEVENS.

Visit at Maubee—Shan Village.

Rangoon, Jan. 27, 1859.—I recently returned from an excursion* to Maubee, where a Christian headman and his wife reside. The woman came to town on

* See Magazine for Sept., 1859, p. 315.

business, and invited me to accompany her back as her guest. I was happy to accept of her invitation, and went with her, taking with me Ko Shway A and Mounng Myat Then, a sort of sub-assistant. We spent five days preaching in that town and surrounding villages in the day time, and having meetings for preaching in the evening at the house of the headman. The truth was preached with plainness and fulness to many people, who appeared to feel its power, although we saw no decided evidence of the Spirit's work. In an adjacent Shan village, there was unusually good attention, and appearances were very hopeful.

After leaving Maubee, we spent five days more in returning home, staying a day or half a day each at villages intervening.

During these preaching efforts I have been much impressed with the paramount importance of this same work, and of the frequent repetition of these efforts in the same places and on the same minds. But what are we among so many? We have great reason to rejoice that God has opened to us so wide a door for the promulgation of his truth. But O, when and how shall it be made effectual to salvation? Do press upon the churches the importance of prayer for the outpouring of the Spirit upon us. What might we not reasonably hope for, if but half the breath and zeal devoted to discussion were given to earnest prayer for help from God? Can you not enlist some of the interest of your daily prayer meetings in behalf of us—and I mean more especially these blinded, idolatrous Burmans, as well as the Karens? We are in the strife of battle, and if ye be the Moses, Aaron and Hur, we shall prevail over our numerous enemies.

Next week I expect to go to Thong-zai, farther up the river than Maubee, where are some of our members and many hopeful signs. "I would go in the strength of the Lord God, and in his name set up our banner." May He help us so to do.

Tour up the River—Earnest Hearers.

February 23.—I have recently made a

preaching tour up the river. I accompanied br. Crawley on his return to Henthada,* and crossed over from thence to Thongzai, a village extending several miles along the bank of a stream of the same name, dividing the Rangoon from the Sarawah districts.

Here we have residing six members belonging to the Rangoon church, besides two who have recently removed thither belonging to the Maulmain church. One of the principal of the resident members is a collector of the district of Thongzai; besides whom there are three men and two women. The man who has recently removed there is over sixty years of age, and was formerly employed as a school-teacher in Maulmain. He is an exemplary Christian, and I trust will help the others much. They promised to continue faithful in the maintenance of Sabbath worship, and I think there is every prospect of an increase among them.

In company with Ko Shway A and Mounng Myat Then, a young man who, I hope, will yet make a useful assistant, I spent eleven days in the village, preaching daily from house to house, and in the evening receiving and instructing those who came to the house. It was decidedly the most interesting and encouraging season of village preaching I have ever had the privilege of enjoying in the country. There were many earnest listeners and inquirers, and a number who seemed convinced that the truth is with us, but fear the reproach of abandoning ancestral custom. The two great points I endeavored to impress on their minds, were the helplessness of their condition if they followed in the ways of their fathers, and the certainty that there is salvation by Jesus Christ. Many became very thoughtful, and some appeared very near the kingdom of God.

While there, and going up and down the river, I was oppressed in view of the numbers of people to be preached to, all accessible and generally willing to hear, but few, very few, to preach to them. O

* See Magazine for Sept., 1859, p. 317.

that the Lord of the harvest would send laborers into his harvest. How much prayer has been offered that a wide and effectual door might be opened to us for the preaching of the gospel! That prayer has been heard. But how few are found ready to enter the door!

The New Chapel.

We have at last got up the walls of our chapel and the roof on, and now feel obliged to wait until more funds come to hand before we can proceed further. This much I felt constrained to do, in order to keep the work out of the heavy rains, now not very far off.

JOURNAL OF DR. DAWSON.

Tour to Pegu—Pegu River.

Rangoon, April 5, 1859.—Three or four years ago, having met a few encouraging inquirers at Pegu, I felt anxious to make a tour to that section of country before the close of the present travelling season. Accordingly, on Tuesday, the 22d of March, I left home by boat, and by 11 o'clock, A. M., reached the entrance into the Pegu river, where I had to wait for the flood tide. During the springtides, and when the wind comes from the southward and eastward, a very dangerous bore sets up that river, in consequence of the funnel-shaped formation of the land at its mouth. Boats are compelled to "lay to" on their oars till it passes, or run the risk of being swamped. The bore rolls along with a rushing sound, like the upheaving of many waters. As it advances, a wall of water sweeps along to the height of eighteen inches, and even two feet, spreading consternation among the poor boatmen, who may be caught within its foaming crest. When we halted, several boats were in company.

About noon, the flood made, and soon we passed the old Taling city of Then-yeen, where once a Portuguese fort and factory existed. After a war of three years, their ships were captured, their fort taken, and the Portuguese were expelled from the country by the Burmese.

The wind was blustering and strong all

the afternoon, and blew from the southward. At night, stopped at the village of Thabu. Went up among the people, and was invited into the house of a Taling family, the father of which had heard the gospel some three years before, at the preaching sayat near the Godwin road in Rangoon. He mentioned quite promptly and familiarly the name of Moung Tha-No, as being the native preacher who was in the sayat, when he rested there one day from the heat of the mid-day sun. He said a white teacher was there at the time, but did not know him. "Would you know him if you should see him again?" was inquired. "I don't know," he replied, but after looking a few seconds at my face, he observed, "I think it was yourself." He was once a very rigid Buddhist; but his prejudices had been gradually giving way, since he heard the Word preached at the sayat in Rangoon. I sat a couple of hours at his house. A few persons came in, squatted down on the floor, listened a little while, and then went out again. I gave the family a bound volume of tracts. I was asked to see a poor Burmese woman, who was ill with measles. Talked to her husband, mother and sisters about the sickness of the human soul, and on the necessity of applying for relief to the Great Physician in heaven.

Near midnight the sky became dark and lowering. The bore swept upward with a loud rumbling noise. It pitched the boat about violently. We had to prepare for it by moving into the centre of the stream, where, though the waters are very much agitated and troubled, it is comparatively safe. Took advantage of the tide to float upward with it. Toward morning we were favored with the pale light of the moon.

City of Pegu—Shans.

23.—Arrived at the ancient city of Pegu at nine, A. M., and went to the upper end of the present town, where a number of Shan families are settled. These Shans emigrated into the province during the reign of the Taling kings in Pegu. Spent most of the day among them, calling their

to "the things of the kingdom." He was friendly and civil, but appeared old on the subject of the new religion.

One venerable looking woman seemed pleased with it. Her aged face brightened up, and her eyes forth an expression of interest, as if of the message of infinite mercy to sinful mortals. The heat of the sun is overpowering. A young man came, by request of his mother, to converse.

Discussion—Taking Life.

Took an early start for the town, passed a couple of hours talking with people, who soon collect around a man who offers to speak to them. I sat on a raised bamboo floor, under a shed. Two advocates for Buddhism came up, and crossing their legs, sat down on a mat near me. A few minutes they blustered, and ended to call off the attention of the people by asking me questions most silly. As it seemed to be mere impudence in them, no notice was taken of their interrogations. I told the people of the great and good country of Pegu, if a person interrupted another while he was speaking, he was considered a vulgar man. They now remained silent.

At length, however, some anxiety was exhibited to discuss the Burmese domestic merit and meritorious works. It is one of the chief pillars of their religion.

To save life was instanced as a meritorious deed. In all discussions with the people, both with the learned and the ignorant alike, the question is put as nine times out of ten, "Is it not better to take life, to kill fowls, &c? Is it not punishment of hell the consequence of such an act?" A direct negation is so opposed to their cherished notions on the subject, will, if given, generate your hearers. The question is best answered by asking them, "What do the Burmese people say?" "Rice," was quickly replied. "Well. From what do you get your food?" "From saba, or paddy, unhusked." "When you plant your paddy in

the field, does it not grow?" "Yes." "Why does it grow?" "It is the custom." "It is because it has a living principle within it, a germ, or kind of life. Every day you rigid Buddhists, who feel so much pity for a fowl, destroy countless masses of vegetable life, in order to preserve your own." Their inconsistency was at once apparent. They tried, however, to get out of the dilemma by saying that animal life and vegetable life were different. Leaving them to their own reflections, I passed on to visit the inside of the old city.

Pegu, as it was and as it is.

Once the seat of a powerful and independent monarchy, the old city of Pegu is now chiefly distinguished for its former greatness and its departed glory. In the year 1753 the last Taling king, who ruled over the whole seacoast and lower provinces of Burmah, was executed, and the kingdom of Pegu was then annexed to the kingdom of Burmah proper. Aloungpra,* by whose power Dweepdee, the last of the Taling kings, was dethroned and beheaded, and the Taling nation conquered, endeavored to obliterate every trace of its ancient grandeur and separate nationality. Root and branch, the Peguan dynasty was exterminated; the palaces that adorned the royal city were thrown down; the government was dissolved; the population scattered; and nothing now remains to mark the spot of the once great Taling city, save the fragments of the old city wall, a shallow moat or ditch, and the mouldering foundations of buildings, formerly denominated royal palaces. Its overthrow and extinction is complete.

From Mergui on the south, to Ava on the north, the sovereign of Pegu once held the dominion of the whole country. Sad fate of nations! What a memorial of the instability of human affairs! But there is now hope for Pegu. Its government is in the hands of a very different

* The term Aloungpra signifies the body of a king. The founder of the present Burmese dynasty was so called. He died in the Shan states, and his remains were conveyed to Ava, where they were burned with royal honors.

race, a very different people, whose policy, though not perfect, is still dictated by an enlightened and liberal philanthropy.— Under heathen rulers, its inhabitants never could become a Christian people.

Within the boundary of the old city walls, whose sides comprise a sort of parallelogram, are seen scattered clusters of trees, a large tank, a Hindu temple, and a few bungalows for officers. A lonely looking cemetery is set apart for the repose of foreigners who may die there; but most of the ground inside is apparently appropriated to the pasture of cattle. In the centre of the area stands the most conspicuous object of the locality, namely, a pagoda of considerable size, called by the inhabitants Shway-mhau-dau,—signifying the royal golden water plant, around which the English authorities have raised a brick wall, in the fashion of a fort, having corner bastions constructed on it, for the purpose of mounting guns. Within this fort, at the southwest corner, are substantial brick barracks, which have been lately built for the accommodation of three companies of Madras native troops stationed there. On the east side, at the base of the pagoda, are two graves, with tomb-stones over them, and an inscription, "Sacred to the memory" of two British officers, who fell there during the war. An Assistant Commissioner is in charge of the district. The population, which is said to be very quiet and orderly, numbers between six and seven thousand. A telegraphic station has been built, and keeps up a regular communication between Rangoon and Toungoo. From Pegu, the distance to Rangoon by telegraph is fifty-one miles, and to Toungoo it is 139½ miles, making the total distance 190½ miles between the chief seaport town on the south and the important town of Toungoo, situated at the northeast angle of the province.

The Pegu river, which is remarkably winding in its course, becomes, just opposite to the present town of that name, very much contracted and shallow. At low water, the people pass over on foot very readily from one side to the other,

and herds of buffaloes may be seen rolling on its muddy banks during the greater part of the day. Formerly, in the time of the Taling kings, the productions of the district were far more varied and plentiful, it is said, than they are at present, and it is very natural to believe that they were so. They now consist of bamboos, rattan, teak, tobacco and rice; and in the neighborhood a great abundance of melons is grown. The place is likewise famous for its manufacture of a heavy description of earthen chatties, which are used for boiling salt, an article which is largely produced in that section of the lower country.

The Talings—Female Labor.

The Talings as a nation are probably the most hardened and dogmatic in their own faith, of any people in south-eastern Asia. Anciently they possessed a distinct national literature and language; but both are now rapidly passing into oblivion. Thousands of inhabitants of pure Taling extraction may now be met, who cannot speak a word of their mother tongue. All speak the Burmese language, though not with the same fluency and correctness as educated Burmans do at the capital. It has a provincial twang, like the English spoken among the poorer classes in the different shires of England.

I saw a young Burmese woman employed in a saw-pit, working as a common sawyer, and cutting up a log of timber. The father was at the top and the daughter at the bottom of the pit. At first it appeared as if she was sawing wood out of sport; but on inquiry I was told that her selfish old father compelled her to work in that manner to save money. I remonstrated with the old man about his proceedings, and told him it was only savages who made women work in that style. He felt ashamed, and desisted for the remainder of the day. The neighbors seemed pleased that the poor girl was released from the hard and exhausting labor.

The inquirers seen here three years ago were not found. They had removed to other localities. One or two persons, to whom tracts were given yesterday, re-

turned them to-day, saying they were afraid to keep them, as they should not be able to understand them,—a respectful mode of intimating that they did not wish to understand the religion of the foreigners. The poongyees had most likely been at work meanwhile, frightening them with the terrors of the eighty thousand bells of the Burmese books. All their influence is exerted,—and few can realize the extent of it among their followers,—to prevent them from either reading or inquiring on any other form of religion than their own system.

The boatmen being all ready, we left Pegu with the fall of the tide at 3 o'clock, P. M. By dusk in the evening we came to the village of Keik-ten, where we halted for the night.

Christian Talings—Karen Officers.

25.—Last evening, on stepping out of the boat at Keikten, I was met and accosted by a Burman, who wished to know whence I had just come. I replied from Pegu. He inquired my business. I told him. He remarked, “I thought as I saw you come out of the boat that you were a white book sayah, from seeing the white fat buttons on your sack. There was a sayah at the village about two years ago, (mentioning *br. Vinton’s* name,) who wore a similar jacket with buttons on it. The man’s wife came out and invited me up into their house, where I found a sick Karen, of whom they had the care. Soon a small company of Burmans and Talings assembled, and among them were four heads of families,—all believers in Christ. The circumstance was exceedingly gratifying. They had heard of the true religion from the headman of a village, residing a mile from them up the river. He is a Taling Christian. They talked most freely of the utter falseness of *Gaudama’s* system, in which they once believed and trusted, and how good and precious was the blessed gospel, which “brought life and immortality to light.” I remained with them, explaining the truth and answering their questions, till it became very dark, when they requested to

be allowed to return home. They said they were afraid of tigers, which frequently prowled around the village at night, carrying off dogs and cattle, and even human beings, when they got a chance. I distributed among them a supply of books, for which they seemed very grateful. Early the next morning they brought a bottle of new milk to the boat.

They informed me that all the principal native officers of the district, most of whom are Karens, are worshippers of the true God. The influence they exert and the example they show commend the religion they profess to all around them. Such was their voluntary testimony.

Theatrical Exhibitions.

26.—Just before sunset last evening, we made fast our boat to the bank at Thabu, the village where we stopped the first night of our ascent up the Pegu river. Boat-loads of people were leaving at the time for the other side of the river, to attend a great theatrical exhibition to be held at Dah-bong, a large village on the west side, situated a couple of miles inland. Very few remained behind. In most parts of Burmah, there is a perfect rage to witness these fantastic shows, especially among the young and thoughtless. Whole nights are devoted to them in succession, with undiminished interest and constancy. The woman sick with measles was well. Her friends were glad to meet me again. After candle-light, went to their house by invitation, and spent the evening there, talking about the doctrines of the Bible. A few neighbors came in, some to listen to the conversation and some to ask for medicine for sick relatives. As a thank-offering, a present of eggs and rice was placed before me by the mother of the young woman who had lately been ill. Her husband was unable to read, but he promised to learn, so as to be able to study our books. A brother was now sick, and needed a little attention. They appeared to be an interesting family, much attached to each other, and listened with manifest interest to the claims of the gospel. May the Holy

Spirit visit them, renew and sanctify them, and make them sincere and devoted Christians.

Started at daylight down the stream, and at ten o'clock stopped at a Karen village, to enable the boatmen to cook their meal of rice. The village is small, there being only ten houses in it. Burmese and Karens appear here to be very much mixed, the latter trying to adopt the language and dress of the former, and intermixing in marriage. An energetic Karen woman, whose husband is a Burman, is the mother of a large family, part of whom are Christians and part Buddhists. The mother is disposed to be alike indulgent and friendly to Buddhism and Christianity. Pointed out to her the danger of trying to go passenger in two boats, one of which was totally unseaworthy. She said she tried to conform to the rules of both. I observed that that was impossible. She would surely be lost unless she took to the safe boat. I urged her to weigh seriously and carefully the whole matter, and to look to God in prayer for guidance, and that she would not be long left in ignorance of the "life-boat." Lifting up to her head a bound volume of tracts which was given to her, she promised to think of the subject and hoped to do what was right. Amid an expression of good wishes and farewell, left the village at noon, and reached Rangoon at gunfire, 8, P. M., after an absence of between five and six days.

Pegu as a Missionary Station.

In bringing this long communication to a close, permit me to commend to your indulgent attention the neglected town of Pegu. Hereafter, when laborers can be sent out in suitable numbers, and commensurate with the wants of the benighted heathen, the population of that town and district will claim at least two efficient men. At first sight, there is nothing specially inviting in that locality for missionary labor; but the command is nevertheless binding, "Go ye into all the world and preach the gospel to every creature."

HENTHADA MISSION.

LETTER FROM MR. CRAWLEY.

Burman Department—The Church—Tours.

Mr. Crawley sends below a statistical view of the Burman department of the Henthada Mission. The letter arrived too late to admit of the incorporation of the items in the Annual Report.

Henthada, Feb. 7, 1859.—The statements made below belong to the period from Jan. 1 to Dec. 31, 1858.

ASSISTANTS.—Ko Oung Ban, stationed at Taing-dau; Moung Thet-nau, Donabew; Moung Long, Henthada.

The number baptized is six. The total of church members is thirty-four, distributed as follows:—Mengyee, eight; Taing-dau, 4; Kyuet-kyune, 3; Donabew, 6; Henthada, 13. Total, 34.

Two have died. One, an old man, the solitary Christian in the large town of Opo, entered into rest at the age of eighty-four, and now, we believe, mingles his praises before the throne of God and the Lamb with Judson, from whose hand he received the tract which led him to Christ. The other, a strong man in middle life, was struck down with the cholera, and fearlessly resigned his spirit into the hands of his Saviour.

TOURS.—Four considerable tours, besides a number of shorter duration, have been taken into the different parts of my wide district. Many villages have been visited for the first time by a preacher of Christ and the great salvation. At all these places there was manifested a strong interest in receiving books and tracts,—an interest which, I am happy to believe, cannot all be ascribed to mere curiosity. It gives me great satisfaction to remember that in almost every town and village, where I remained for any time, there were some,—in some cases, it is true, but one or two,—of whom it was impossible to believe otherwise than that they were in earnest; souls marked above.

When any who have been in the habit of praying especially for Henthada, see that only six have been added, will they be discouraged? Perhaps it may

help them to know that the missionary is more encouraged than ever. The ground of our encouragement is the same, and as strong as ever, the promises of God. My field is very wide, and my soul is tried within me when I think how few comparatively I can reach. When will the liberality of the churches allow us to hope for two Burman missionaries in Henthada?

The Great Want.

Our great want still continues to be—native assistants. They are not to be had from other stations and larger churches. Hence my only hope is to train up such pious and gifted young men as may be found among our own members. And here, again, I am met by a difficulty peculiar and trying to a degree which missionaries only can understand. The demand for preachers of the Word is so immediate and imperative, that the propriety of keeping back those who are designed for assistants until they are tolerably instructed, becomes more than doubtful. As soon as they can tell men to “believe on the Lord Jesus Christ and they shall be saved,” it is hard to detain them longer.

Notes and commentaries, a reference Bible and Bible dictionary, are most pressing needed, and would take the place of much instruction which, in the infancy of the mission, it is impossible to give.

Travelling in the Rains.

When I last reported the condition of the mission, travelling in the rains was scarcely more than an experiment. Its practicability is now a conviction. It can be prosecuted with more comfort—I speak from personal experience—than in the regular travelling season.

MAULMAIN KAREN MISSION.

JOURNAL OF MR. HIBBARD.

Tour among the Christians—Tiger Trapping.

The following journal of Mr. Hibbard is a continuation of that published in the Magazine for Nov. 1858, p. 396. Though not of so recent

a date as the letter published last month, p. 323, it is, nevertheless, a part of the continuous history of the mission; and as such it is introduced into the Magazine, which is designed to be not merely an organ of the freshest intelligence, but also a record of the progress of the several missions of the Union.

March 2, 1858.—A very large assembly met in the chapel, to whom I expounded the parable of the ten virgins. I felt a good deal of freedom in the exercise, and trust it was not without profit to the hearers. After worship, visited the members.

After daylight this morning, left for Pah-boo's village. When we arrived, the men had all gone to see if they had killed a tiger. (The tiger had killed a hog, but had not eaten it; and the men, supposing he would return to finish his repast, laid a trap for him; that is, they made fast a gun, concealed in the high grass, with the muzzle near the path, elevated to the height of a tiger's side. To the trigger of the musket they attach a small string or cord, and, passing it around the guard or breech, stretch it across the tiger's path and make it fast. The tiger, as he walks along intent only on his supper, presses against the string, and so discharges the contents of the gun into his side, and is thus often killed. They lay a trap in a somewhat similar way, by substituting a spear and long bamboo springs for the gun. The tiger, walking against the string, looses the spring, when the spear is launched into his side.) In this instance, however, the tiger was not killed, nor apparently wounded, as they could see no blood. Indeed, they supposed that the gun was discharged by a large bird alighting upon the string. Two days ago, at Mo-K'maw, they were more successful the night before. They shot the tiger, or he shot himself, and, from the great quantity of blood he left in his trail they supposed he must be mortally wounded. But having crawled away into a thick clump of elephant grass, the men were afraid to follow him, lest he should still have enough of life to take his revenge upon them. The tiger is very un-

merous through all this region. They do not, however, as yet attack the human species.

By and by the men came back, and, breakfast being over, we assembled a large company of members in the chapel, and had worship. I addressed them on the importance of living a consistent, godly life before men, taking for my text the declaration of Christ, that whosoever should deny Him before men, they would deny Him before His Father in heaven. I had great pleasure in speaking to them on this subject. Afterwards attended, as I was able, to their bodily infirmities, giving medicines, &c. In these jungles, they have intermittent fevers without end.

About 11 o'clock started for the next settlement of Christians, where we have worship this evening. A walk of two hours and a half brought us to the place. The men, as usual, were away at their work; but we were made welcome by the women. At evening the men came in, and we worshipped together, Rev. Tahoo preaching from the text, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

Here we found a poor crazy creature, a young woman, with two little girls, her husband dead. She is the niece of Tahoo, and formerly, when a girl, was the brightest scholar in his school, and a most consistent Christian. He could not say enough in her praise. Now the poor thing thinks she is the Almighty One. What has wrecked the poor creature's reason I could not learn.

New Village—Illustrations of the Bible.

Thursday, 4.—Left early this morning for the next hamlet, which we reached after a long hot walk of some three hours. They had left their old village and were just building a new one. Of the five or six houses, not one was completely roofed. Some were half roofed, some a third or a quarter, and some with no roof at all. All the men were away but one, the elder (using the word in the Old Testament sense), who was ill, and he, to avoid the intense heat of the sun, which could not

be shunned in the half roofed houses, had spread his mat in the cool shade of the dense forest, beside a clear babbling brook just below. Here he received us and had mats brought for us, and in that cool and charming place we spent the heat of the day. None but a resident in the East can truly feel the force of such figures in the Bible as represent God as a "shadow," a "shade," "refuge from the heat;" but here it is felt most fully and often pointedly.

There is another Bible custom, or rather a custom of the East mentioned repeatedly in the Bible, (that is, giving water to travellers to wash their feet,) which I could not at all appreciate till I myself became a traveller on foot in this hot and dusty land. Nothing can possibly be more refreshing or grateful (except a full bath), than at the end of a long hot walk, to remove the shoes and bathe the feet in cold water.

Loving Strong Drink more than Christ.

To return to the old man under the trees by the brook; the pastor says he is under suspension for drunkenness, and we have been trying to make him feel his sin. But like many a hard drinker in a more civilized land, he denies that he drinks to excess, but only a little for his sickness. He is sure that he would have died at times, had he not drunk arrack. He seems wedded to his bottle, and I fear, as does the pastor, he will have to be excluded. He affirms that he has not forsaken Christ, that he keeps the Sabbath and prays night and morning, as is the custom of the Karen Christians. His wife and some of his children, who are consistent members, confirm the same. He was hospitable. I should have eaten two fowls at a meal, if he had had his way. At evening two sons and a son-in-law came home. They had been away several days to purchase an elephant. He was seven feet eight inches high, and cost two hundred and twenty rupees. The two sons, I thought, seemed to be following in the footsteps of their father, and I began

feel that my coming here was to result in but little good.

But by and by the elephant was shackled and turned out to browse. The young men having finished their supper, the little community was called together, and I preached to them. All gave good attention, and I felt that the Holy Spirit was with me as I urged the unconverted to give themselves to Christ. The young men seemed impressed by the truth. After service, the pastor addressed them and the young women briefly. He informed me that one of them had previously given hope that he was a Christian. He told them that if they desired baptism, and made application, he would attend to their examination in the morning.

The result was that this morning the two young men and the wife of the youngest, (the wife of the elder brother being already a member,) applied for baptism.

Baptism of three Candidates.

After the Karens had breakfasted, we all came together again. The pastor conducted a brief service, when we proceeded to the examination of the candidates. I found that their knowledge, specially that of the men, was very clear, unexpectedly so, as to the plan of salvation by Christ. The young woman, whose parents and relatives are, or were, heathen, (for her parents are dead,) was not so well instructed. They all three appeared to give themselves without reserve to Christ. The pastor questioned them very particularly as to their willingness and determination to abstain from strong drinks, and from all those heathen customs and sins into which they are most liable to fall. They seemed to have quite settled their minds to give up every thing of the kind.

All the members present voted by ballot to receive them. After I had taken my breakfast we all went down to the brook, and in a deep place at the bend of the stream, excavated by the torrent which flows here in the rains, and beneath the deep shade of the grand old forest, the pastor baptized the three candidates. I felt gratified, and, at the same time,

greatly reproved for my want of faith yesterday. May all this people who have entered in by Christ "go in and out and find pasture," and the good Shepherd will, we know, keep them to the last.

After the baptism I returned to Pah-boo's village, which we reached about three o'clock. Preached in the evening on "Christians the light of the world." After worship, Pah-boo, the elder or leader of this little branch of the Th'wait church, and some other Christians, staid till a late hour. In answer to Pah-boo's inquiries, I explained to them the mutiny in Upper India; also, the form of our government, specially the election of our chief ruler and the two branches of Congress, how laws are made, &c.; also, the extent of the country, which last I did by telling them how many days it would take a man to walk, (at the rate the Karens walk here), from one side to the other. It seemed to them very large, very broad. I also described the relation of our people to England, how our government differs from that of England, and how we came to be separate from England. This done, Pah-boo wanted to know about the Roman Empire, which he thought existed still, and then about the Romish church, and how it came—its relations to the church at Rome to whom Paul wrote his epistle; and so I gave a brief sketch of the rise of the Romish church, the Reformation of the sixteenth century, &c.;—all of which carried us far into the night. Pah-boo left with evident regret that the interview must close.

Saturday, 6.—As soon as it was fairly day, I bade good bye to the Christians and left, Pah-boo guiding us to the T'mo-peit road; here we were met by the elephant of Tahoo, the pastor, which he had sent in charge of two of his nephews, to carry myself and baggage to T'mo-peit.

United Church—Elephant Thieves.

After a long and weary march, walking and riding alternately, stopping only once, we reached the place about two, P. M. In the evening I preached to the Christians. There was a large congrega-

tion. All seemed very glad to see me. I was welcomed also by a middle aged, intelligent man, not a Christian, though all his family, except the young children, are so.* Last year he seemed almost persuaded to be a Christian. This year he seems to be still nearer, and I thought he would yield; but no, not yet. May God in mercy grant that he may not put it off one day too long.

7.—Sabbath. The pastor (not ordained) conducted the early morning services. I preached at 9, A. M. "As ye have received Christ Jesus the Lord, so walk ye in Him." At half past 2, P. M., Thah-tsang, one of the graduates of the Theological Seminary, preached. In the evening I preached again; subject, "Christ the good Shepherd." All the exercises of this day have been very profitable to myself; I trust they have been so to this people. This church seems to have been very prosperous for at least five years past. They are united and happy; they all live in the same village.

In a worldly point of view, they have not a little to try them. Elephant thieves and robbers are very numerous. They have lost quite a number of elephants. Last year I went with them to the Deputy Commissioner, when they handed in a list of fifteen which had been stolen from them or their immediate neighbors. The Commissioner issued orders to the gongs of the district to make a vigorous effort to recover the stolen elephants and take the thieves; but they have not recovered the one or taken the other. Indeed it is not an easy matter; for the thieves immediately run them over the border into the Shan States, where they are traced with difficulty and danger also. Two of the members here, a few weeks since, having purchased two elephants in the Shan States, were returning with them, when they were fired upon by six robbers. Fortunately they were not hit; but fled for their lives, leaving the elephants in the hands of the robbers.

They reported the case at once to the gong, who has succeeded in retaking the

* He has since been baptised.

elephants and in capturing three of the robbers. The others he is after now. The worst feature in these robberies is that there is too much reason for the belief that many or most of these native officials are in league with the robbers, and, so long as they get a fair portion of the spoils, they only make a pretence of trying to bring them to justice or recover the property. These heathen, of whatsoever race, know no such thing as honesty. They study expediency, however, as diligently as a politician. Sometimes it is expedient to arrest a robber, not only to keep in favor with the Commissioner, but also to teach the robbers honesty in the division of spoils.

8.—Left early this morning for K'yong, the pastor sending his elephant to carry me. This elephant is still a child, as the Karens call it; I should judge it to be no taller than some horses, and it cost a short time since 150 rupees. They say it will grow yet for eight or ten years. Before I left, all the younger and many of the older persons who could do so came to shake hands with me. We started off up the steep mountain and down the deep gorge described in my journal three years ago. I walked till eleven o'clock, when I mounted the elephant and rode till two, P. M.; then walked for an hour, which brought us to the great bridge on the K'yong river.

Shan Reed-Makers.

Here I had hoped to get a boat to K'yong, as the elephant must go back. No boat being procurable, we put up in the zayat for the night. Here we found, occupying the whole extent of the building, sixteen Shan reed-makers. Each man had two tall baskets, and in them from forty to fifty reeds (for weaving.) The price of a reed, they said, was a t'mat—11½ cents. When I entered, they removed with their goods, &c., into one end of the zayat, leaving the other half for myself and followers. They had the materials for making the reeds with them and were busily plying their trade when I entered, and continued to do so till

man had finished the reed he was at work upon. They then went out, and, gathering wood, cooked their evening meal of rice. It was now dark. We had worship. The Shans and some Talings who had come in were all quiet. After worship, one of the young men tried to preach Christ to the Talings in Burmese; but they either did not or would not understand. Slept sweetly on the hard floor.

9.—Breakfasted by candle-light, and at half past six started on our uncertain way. A Madras man who lives here promised to show us the beginning of the way, but no money could hire him to show it all. The fact being, as I suppose, that he did not know it; as he certainly did not the beginning, for he led us for nearly two hours before he found any thing that looked like a road, (or path, as all the roads here are,) first to the right then to the left, through field and brush. At length we came upon a well defined path, which led in the right direction; this he told us to follow, only remembering to take the left hand path, whenever there was a branch, and never the right. With a polite salaam, he then left us. On we went; but after no long time, following the foregoing directions, we came to the creek, which we knew, without advice, that we must not pass. We therefore took a back tramp, and entered the right hand road. But we found, as the Christians now tell us, that there is no road or path between the two places, but a succession of paths leading here and there. Knowing, however, that we must keep on the right bank of the creek, we kept on. When we found a path leading in the right direction, we followed it, grateful for the favor; if we had no path, we still kept on, for the most part through fields of tall grass stubble, the fire having run through it, burning up the leaves and stiffening the stalks. At 3 o'clock, P. M., we had surmounted every difficulty, and found the end of our journey for the day. Thanks to the good Shepherd, we are all here, heartily welcomed by the Christians.

Preached to the Christians in the Pwo

dialect, but not without stammering. Subject, the same as in Sgau, Sabbath evening. Notwithstanding my fatigue, sat up reading till my candle burned out. The members here seem to be in a very good state. Nearly all the remaining Sgaus who were here have gone, the present season, to Pegu.

Ta-crai—"The Great Teacher."

10.—Started for Ta-crai this morning about eight o'clock. Had intended to go last night, so as to take advantage of the night tide; but my boat was aground in a little creek, up which she had been run three days ago, and now she lay high and dry behind a short bend in the river at dead neap tides. My plan would not admit of my staying here two or three days waiting for the springs, and so this morning the whole village, heathen and Christian, turned out, men, women, boys and girls, all who could leave their houses, to help out the boat. After about two hours digging at the elbow in the bank, and tugging at the boat, we got her afloat. With many thanks to my kind helpers, and with good wishes and entreaties for prayers on both sides, we parted.

11.—Reached the village about 8½ o'clock, too late to address the members; their evening worship had long been over. The pastor and a few who were near came to meet us, and to help put the missionary's room in order. The pastor, Rev. Sau Paulah, sat till a late hour conversing upon matters pertaining to the kingdom of Christ. He and his wife, a lovely Christian, love to recall the days of Judson, the "great teacher," as Karens and Burmans always call him. They became Christians under his hands.

Church Difficulty—Benefit of the Visits of a Missionary.

12.—After breakfast started for Pa-crow, guided by Sau Mo K'now, a Karen goungyoke of former days. Found the members well in body, but not in soul. They follow Christ at too great a distance. Besides, the deacon does not like some of the church regulations; moreover, the

pastor reproved him on account of some irregularities of his sons. The result is that he does not go to chapel nor to the Lord's Supper, but has worship in his own house. I tried to show him that he was indulging a wrong spirit, setting a bad example in the church, where he says there is already very much sin, and giving the heathen cause to rejoice and to revile. I trust my efforts are not in vain; for with all his faults he is evidently a true disciple, and he seemed at first to be doubtful of his position. I pointed out to him in his New Testament, (with which he seems quite familiar), what Christ bids us do in case a brother has offended—and also that we must forgive, if we would be forgiven. At evening I went out among the members, and at dark we all assembled in the deacon's house, quite a company, where I preached to them. Subject, "a godly walk," &c.

13.—Leaving the deacon, I asked him if I should see him at chapel? He answered he would send his family. I turned away sorrowing.

Preached this evening, or expounded, with a practical application, the parable of the king who made a wedding for his son, when those who were bidden would not come.

14.—Sabbath. The people not being accustomed to meet in chapel for early morning worship, I had worship with my boys. About eleven o'clock, when the members had come in from the various hamlets, the gong rang for meeting.

Preached from the thrice repeated question of our Lord to Peter—"Lovest thou me?" Subject—"How we may know that we love Christ," or "The evidences of true conversion." I had the assurance that the Holy Spirit was present to aid and bless. At noon met for Scripture reading. Met again at three o'clock, that is, the people did, but I was sleeping so soundly that I heard neither gong nor people till they began to sing. When I joined them, Tha-tsang, one of my young men, was conducting the worship, which consisted of singing, reading the Scriptures, prayers, brief remarks by the young

man on a portion of the Scripture read, more prayers and the benediction.

In the evening I preached again from John 3: 14, 15.

In the morning, before worship, received a letter from the deacon mentioned above. He stated his difficulties in writing. It gave little hope that he would attend chapel to-day. I was, therefore, almost disappointed when I saw him coming up to the chapel as I was reading the first hymn. I say almost, for I could not yet fully believe that he would so far disregard not only duty, but my express request that he would come to chapel, as not to come. After meeting, he and the pastor somehow got together. I believe the pastor went and sat down in the seat with him, and I found them talking as brother with brother. I trust the difficulty is settled. I afterwards had a long talk with him. Have made arrangements to leave one of my young men to labor in one little branch of the church, which holds an advanced post among the heathen, some of whom, the pastor hears, are desirous of being instructed in this new religion. The pastor himself is too old and infirm to do pioneer work. M'yah aw will labor there till the commencement of the Theological Seminary, May 1st, when he will return to go on with his class.

15.—Took an early leave of the brethren to return home. The pastor says they all feel refreshed by my visit, and that if I could visit them every year, it would very much increase their strength and happiness. He said the above mentioned deacon had spoken of it particularly. I believe they are right, and that it will not yet do to leave these churches entirely to themselves. Eleven have been added to this church during the year, and there are now some candidates for baptism.

In leaving this people to return to my home and so to close this tour, I feel specially that in feeding these scattered and hungry sheep and lambs of Christ, there is great reward. Often has the Great Shepherd been better than my fears, and has bid me depart in peace and joy when I had too much reason to fear that

I should have to leave in sorrow, feeling that my labors and efforts to serve his people are in part a failure. Blessed be his name!

In parting, the Christians gave us rice and fowls for our return in abundance. We left them and swept rapidly down the stream, making in one hour the distance which cost above three hours in coming up.

Buffaloes are still dying, but in less numbers, as the Christians tell me they have all died, or next to all. One of the largest owners, out of sixty head has lost fifty-seven; but three left. The disease seems to be equally fatal among goats and hogs as among buffaloes. Still the people seem cheerful. As they cannot make the low land paddy without buffaloes, they are all busy cutting fields, i. e., clearing new ground for the upland paddy.

TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

The Malah People—Ignorance in India.

Alloor,* May 11, 1859.—I came here a week since, and return home to-night. The hot winds have set in. My room is like a heated oven this forenoon; the sea breeze sets in early in the afternoon, but is not very cool and refreshing. The nights are oppressive.

Kanakayah and myself have labored mainly, these seven days, among the Malah people, the outcasts. Last Sabbath evening there were present twenty-five women and about the same number of men, besides children, who listened for nearly two hours with so much interest that I felt comforted and strengthened for further efforts.

Rangashiah is trying to establish a school among these Malah people. The effort seemed for a time hopeless, but of late he has been successful; the school now numbers twelve boys.

The people have been made to believe by the brahmins, that we have some deep design against them; that we intend to

take the children by force, make them Christians and send them to foreign countries. It is clear as day that the elevation of the lower classes will give to caste a heavy blow.

I doubt whether one person in ten in India can read. The great Educational Society formed in London with the Secretaries of all the missionary societies, Lord Shaftsbury and others at its head, designed to give a vernacular education to the masses in India, will find an ample field.

New-moon Festival.

June 4.—Last evening I returned from a trip of five days. Early Monday morning br. Douglass, Kanakayah and myself went to Janavarda, eight miles west of Nellore, to attend the annual new-moon festival. We found but little satisfaction in our work there; most of the people who had come together on Sabbath evening left early the next morning, and did not return during the day. At the close of the day they came in swarms, and kept up their sports till morning. What I saw at the festival impressed me deeply with a sense of the cruelties of heathenism. The priesthood impose a crushing service, for the purpose of filling their coffers and satisfying their lust.

Tuesday morning br. Douglass returned to Nellore, and Kanakayah and myself went to Anarreddy-palem, where we staid till the following evening. Lydia, a member of the church,* was spending a few weeks with N.'s family.

An Idol "Nothing in the World."

On my arrival they all rose up to comfort me, surprised that I should have ventured out in this season of hot winds. N.'s wife was busy grinding "ragy," and N. was looking after his farm. There was an air of neatness and comfort which gratified me. I could not help contrasting all this with their former fears. N. thought all his neighbors would conspire against him on being baptized, and that he and his family would be reduced to want. Now he can point to the harvest

* Alloor is eighteen miles north of Nellore.

* See Magazine for Oct., 1868, p. 347.

which has crowned his labors, and boldly appeal to his neighbors—"Though I have not set up the image of the belly-god in my field to protect it, the anger of your gods has inflicted no harm. My God has sent the rain and the sunshine, and caused the seed to spring up and the harvest to appear." Having spent two days in this and the neighboring village of Panchairdu, making known the Word of God, we set off for Doovoor, two miles distant.

Our special object in going to Doovoor was to seek out one man who, a few months ago, listened with peculiar interest to the gospel, and assured us that he had cast away his household god. We went direct to his village, and pitched the tent on the green in front of it.—Latchmia, the man we wanted, was away from home during the day, so that we saw little of him the first and second days, but on the third day, Friday, he spent a long time in the tent. Many others from this and other villages also came to us.

The Spirit poured out afresh.

In the midst of our efforts to instruct and impress these precious souls, Narayadu and Lydia came, and at once entered into our labors with so much earnestness and simplicity, that I felt strengthened. They could find ready access to their hearts, speak as these ignorant persons speak, and tell them how the mercy of God in Christ had saved them from the misery and guilt of heathenism. All present yielded assent to the truth, but said they did not believe as Latchmia did. He professes to want Christ for his Saviour, confesses it before all, before his neighbors. Having knelt and prayed that salvation might come to these benighted souls, we made preparation to leave for Nellore.

11.—Yesterday afternoon, at our weekly prayer meeting, a lad named Penchelü, living in the midst of heathenism, and attending our day school, all unexpectedly to us fell upon his knees and cried to God to have mercy upon his soul. He gave expression to what several others felt.

In the evening, Rev. Mr. English and

his wife came to spend an hour in prayer for God's blessing on our work. Mr. E. is pastor of the Episcopal church in Nellore.* He felt deeply interested on hearing about Latchmia, of Doovoor, and about Penchelü. "Now," said he, 'where two or three are agreed,' &c.; are we not agreed in asking that salvation may come now to these souls'? We all knelt; all hearts were as one large heart. Earnestly did he pray that God would give the man something better than the useless idol of stone which he had thrown away; also that God would give salvation to Penchelü now, while we were yet pleading before Him.

21.—It now appears that the Lord has been carrying on a silent work in the souls of some persons here for several weeks past; I think for eight weeks at least. God gathers in his elect one by one. The Holy Spirit deals with individual man. Though the Divine image be restored to but one soul, no matter of what class, caste, sex or age, it is a marvellous exhibition of infinite power, infinite pity and infinite love.

Do you remember in our report of last year's revival, Pollyappa said, "they will soon come in crowds?"† By coming himself now to Christ, he is fulfilling, thus far, his own prediction. Last Sabbath evening, for the first time, he and several others asked God's people to pray for him and for his family. Yesterday afternoon he prayed for himself for the first time in public; several others, fresh seekers and backsliders, lifted up the voice of penitential prayer. Penchelü asked us to remember his heathen parents.

FRANCE.

LETTER FROM MR. D.—.

Baptisms—State of the Work.

At P—— we received four persons by baptism the first Lord's day in the present

* Mr. English was for several years a missionary to the Teloogeois in Masulipatam. He has now come to labor in English, but with a missionary heart.

† See Mag. for Nov., 1858, p. 382.

month. One of these four females was a very bigoted Catholic, and has been harassed by one of her Catholic friends on account of her new views of religion; but nothing has been able to shake her courage, and she has shown herself as firm in her faith as she was slow to come to a decision. Another of the four, who also came out of the Romish church, is a model of piety. She labors to do good around her, and to make her influence entirely Christian. Her husband, a Roman Catholic, makes evident progress in

the way of truth. If he is not already converted, he appears to be not far from the kingdom of God. The two other sisters baptized are equally faithful.

The work, as usual, goes on slowly. Many who have awakened our hopes are discouraged or go back. Nevertheless God does not leave us without encouragement. Even now we are in communication with several Catholics, both male and female, who are paying serious attention to the gospel and give us much hope.

MISCELLANY.

LONDON JEWS' SOCIETY.

This Society, founded in 1809, celebrated, in May last, its first Jubilee, with all the solemnity compatible with the spirit of Protestantism. Special services for thanksgiving, prayer and preaching took place wherever the friends of the Society reside, and appeals were made to the liberality of the Christian public. In consequence of these appeals, a jubilee fund has been received amounting to about \$36,000. The ordinary receipts of the Society amount to \$160,000.

How great spiritual blessing has attended the work of the Society from its commencement may be inferred from the fact that more than a hundred ministers of the gospel, brought to the knowledge of the truth through the agents of the Society or under its influence, are now employed in missionary work or in the service of different churches, besides a large number of unordained missionaries, evangelists, teachers, &c.

The Society sustains missions in England, Holland and France, in all parts of Germany which are not under the dominion of Austria, in Italy, the Danubian provinces, Jerusalem, Constantinople and various other points in the Turkish empire, and on the coast of Africa. The Society formerly had a flourishing mission in Poland, which was temporarily discontinued, but has been, or is about to be, re-established.

The Society has published a great number of books and tracts in different languages, for the purpose of diffusing among the Jews the knowledge of the gospel. Two of these publications, "The two Covenants," and "The God of Israel," have been translated into French. The first shows the relations of Judaism and Christianity; the second undertakes to prove that the doctrine of the Trinity is clearly taught in the Old Testament.

A missionary of the Society has labored at Paris for three years, during which time thirteen Jews, the fruit of his efforts, have received the gospel and made a Christian profession.

A missionary laboring among the Jews in Algiers announced in December last a fact as curious as it is encouraging. Among the Jews who are under his influence are thirty young men, who have begged him to read with them, and expound the Old Testament prophets.—Their Rabbins and other teachers, it seems, refuse to explain to them the prophets, and this refusal has aroused their curiosity.

In February last six Jews made a public profession of Christianity in London. They had received Christian instruction in an institution established as a temporary refuge for Jews desiring to investigate the claims of Christianity.—*Journal des Missions.*

AFGHANISTAN.

The *Church Missionary Intelligencer*, in an article on the "Expansion of the Field of Labor—Providential Openings," gives the following description of the country and people of the Affghans, quoted from Elphinstone's *Cabul*:—

"If a man could be transported from England to the Affghan country, without passing through the dominions of Turkey, Persia or Tartary, he would be amazed at the wide and unfrequented deserts and the mountains covered with perennial snow. Even in the cultivated part of the country he would discover a wild assemblage of hills and wastes, unmarked by enclosures, not embellished by trees, and destitute of navigable canals, public roads, and all the great and elaborate productions of human industry and refinement. He would find the towns few and far distant from each other; and he would look in vain for inns or other conveniences, which a traveller would meet with in the wildest parts of Great Britain. Yet he would sometimes be delighted with the fertility and populousness of particular plains and valleys, where he would see the productions of Europe mingled in profusion with those of the torrid zone, and the land labored with an industry and a judgment nowhere surpassed. He would see the inhabitants following their flocks in tents, or assembled in villages, to which the terraced roof and mud walls give an appearance entirely new. He would be struck at first with their high and even harsh features, their sun-burned countenances, their long beards, their loose garments, and their shaggy mantles of skins. When he entered into society, he would notice the absence of regular courts of justice, and of every thing like an organized police. He would be surprised at the fluctuation and instability of the civil institutions. He would find it difficult to comprehend how a nation could subsist in such disorder, and would

pity those who were compelled to pass their days in such a scene, and whose minds were trained, by their unhappy situation, to fraud and violence—to rapine, deceit, and revenge. Yet he would scarce fail to admire their martial and lofty spirit, their hospitality, and their bold and simple manners, equally removed from the suppleness of a citizen and the awkward rusticity of a clown; and he would probably before long discover, among so many qualities that excited his disgust, the rudiments of many virtues.

"But an English traveller from India would view them with a more favorable eye. He would be pleased with the cold climate, elevated by the wild and novel scenery, and delighted by meeting many of the productions of his native land. He would first be struck with the thinness of the fixed population, and then with the appearance of the people; not fluttering in white muslins, while half their bodies are naked, but soberly and decently attired in dark colored woollen clothes, and wrapped up in brown mantles or in large sheep-skin cloaks. He would admire their strong and active forms, their fair complexions and European features, their industry and enterprise, the hospitality, sobriety, and contempt of pleasure, which appear in their habits; and, above all, the independence and energy of their character. In India he would have left a country where every movement originates in the government or its agents, and where the people absolutely go for nothing; and he would find himself among a nation where the control of the government is scarcely felt, and where every man appears to pursue his own inclinations, undirected and unrestrained. . . . He would meet with many productions of art and nature that do not exist in India; but, in general, he would find the arts of life less advanced, and many of the luxuries of Hindustan unknown. On the whole, his impression of his new acquaintances would be favorable; and although he would feel that, without having lost the ruggedness of a barbarous nation, they were

the vices common to all Asiatics, yet he would reckon them virtuous, compared with the people to whom he had been accustomed; would be inclined to regard them with interest and kindness, and could scarcely deny them a portion of his esteem.

"Such would be the impressions made on a European and an Indian traveller by their ordinary intercourse with the Affghans. When they began to investigate their political constitution, both would be alike perplexed with its apparent inconsistencies and contradictions, and with the union which it exhibits of turbulent independence and gross oppression. But the former would, perhaps, be most struck with the despotic pretensions of the general government, and the latter with the democratic license prevailing in the government of the tribes."

"Now," continues the *Intelligencer*, there is this special advantage in the occupation of Peshawur, that, in the prosecution of missionary labor, the missionaries necessarily become conversant with Pushtu, the language of Afghanistan, which is commonly understood and spoken at Peshawur.

"The origin of the Pushtu is not easily discovered. A large portion of the words that compose it spring from some unknown root, and in this portion are included most of those words which, from the early necessity for designating the objects they represent, must have formed parts of the original language of the people; yet some of this very class belong to the Zend and Pehlevi, such as the terms for father and mother, sister and brother. This seems also to be the case with the numerals, though the Zend and Pehlevi numerals bear so strong a resemblance to the Sanscrit ones that it is difficult to distinguish them. Most of the verbs, and many of the particles, again, belong to the unknown root. The words connected with religion, government and science, are mostly introduced from the Arabic through the Persian.

"The Affghans use the Persian alphabet, generally write in the Nushk

character. As they have some sound which are not represented by any Persian letters, they express them by adding particular points or other marks to the nearest Persian letter.

"The Pushtu, though rather rough, is a manly language, and not unpleasing to an ear accustomed to oriental tongues. The dialects of the east and west differ not only in the pronunciation, but in the words they make use of, to a degree at least equal to the difference between Scotch and English. None of the famous Pushtu authors are more than a century and a half old, and I should imagine that there were no books in the language that can pretend to more than double that antiquity. What literature there is has been derived from that of the Persians; and their compositions would resemble that model, but for their greater rudeness and superior simplicity. I have the names of eight or nine Affghan poets, besides translators from the Persian.

"The Affghans are Mohammedans of the Sunni sect, and are bitterly opposed to the Persian Shiahi—so much so, that they are said to hate the Persians more because of their religion than because of the injuries inflicted by that nation on their country. Toward a people entirely differing from them in religion, they are, however, free from asperity, so long as they are not at war with them. Hence the Hindus who reside among them 'are allowed the free exercise of their religion, and their temples are entirely unmolested, though they are forbidden all religious processions and all public exposing of their idols.'

"The dress of the men varies; but that now used in the west appears to be the original dress of the whole nation. It consists of a pair of loose trousers of dark colored cotton; a large shirt, like a waggoner's frock, but with wider sleeves, and only reaching a little below the knee; a low cap (shaped like a Hulan's cap,) the sides of which are of black silk or satin, and the top of good brocade or of some bright colored cloth; and a pair of half-boots of brown leather, laced or buttoned

up to the calf; over this, for a great part of the year, is thrown a large cloak of well tanned sheep-skin, with the wool inside, or of soft and pliant grey felt. This garment is worn loose over the shoulders, with the sleeves hanging down, and reaches to the ankles. In the cities and more civilized parts of the country, the dress generally worn resembles that of Persia; and along the eastern borders of Afghanistan, it in some respects approaches that of India.

"The women wear a shirt like that of the men, but much longer. It is made of finer materials, and generally colored or embroidered with flowers in silk. In the west it is often entirely of silk. They wear colored trousers, tighter than those of the men; and have a small cap of bright colored silk, embroidered with gold thread, which scarcely comes down to the forehead or the ears; and a large sheet, either plain or printed; which they throw over their heads, and with which they hide their faces when a stranger approaches. In the west the women often tie a black handkerchief round their heads, over their caps. They divide the hair over their faces, and plait it into two locks, which fasten at the back of their heads.

"Their ornaments are strings of Venetian sequins, worn round their heads, and chains of gold or silver, which are hooked up over the forehead, pass round the head, and end in two large balls, which hang down near to the ears. Ear-rings and rings on the fingers are also worn, as are pendants in the middle cartilage of the nose, which was formerly the custom in Persia, and still is in India and Arabia. Such is the dress of the married women; the unmarried are distinguished by wearing white trousers, and by having their hair loose."

The first Afghan convert was recently received by the Church Missionary Society's agents at Peshawur.—*News of the Churches*, April 1859.

EDUCATION AMONG THE KARENS.

The following article is a report to the Government of India on education among the Karen mountain tribes of the Toungoo district, by Major Phayre, Commissioner of Pegu. It was printed at the Pegu Press, Rangoon, by T. S. Ranney, 1859. We copy it from the *News of the Churches*.

TO CEIL BEADON, Esquire,

"Secretary to the Government of India, Calcutta.

SIR,—Having lately returned to the station of Toungoo from a short tour among the Karen mountain tribes dwelling to the east of the Sitang or Pongloun river, I have the honor to submit, for the information of His Excellency the Governor-General in Council, a brief report of what I have observed among that interesting race of people.

"2. The mountainous country of the Toungoo district east of the Pongloun river, in which the Karen tribes reside, extends over an area of about 2,000 square miles. It is bounded by the line of the British frontier with Burmah on the north, along the parallel of 19 deg. 29 min. north latitude, on the south by the river Youk-thwa, which divides it from the Martaban province; on the east by the country of the independent Red Karens, and on the west by the lowlands skirting the Pongloun river. Within the above tract of country dwell the several tribes distinguished by the Burmese under the general name of Karen. These tribes, though acknowledging a relationship to each other in race, yet bear separate distinctive names for themselves. Their dialects, in some instances, differ from each other, so as to render communication between the tribes nearly as difficult as if the languages were altogether distinct. The following are the names of the several tribes or clans within the above tract of country:—

- "1. Paku,
- "2. Maunie pgha,
- "3. Bghai, divided into two sections,
- "4. We Wau,

" 5. Sgau,

" 6. Mopgha,
and one or two more not yet satisfactorily ascertained.

" 3. It is impossible to give an accurate return of the numbers of these people, but they may be stated generally to be about 50,000, of whom over 20,000 souls are either professed Christians or under Christian instruction and influence. They are scattered over mountains which rise 5,000 feet above the sea. Their villages seldom contain more than thirty to forty houses. Their cultivation, like that of all the Indu-Chinese mountaineers, is carried on, not by terracing the hills, but by cutting down the forest on the mountain sides; burning the whole mass of timber and grass, and then sowing the seed in the ground among the ashes.

" As the next rain washes away the fertile vegetable soil, a crop cannot again be raised on the same spot for some ten or fifteen years. Each village, therefore, requires a wide extent of mountain land in order to have a rotation of cultivatable spots. This method of cultivation acts as a bar to the progress of the people, since they are engaged in a constant struggle against the forest; but there appears no prospect of any immediate improvement being effected in this respect.

" Up to the year 1853, the several tribes, and it may even be said the different villages of the same tribe, lived in a state of enmity and actual warfare with each other. By open force or by stealthy manœuvre, they would capture women and children and sell them as slaves to other tribes; while they generally put to death all grown-up men who fell in their power. These predatory habits still exist more or less among those tribes who have not accepted Christianity.

" 5. In my annual administration report I have narrated how, by the unwearied labors of the Rev. Dr. and Mrs. Mason, of Sau Quale, and other Christian Karen teachers from the Tenasserim provinces, Christianity has been introduced among these tribes; how their languages have been mastered and reduced

to writing, and how religion and education have simultaneously wrought a vast change in the habits, the feelings and the hearts of these wild mountaineers.

6. The Government have been pleased in past years to make grants of money to Dr. and Mrs. Mason for the translation of books, and for the building of the school for Karen females at Toungoo. Having now been present at the meeting in a central mountain village of a considerable number of people from all the tribes; an annual gathering held to recount their past proceedings; to compare their progress, and to animate each other to future effort; having witnessed this deeply interesting meeting, I deem it my duty to report, for the information of his Excellency the Governor-General in Council, the result so far of the work which has been going on among these people.

" 7. Their educational institutions are closely connected with their village or clan system. Each village community constitutes a church or congregation in itself. Among the Sgau, Mauniephga, Paku, and We Wau tribes, there are fifty-eight stations or churches. At each village there is a teacher and a school. The teachers are generally young men of the tribe who have been selected and instructed under the care of the Rev. Dr. Mason. The village teacher is not in all cases an ordained minister, but he it is who conducts the public worship, and is also the schoolmaster. In each village a church is erected, and the school is held in the same building. At those villages which I have visited, these mountain places of worship were neat wooden buildings, with a house adjoining for the minister or teacher. All are built at the expense of the people, and the teacher is entirely supported by the same means. I need hardly add that it is a completely voluntary system. A bamboo fence, put round the church and the teacher's or minister's dwelling, separates them from the rest of the village.

" 8. Among the other tribes, namely, the Bghai and Mopgha, there are sixty-two stations, or parishes, as they may be

termed, which I am informed are provided for in every respect as above described.

"9. In January, 1859, the Paku Association of all the churches belonging to that and some adjoining tribes, held a meeting at which I was present. It was at a village named Baugalee, situated on a fine commanding position, at some 3000 feet elevation, with forest clad mountain all round. There were about 700 or 800 people present, men, women and children. The Rev. Dr. Mason, with several Karen ministers and teachers, occupied a central platform of bamboos, slightly raised above the ground. Around the platform, under the shade of a temporary shed of bamboo, were the Karens, seated according to their tribes and families, clad in their picturesque national dress, and with intelligence and deep interest in the objects for which they had met, beaming in their faces.

"10. The business of the meeting commenced with a hymn and with prayer, both in the Karen language. The Karens have naturally a taste for melody, and the soft sounds of their language are well adapted to vocal music. Several of the young Karen ministers and teachers successively addressed the assembly in earnest language, exhorting the people to make increased exertions to educate their children, to support religion, to procure Bibles, and to be careful of them when they had them. One read a paper containing a brief account of the illness and death of a brother pastor, who had lately died. Several of the chiefs also briefly addressed the meeting, exhorting the people. Finally, it was announced that the associated churches had subscribed over 500 rupees toward the support of the central schools at the town of Toungoo, where both boys and girls are educated more highly than can be done in the village schools. They are trained as teachers for the village schools.

"11. It was a wonderful sight thus to behold in the midst of an assembly of tribes so lately savage, and with no written language, the evidence of a people appreciating the benefit of religion and of education, supporting pastors and schools,

listening to speeches on social improvement and religious duties, delivered by men of their own race in their own tongue, abandoning their evil habits and their cruel wars, and living as quiet, industrious mountaineers, anxious for improvement. I was surprised at the youth of some of the teachers, and more also at the respect and attention shown them by many of the chiefs. This is the more remarkable, as we might almost have looked for jealousy from the latter at their own influence being impaired. It is not so, however. Dr. Mason has found, as was to be expected, that young people were more readily impressed with new ideas than those advanced in life, and has employed young men as teachers, while their education ensures them respect and influence among both chiefs and people.

"12. Though the people support their village teachers and schools, and will, and do, also support those youths who go to study at the normal school in town, yet it is beyond their means to defray all the expenses of the latter institution. I was present at an examination of the girls of the Female Institute at Toungoo, by Mrs. Mason. Fifty were present. They appeared to acquit themselves creditably in geography, arithmetic, and other branches of knowledge. To show what a change education has wrought in the opinions of these people generally, I may mention that, in the absence of regular teachers in the more remote villages, some of the chiefs have applied for young women from the Institute to instruct the children of their tribe. This fact, showing a disregard for all previous prejudices—for they heretofore considered women only as useful drudges to the lords of creation—evinces the wonderful change effected in their habits of thought.

"13. I have entered into these details of the progress made among these tribes in order to lay clearly before the Governor-General in Council, my reasons for making application for further grants toward supporting and extending education among them. On this subject I beg to annex copies of two letters to my address,

one from Mrs. Mason, dated the 13th of January, 1859, and one from the Rev. Dr. Mason, dated the 21st. Both ask for assistance for the Normal School for Karen young men, established at the town of Toungoo.

"14. Hitherto the government has contributed as follows toward education among the mountain Karen tribes; 2000 rs. for the translation and printing of useful works in the Bghai and Maunie-pgha dialects; and 1400 rs. for books, apparatus, &c., for the Karen Female Institute; a grant of land at Toungoo has also been made for erecting the building.

"15. With reference to the present application by Dr. and Mrs. Mason, I beg earnestly to recommend that the Honorable the President in Council will be pleased to sanction a grant toward the Young Men's Normal School; a school which is to fulfil the important object of furnishing instructors to the various tribes scattered over the mountains. The great importance of aiding the Rev. Dr. and Mrs. Mason in affording these young men a liberal education, through whose agency these tribes may be raised from the depths of ignorance and barbarism to have hereafter, it is hoped, a prominent place among Asiatic races; the great importance of aiding in this noble object requires not a word from me to recommend it. I shall content myself, therefore, with stating that many tribes still remain to be recovered from barbarism, and recommending as follows:—

"1st, That the sum of 3000 rs. be granted toward the building at Toungoo of a school-house for the Karen young men. This school is proposed to be of brick, and 100 pupils are to be educated therein.

"2d, That I be authorized to indent for, or otherwise procure, for the said school the following instruments:—

"1. A telescope, on stand, of sufficient power to observe the eclipse of Jupiter's satellites.

"2. A sextant and artificial horizon.

"3. A pair of globes, one foot in diameter.

"4. A prismatic compass and chain, complete.

"5. A set of school maps.

"I have not the means of making an estimate of the expense that will be incurred in procuring instruments, but I believe that 1200 rupees will be the outside.—I have, &c.

(Signed) "A. P. PHAYRE.

"Commissioner of Pegu."

"TOUNGOO, February 3d, 1859.

THE GOSPEL IN ORISSA.

The way in which the gospel first took root in Orissa, is without a parallel in India; and furnishes a striking illustration of the wonderful manner in which God sometimes fulfils his purposes of mercy to men. The circumstances were as follows: Some years ago, there lived a few miles north of Cuttack an old guru, or spiritual guide, named Sudra Das. In early life he had been a warrior under the Athgur raja, one of the hill chieftains, but had now become a kind of Hindu reformer, being thoroughly dissatisfied with idolatry, and seeking for something better. This was the man appointed to prepare the way of the Lord in Orissa. He was a man of great intelligence, and used to expatiate with the most cutting satire on the evils of Hinduism, holding it up in the most striking way to deserved contempt, and divesting the minds of his followers of all respect for the idols of their ancestors. He gathered a large number of disciples, whom he called his children, and instructed them in various moral duties. At different times, two or three Christian tracts circulated by the missionaries fell into their hands; and teaching the unity of God and the folly of idolatry, were much approved by them. An Oriya catechism, received by one of the disciples from a missionary, was read in their assembly with great delight. They had read other tracts, but found this much more easy of comprehension. They were especially struck with the Dos-agya, or ten commandments, which the guru

expounded at length; dwelling on their beauty and perfect truth, and showing how all men had violated them. Henceforth this book was their law. Shortly after, some of them made inquiries at Cuttack, and received more tracts, a Gospel, and a Testament. These books also were welcomed by the old guru, who gladly adopted them for the improvement of his disciples. He found them answer the end he had in view, i. e., his own exaltation as a moral teacher, since they confirmed and carried out the doctrines he had taught, viz., the folly of idolatry, the unity of God, and that all men should worship Him. The influence of these truths among the disciples was very great; they learned whole passages of the books by heart; they kept the Sabbath; and, as the next step, began to teach their fellow-countrymen. Various parties of them were sent by the guru in different directions, to expound and enforce these wonderful Ten Commandments; and four of their number in particular, who afterward became faithful missionaries of the cross, were long engaged in their propagation.

But for this they were persecuted by their heathen neighbors; and at last sought out Mr. Lacey and asked him for advice. Mr. Lacey and Mr. Sutton, from that time, were in constant intercourse with them; and as the guru had expounded the law, so did they preach the gospel. One day the guru, in their presence, thus addressed his disciples respecting the New Testament: "My children, there is the truth, and great truth. There are gifts of rice, of clothing, and of wisdom. This is wisdom, the highest gift; rice decays, clothing perishes; but wisdom never dies. Take this, my children, and let it be your guide; all the silver and the gold in the world cannot purchase this." The children soon grew wiser than their teacher, who never embraced Christianity. Indeed, he gave himself forth as an incarnation of Jesus Christ, appointed twelve apostles, after the example of Christ, and thus tried to retain his own spiritual power. But some of the disciples remembered that it was written, "Many false

Christs shall arise, saying lo! here, and lo! there;" and his influence with them was by this act entirely ruined. He continued to preach Christ, "of envy and strife," and thus contributed to the further spread of gospel knowledge; but was very indignant that the missionaries "reaped the corn which he had sown." In one case he gave a severe beating to a disciple who had been baptized, for which he was imprisoned. During the last five years of his life, he recovered much of the influence he had lost by the conversion of his followers, and collected many others; he continued to inculcate the spiritual worship of Vishnu, spoke of the Bible doctrine of God as an error, and taught that the Scriptures were not infallible. In this spirit he died, in April, 1838. He commanded that his body should not be burned, but should be buried in the house where he taught. The grave still exists there, in a wild and jungly spot. His slippers, his stool, punka and lamp, lie near it; many visit it as a holy place; and it is said by the heathen that even miracles are performed there.

Gunga Dhor, a high caste brahmin, was the first of the old guru's disciples who avowed Christ. He was baptized March 23, 1828. He had been the chief reader among their number; and, possessing great energy, had also been most active in spreading the Ten Commandments. The conflict was long and painful ere he could renounce his caste, his family, and all his worldly honors and prospects; but at length he resolved, and, in the spirit of a martyr, counted all things loss for Christ. This, however, was not until he had tested the divinity of Juggernath, in his own characteristic manner. He repaired to the temple, and, after numerous prostrations and offerings, entreated the god to be propitious and answer the petition which he presented. He returned to his lodgings for the night, waiting for Juggernath to appear to him and answer his petition, as his worshippers say he does, by vision or dream. However, no Juggernath came, neither was there vision nor dream. The next day

ed that if Juggernath was in meditation, as he is sometimes to be, he would rouse him hing like sensibility. For this he secreted under his cloth a nted rod of iron, and again pre- himself before Juggernath, thor- busing him for not answering his of the previous day. He then ind the idol ; and taking out the mercilessly probed his back and il he thought he must be roused, any life or feeling in him. Hav- his, he repeated his prostrations, ig to be informed if he were god, and threatening to abandon his worship forever, if he did er him. No answer was given ; ga left the temple in high dudge- r to appear in it again. He has, often appeared *before* it since, s been in the capacity of a min- hrist ; and such was the effect of ne of his addresses that, among ling thousands of listeners, there cely one that was not moved to or many years has this second s been engaged in proclaiming l to his idolatrous countrymen ; sures of idolatry have been and : masterly, and his power as a has rarely been equalled.

Chundra, the next disciple who profession of Christianity, was e last Mahratta governor of the Cuttack, when it was taken by ish, and a wealthy man ; but at nand of the guru he had given st of his property to the poor. became an earnest and affection- ber of the gospel, and has proved o be a man of sterling character. interesting fact that, upon the Dr. Sutton in 1855, after thirty ent in the mission field, this na- ther improved the event in the : Cuttack by an appropriate and e sermon from the text, " Blessed ead which die in the Lord from h ; yea, saith the Spirit, that rest from their labors ; and their , follow them."

The third convert who broke through all the restraints of idolatry and caste, after a struggle of five years, was *Krupa Sindhu*. After him, one and another of the old man's disciples, women as well as men, followed in quick succession. One of them, named *Radhu Das*, was formerly a devotee in one of the Pooree Mathas (monasteries :) but first joined the guru, and, subsequently, with his "children," became a true Christian. When the missionary saw him, he was almost naked, with a heavy chain round his loins, and covered with ashes and cow-dung. He had lived by beggary, and was indeed, in his unconverted state, a filthy, idle vaga- bond. But brought to the knowledge of Christ, he sat, as it were, at his feet, clothed and in his right mind. He for- sook his idle heathen habits, and became an active, industrious, and respectable tradesman in Cuttack. After adorning the gospel for more than eighteen years, he died from fever, which followed the removal of a dangerous tumor from his neck. Early in the morning of the day on which he died, he called to his wife and wished her to sing him a hymn to comfort his soul. The poor woman im- mediately sang a hymn, the chorus of which runs thus :—

"The water of comfort, O Jesus, impart!
Make strong with thy grace my poor trem- bling heart ;
My heart is unsteady, make steady my heart ;
The water of comfort, O Jesus, impart!"

Other names might be mentioned, such as Doitaree, Bamadabe, Boleram, and equally striking facts recorded concerning them. Indeed the mission has received no less than six efficient native preachers, and three deacons of churches, from the disciples of the old guru, Sudra Das. All these converts have displayed a vigor of character not usual among Hindus. They were men and women who had had expe- rience in the world ; and when their faith broke through heathen restraints, it was a tried faith. Some of them are now in glory ; others are fighting consistently the battle of life, and laboring for the salva- tion of their countrymen ; or, advanced in

years, they wait for the coming of the Son of Man. Such was the beginning of the native church in the city of Cuttack. Who hath despised the day of small things? There are now about one hundred and forty members in church fellowship, and one of the largest native congregations in Northern India is gathered every Sabbath within its sanctuary.

The total number of native converts baptized at Cuttack and its immediate dependencies, Choga and Khundittur, since 1828, is upwards of three hundred and thirty, in addition to numbers of Europeans and East Indians. Of these, some have formed the nucleus of other stations in the province; others are scattered abroad in different parts of India; some have made shipwreck of faith and a good conscience; many appear among the redeemed hosts before the throne of God and the Lamb; and many more yet remain among us, as living proofs that our labor has not been in vain in the Lord.—*Oriental Baptist*.

CHINA.

It is not yet fifteen years since China, with her mighty population of more than three hundred and fifty millions, and which for many ages had imperiously forbid the barbarian (her only designation for the foreigner) to tread upon her shores, suddenly found her gates of brass thrown open by the hand of Omnipotence. The church of Christ, which had long waited and earnestly prayed for that golden opportunity, promptly sent forth the messengers of salvation to her crowded cities, where they beheld the multitudes wholly given to idolatry. Their numbers were indeed few, and their resources, in contrast with the magnitude of the enterprise, as nothing. Yet, within this short period, the Saviour whom they sought to glorify has accomplished by their agency triumphs of His mercy. In all the maritime cities to which access was granted, the gospel has been preached in demonstration of the Spirit and in power. Christian churches have been

formed, composed of hundreds, once debased idolaters, but now fellow-citizens with the saints and of the household of God; and from these churches, devoted servants of Christ have been sent forth to make known His saving love to their kindred and country. The book of God, revised with conscientious care and distinguished ability, has issued from the mission press, and is now read by hundreds of thousands of the Chinese people. In the review of this brief term of labor, crowded with results so blessed, what friend of missions will not devoutly exclaim, "The Lord hath done great things for us whereof we are glad?"

But if, in the review of the past, our hearts abound with gratitude and joy, with what expanded hopes and expectations may we not contemplate the future? These achievements of Divine mercy are but the pledges of still greater things which await our persevering prayers and efforts. By the new treaties formed with the Chinese Government in June last, by the distinguished and enlightened representative, Lord Elgin, the liberties secured to our countrymen in general, and the rights granted to our missionaries in particular, are enlarged beyond our utmost expectations. Hitherto their labors were legally restricted to five consular cities; henceforth they will find the safeguard of the British flag in nine others; while, protected by the provisions of the treaty, they may also extend their labors throughout all the provinces of China, none making them afraid. To native converts and Chinese evangelists is likewise granted liberty—that is, the right to embrace the Christian faith, and by all scriptural measures to diffuse it; and this right is guaranteed by the two great Protestant and kindred nations who best understand and value liberty—especially religious liberty—Britain and America.

It should not indeed awaken surprise or alarm if the ample freedom now conceded by the Chinese government should at first be reluctantly granted by the local authorities, or possibly, in some instances, be refused. The spirit and hab-

ndered by a long course of selfish
m will not pass away as miracle ;
m the experience of the last fif-
urs, it may be hoped that honor-
d kindly intercourse, combined
e progress of science and religion,
dually soften and eventually over-
e injustice and oppression which
often characterized both the pro-
and imperial Government, and
Word of the Lord will have free
nd be glorified.

he obvious duty of the Christian
is not to linger till difficulties and
have disappeared, but with
tude and courage to face and to
them. Such is the solemn obli-
ow imposed by the Providence of
on all sections of enlightened evan-
Protestants throughout the world.
e is the Christian, however limit-
resources, who would not desire
sing of doing what he can for the
f Christ and the salvation of Chi-
o have lived to see China opened
rilege worth living for—a privi-
few, if any, ever expected to
And now, when China is opened,
l withhold this offering of grati-
id love? — *London Missionary*
le.

DONATIONS.

RECEIVED IN AUGUST, 1859.

Maine.

Ladies' Bap. For. Miss.
drs. Eliza A. Kennedy
; Wayne, ch. 6; 17.00
t Asso., J. C. White tr.,
a, Rev. D. Steward 1;
r, 2nd ch., Sab. Sch. 15; 16.00
33.00

New Hampshire.

1st ch. 32; Derry, Mrs.
Morse 1; Plaistow, ch. 39.00

Massachusetts.

own, High st. ch.,
r Howe tr., 4.66; Rox-
a friend 5; Brookline,
d cong., Dea. D. San-
bury, a friend 2; Kings-
1. 13; Sheldonville, ch.,
con. 8; Danversport,

Maurice C. Oley, for China
Mission, 3; West Acton, ch.,
James M. Brown tr., of wh.
2.75 is fr. "a member," 1.98
mon. con. and 8.33 fr. Sab.
Sch. penny colls., 13.06; 69.64
Worcester Asso., Worcester, 1st
ch. 35.50; Pleasant st. ch.,
mon. con. 12.10; Southbridge,
ch. 55.13; North Oxford, ch.
43; Northboro', ch. 43; Web-
ster, ch., of wh. 5 is fr. Sab.
Sch., for the Nellore school,
20.87; Uxbridge, ch. 15;
Bellingham, ch. 15; Wood-
ville, ch. 3.47; to cons. Rev.
W. P. Reynolds and Rev. J.
S. Haradon L.M., per J. Ald-
rich, agent, 243.07
Old Colony Asso., Middleboro',
Mrs. George Ward, per Rev.
J. A., agent, 5.00
317.71

Rhode Island.

State Convention, R. B. Chap-
man tr., Providence, 1st ch.,
mon. con. 3 mos. 37.52

Connecticut.

Stamford, ch., per Rev. O.
Dodge, agent, 240.00

New York.

Rochester, 1st ch., Sab. Sch.,
for the Cherokee mission, and
to cons. Rev. R. M. Nott L.
M., 100; South Danby, E. M.
Kendall 1; Bainbridge Cen-
tre, ch., tow. sending out brn.
Haswell and Jenkins, 6; Ho-
mer, ch., Sab. Sch., to sup. a
child in the boarding school
at Nellore, per Rev. S. S. Day,
agent, 25; 132.00
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Thomas B. Wilson 25; Red
Mills, ch. 21.93; Sing Sing,
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D., agent, 47.70
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ville 10; a colored woman 1;
per Rev. O. D., agent, 11.00
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Jersey city, Union ch., Sab. Sch.
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P. Fendall, Misses Caroline
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A. H. Burr, 1 ca.; Mrs. Mary
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Bibles in Germany, under di-
rection of Rev. J. G. Oncken,
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		\$1,739.14

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Lawrenceburg, Ind., Thomas Townsend, bal.	100.00
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Total from April 1 to Aug. 31, 1859, \$18,-824.78.	

Donations in Goods.

Philadelphia, Pa., Dr. David Jayne & Son, 4 cases medicine, for the Tougoo Mission, 226; 4 cases do. for Rev. Dr. Wade 237;	463.00
Troy, N. Y., Mrs. Huldah E. Thompson, 1 case eye water;	25.00
Salem, Ms., Central ch., Ladies' Benev. Soc. 1 barrel clothing, for the Delaware Indian Mission under care of Rev. J. G. Pratt,	35.25
	523.25

Vol. ~~XXXIX~~... No. 11.

Whole Number 515.

THE
MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

NOVEMBER, 1859.

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AMERICAN BAPTIST MISSIONARY UNION.

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BOSTON:
MISSIONARY ROOMS, 23 CORNHILL STREET.
1854

THE MISSIONARY MAGAZINE FOR 1859.

THE thirty-ninth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1859.

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Single copy, for the year, payable in advance, ...	\$1.00
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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

NOVEMBER, 1859.

No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

THE OPENING OF CHINA.

BY REV. M. J. KNOWLTON, HINGPO.

[Continued from p. 290.]

Obstacles to the Evangelization of China.

The reputation that China has acquired, of being a hard mission field, is by no means unmerited. To ignore or try to conceal this fact would do harm rather than good. The obstacles in the way of the evangelization of this vast field should be carefully considered and duly estimated by the friends of missions, that they may be prepared to meet them and be stimulated to put forth the efforts adequate, under God, to overcome them. Some of these obstacles I now propose to notice.

1. The first obstacle which the missionary meets on entering the field, is a peculiarly difficult language. This language, at least the colloquial, he is obliged to acquire before he can commence any direct missionary labor. Though a comparatively short time (about a year,) is required, in order to commence speaking the colloquial, yet several years of practice are necessary in order to give the words their proper accent and tone, and to acquire a sufficiently extensive vocabulary to be able to treat upon doctrines and duties in a thorough, exact and effective manner. The acquisition of the written language is much more difficult than that of the colloquial, and requires a much longer time. At least three or four years of hard study are required before the missionary is prepared to commence making tracts and books, and then the services of a native teacher are indispensable. Indeed the oldest missionaries require the constant aid of native teachers, but few ever attempting to learn to write the language at all.

Another difficulty which the language presents, consists in the want of suitable terms to express Christian ideas. This difficulty, though perhaps not as great here as in many heathen countries, still is one of considerable magnitude. Circumlocution and explanation are constantly required, in order to convey anything like a correct idea of what we mean by the most common terms employed in preaching the gospel. This is a difficulty that taxes the patience and skill of the missionary exceedingly, and even with the utmost care he often fails to convey a correct impression. Sometimes when the preacher has done his best to convey to the minds of his hearers the scriptural idea of God, they will go away saying, "O, he exhorts men to worship heaven and earth,"—a phrase descriptive of what they have been accustomed to re-

gard as the highest power in existence; or, they will say, "he preaches a foreign god." Often when the character and mission of Christ is set forth, the conclusion of the listener is, that Jesus is a deified sage of the West. The best terms that can be selected to represent heaven and hell, unless fully explained, convey the idea only of an earthly paradise, and a material hell where bodily pain is endured.

2. When the missionary has laboriously acquired the language, ascertained the best terms to describe Christian doctrines, and prepared books, or a translation of the Scriptures, he now meets with another formidable obstacle to the accomplishment of the desired object,—the great mass of the people cannot read. He finds this true among most who are engaged in trade, very generally so among all mechanics and agriculturists, and almost universally among females. Among the comparatively small number who can read, he finds but few who are disposed to read a Christian book; and among these few he finds but a very small portion who can understand the doctrines inculcated.

3. Another obstacle which the missionary everywhere meets, is the prejudice of the people against foreigners. This prejudice has come down from ancient times. Being acquainted only with the surrounding barbarous or half civilized nations, whose only ambition was to plunder, and from whose incursions the Chinese often suffered severely, it became early a settled policy of the government to have as little to do with foreigners as possible; and the people came to regard them as robbers and outlaws, who had no right within the bounds of their territory.

In their intercourse with Christian nations, the influence of Christian missionaries, and of upright and liberal-minded government officers and merchants, may have served to produce more liberal views respecting foreigners in many respects; still, wars and bloodshed, opium selling and the conduct of drunken, quarrelsome and licentious tradesmen and sailors, have strongly tended to counteract the good impressions that may have been made, and to confirm them in their old prejudices. They still look with suspicion and dislike upon foreigners. And when the missionary comes with the Bible and the gospel, and exhorts them to adopt them as their rule of faith and practice, and as affording the only hope of salvation, the language of their heart is, "Can there any good thing come out of Nazareth?"

4. Closely allied to their prejudice, and contributing to foster and give strength to it, is their national pride, which constitutes another great obstacle to the success of the missionary. They regard their country, as its name, "Middle Kingdom," indicates, as the great central empire of the world, and all other countries much in the character of small provinces or dependencies around. Their emperor, "the son of heaven," is directly delegated by the Supreme Ruler, to rule "all beneath the sky." The antiquity of their history exceeds that of any other country, theirs being the first and oldest nation. From their sages and philosophers, all nations derived their first knowledge of all useful arts and sciences. Their sacred and historical books contain the sum and substance of all human knowledge, and much also that is divine. They are the only people in the world who are really learned and enlightened, or who can lay claim to true refinement and politeness. Entertaining such views as these of themselves, it is not strange that the Chinese should look upon the "barbarian" or "foreign devil" who attempts to instruct them, with the utmost contempt, and turn a deaf ear to the doctrines he would inculcate.

5. Again, their philosophy is a great hindrance to the spread of the gospel. I do not here refer to the moral teachings of Confucius, but to the cold, atheistic speculations of later writers, which, for several centuries, have been quite generally adopted by the literary classes, and their influence has been widely felt by others. This philosophy attributes the existence and order of the universe to a self-existing, perpetu-

ally operating essence, guided by a self-existing, eternal principle of right. The essence and principle are indissolubly united, but are not spiritual in their nature, and are utterly devoid of intelligence. The existence of spiritual beings, whether men, gods, or evil spirits, is attributed to this same unintelligent cause. Growth and decay, life and death, in short all the changes and vicissitudes that are transpiring in the universe, are produced by the operations of the essence. Order and virtue exist in consequence of the controlling presence of the principle, while all that is disorderly and evil, whether in nature or in morals, consists in departures from this principle. The operations of the essence are often lawless, overstepping the bounds which the principle of right prescribes, and producing evil, anarchy and distress in the universe.

Thus this philosophy accommodates itself and gives license to the deepest depravity and wickedness; gives scope to any amount of superstition; lays a foundation for the whole system of geomancy, prognostication and fortune-telling; dethrones the one self-existing, eternal Author and Sovereign of the universe; subjects man to the control of a blind fate, and tends to uproot all sense of moral accountability. The withering, benumbing, deadening influence which this system exerts upon the religious instincts and moral sensibilities, no one can realize until brought into contact with the consciences thus seared, and the hearts thus rendered hard as adamant.

6. The religions of China also present formidable obstacles to the reception of the gospel. The principal religions are three, Confucianism, Buddhism and Taoism. The moral precepts of Confucius were, in the main, very good. But his moral system has a few radical defects, which constitute barriers to the spread of the gospel all the more formidable for being connected with so much that is good. He taught that man's nature was naturally good, and that he may, by his own exertions, become holy. This false view of man's moral state, tends to foster pride and self-righteousness, and leads to a rejection of the gospel doctrine of the necessity of being born of the Spirit, and of a Saviour to deliver from sin and its consequences. Confucius also inculcated the worship of ancestors. This being regarded as the highest act and clearest proof of filial piety, a duty largely dwelt upon by the venerated sage and by the whole class of moralists, and being also enjoined by law, it is of all forms of religious worship in China the most popular, the most venerated, and the most endeared to the hearts of the people. Whatever the rank or condition in life, or whatever their shades of religious belief, all scrupulously perform the rites of this worship. The ancestral temple is to the Chinaman a sacred spot. Here are preserved the tablets of his ancestors for many generations, around which their spirits are supposed to hover. Here his fathers bowed in worship, and made their oblations of food and incense, and offered their prayers to their fathers before them. He who will not worship his ancestors, is considered a wicked and ungrateful wretch.

Hence, the fact that Christianity requires the giving up of ancestral worship, is sufficient of itself to create among all classes a strong prejudice against it, and, to a great extent, close their ears and hearts against its reception. It also often occurs that when a person is convinced of the truth of Christianity and of his duty to embrace it, he is deterred from doing so, especially if he is a poor man, by the fact that for giving up ancestral worship, his friends will deny him all title to the proceeds of the ancestral estate.

Buddhism, though it has far less hold upon the affections and veneration of the people than ancestral worship, still has its attractions, and constitutes another barrier to the spread of the gospel. Buddhism answers the wants of men's religious nature far better than Confucianism or the atheistic philosophy referred to above, inasmuch as it furnishes a full system of idolatrous worship and religious superstition,

and holds out future rewards and punishments, which, though of a gross and material character, are to ignorant minds far more impressive than those which are spiritual. This system, however, imposes very little moral restraint upon its adherents. Its ordinary worship is simple, requiring but little mental or physical exertion. Some of its feasts and rites are showy, and calculated to captivate the dark-minded multitude. Its temples are costly and numerous; and, what has great influence with the Chinese, it is ancient, and its rites and superstitious observances are long established and almost universal customs, which are interwoven with the whole framework of society. This hoary system of idolatry, the offspring of depraved human nature, aided by the machinations of Satan, and peculiarly adapted to please blind and superstitious heathen minds, cannot be dislodged from its strong hold upon the depraved hearts of the multitudes of China, without offering a long and dogged opposition.

Tauism has been dignified by the term "rationalism," but a far more befitting title for it, as it now exists, is "sorcery." Its devotees are largely given to conjuration, necromancy and devil-worship. They also worship numerous idols. The chief obstacles, which this form of idolatry presents to the reception of the gospel, seem to consist in the doubt which it tends to throw upon the testimony of prophecy and miracles, the inspiration of the prophets and apostles, and the divinity of Christ, and the peculiar fascination which sorcery and magical arts have over unenlightened minds.

7. The superstitions of the people constitute a great impediment to the reception of the gospel. Superstition is rife among all classes, from the highest to the lowest; it enters largely into every form of religious worship; it is connected with all the good and ill luck of life, with all sudden accidents and calamities, with pain, sickness and death, and with all the more impressive phenomena of nature. They are continually harrassed by dreams and omens, and vexed, as they suppose, by demons. Their excited imaginations lead them constantly to resort to ten thousand superstitious expedients to avert the dreaded evils and quiet their minds. To remove from the minds of the people this mass of superstition, which so completely preoccupies and perverts them, and in its stead to implant sober, rational and Christian views of life and duty, is a task that can only be accomplished by the powerful aid of the Holy Spirit.

8. Popery, which already has a great number of adherents, will no doubt prove another formidable obstacle to the propagation of pure Christianity. Romanism is the same here as everywhere else, the uncompromising foe of the Bible and of the pure gospel of Christ. Her priests are, and will ever be, the most subtle, bitter and powerful enemies of Protestant Christianity in China. Besides, the false views of Christianity which Popery conveys to the minds of Chinese generally, it will be difficult to remove; the character of the priests and converts here has been such as already to have produced a strong and wide-spread prejudice against Christianity, and to bring disgrace upon the name of Jesus, a name which is now everywhere known and associated with the religion of all foreigners. The priests withhold the Holy Scriptures, "teaching for doctrines the commandments of men," which will be prejudicial to the reception of the Bible, as the only rule of faith and practice; and, "as it is in truth, the word of God." For the above reasons, I believe the heathen who have been brought under the influence of Popery, will be much more difficult to bring to a saving knowledge of the truth than those who have not.

9. After all, the great obstacle to the evangelization of this people is their depravity and wickedness. The description given of the moral condition of the heathen, in the first and third chapters of the epistle to the Romans, is true to the letter as applied to the Chinese. "Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisper-

ers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes."

Some of the sins above enumerated are peculiarly applicable to the Chinese. They are proverbial for their covetousness. The "love of money," that "root of all evil," seems to have unusual sway over their hearts. There is no trick or art in trade, no mode of deception and fraud, in which they are not perfect adepts. There is no quackery or jugglery, no injustice or crime, that is not frequently resorted to for the sake of money. Bribery is also so common among officers of government, that impartial justice is never expected of them, and, if in any case it is exercised, it is a rare exception. All their religious worship is performed with a view to obtaining some material good; and a pecuniary reward in the future world is the highest hope of the most zealous devotee. To turn the attention and the affections, which are so firmly fixed upon temporal good, and place them upon those things which are spiritual, unseen and eternal, is no easy task. On listening to the gospel, the first inquiry that arises in their minds is, what pecuniary good can be realized from it? Pilfering and theft are universal, and robbery and piracy very common. Deception and lying are so common that the people have almost lost the consciousness that they are wrong. Every one deceives all whom he thinks it will be of any advantage to him to deceive, and often when it is not, he does it for mere amusement; and he expects that every other person is as much given to deception as himself or more; so that all confidence in each other's word is wanting. This holds true not only among strangers, but among neighbors, intimate friends, and even the members of the same family, between parents and children, brothers and sisters. If they cannot place confidence in each other, much less can they confide in a foreigner, at least until they become thoroughly acquainted with him, and find in him constant and unswerving integrity.

Backbiting and quarrelling, slandering and cursing, intrigues and broils, are also universal.

That they are "without natural affection" is shown by the prevalence of infanticide.

Fornication, adultery and sodomy are extremely common. The last vice in many places is said to be more common than the first. Bookstores are filled with obscene books; their theatrical plays are often of an obscene character; lascivious songs are sung by travelling minstrels, and one cannot walk the streets without hearing from both sexes vile curses and obscene language. Houses of ill-fame abound. Freedom from licentiousness constitutes the exception, not the rule.

But I need not enlarge upon this dark picture. When Christianity shall have overcome prejudice against foreigners and against their religion, when it shall have broken the spell of superstition, and hurled idolatry from its throne in the heart, when it shall even have convinced the atheist and the polytheist that there is one "God over all," and "one Mediator between God and man," its difficult work is but just begun. It must then encounter not only natures depraved, besotted, "dead in trespasses and sins," but also a tangled and luxurious growth of deep-rooted vices. It must deal with hearts unfeeling and "hard as the nether mill-stone," with consciences "seared as with a hot iron," and with passions that hitherto have known no restraint.

Ningpo, May 26, 1859.

HENTHADA MISSION.

LETTERS FROM MR. THOMAS.

Tour south of Henthada—Auspicious Additions.

Henthada, Jan. 12, 1859.—Having a week to spend, prior to my going to the Tharrawadi district, I determined to spend it south of Henthada, on the western banks of the Irrawadi. So having sent my native helpers over land, I went by boat and met my company at Kung-Shah, a few miles this side of Donabew. At Kung-Shah, the people are mostly Pwo Karens. These are brought into the fold more slowly than the Sgaus; yet we are constantly hearing of one here and there giving up idolatry and believing in Christ. I found in Kung-Shah a believer, and others in a favorable state of mind. The people are not quite ready to receive a teacher; but I fully believe that an assistant, nay more, a church of Christ, will be established here soon.

The next morning we came on towards home, preaching as we came, to both Sgaus and Pwos. We reached Laming in the afternoon. Here the people are all Sgau Karens. I had the unspeakable pleasure of forming a church of twelve members here last year. This church has remained firm, and been increased to about thirty members. We had the pleasure of welcoming four members at this time, one of whom is a wealthy Karen, at the head of a large family and circle of friends. We rejoice over this increase. But let us not forget that there are, even in this one region, Karens enough to raise the number of the church to more than a thousand members. Do not forget these multitudes in your prayers.

After spending the Sabbath in Laming and administering the ordinances there, we came on to Zalong. The distance is very slight; but we came preaching to all with whom we met. Hence we reached the Pwo church in Zalong about the middle of the forenoon. There we found another family fit for baptism; and yet another family, who now are ready to give up all for Christ.

Preaching in a new Dialect—Summary of a Week's Labors.

I have long felt sorry to leave all the preaching in Pwo to native assistants; and this morning I resolved to make the attempt to preach in Pwo myself. I succeeded, and conducted the meeting, and preached twice during the day and evening. But the strangest to me was, the natives declared that they understood. But words fail to describe the extreme weariness of body and mind which I experienced in the evening. There is no greater effort than that of preaching in an imperfectly acquired language. There are the thoughts, as usual, to be thought of, and also the pronunciation, accent, and inflection of every word. And yet one receives his reward in the very act of preaching to these strange tribes in their own tongues. Two were baptized.

The next morning we came on, preaching as usual, until we reached Tounghola, where is a flourishing Pwo church. I had, on another occasion of late, administered the sacrament here. But four others were baptized, when we left, and at dark reached the city, after an hour's walk. But we were among Pwo Karens until we were within half a mile of our mission house.

Thus I have spent less than a week; visited three churches, baptized ten converts, had the communion twice, and preached to many of the heathen. We wait God's blessing.

Usefulness of a Tract—Not Discouraged.

May 3. — Last Sunday I baptized a man whose case is one of uncommon interest. Without hearing the Word from any one, simply by reading a tract, such an impression was made upon him of his need of a Saviour, that he found no peace until he professed his faith in Jesus Christ. I am sure you would have been exceedingly pleased, could you have heard the searching practical questions put to him by the church, and the simple, straightforward answers. This is the third who has been baptized since my return from Maulmain, and

there are others of whom we have strong hope that they have laid hold on Christ, and will sooner or later publicly profess Him before men. I have no reason to be discouraged. Indeed, I conceive as soon as I am really discouraged as a Burman missionary, I shall be unfit for a missionary to the Karens or to any other people.

JOURNAL OF MR. THOMAS.

Tour to Tharrawadi District.

Jan. 12.—This day has been spent in making preparations for a long tour to the Tharrawadi district. None but those who have made such tours know how much work such preparations impose. Besides giving directions to our native brethren who remain behind, there are clothes and books, food and medicines to be put up. All these things are done. I have also got a part of my train across the Irrawadi. I now await only the first signs of another day to be on our way.

13.—I am now in a small fishing village of Burmese, about ten miles from Henthada. I have found the road a foot or more under mud and water much of the way; so, though on horseback, I got quite wet before I stopped for breakfast. The Burmans here receive us kindly, and supply, free of expense, my train of natives with food. They also listen with apparent interest to what has been said to them of the eternal God.

This evening we are among the Burmese again, on the banks of the Lyme creek. During the day we have travelled the entire distance between the Irrawadi and this stream. We found no Karens, because our path did not go by their houses. But I am sure there are Karens in these parts.

We passed a region to-day which is haunted by wild elephants. Those huge creatures had, most evidently, been in our path but a few hours before we arrived. Here are some very interesting listeners among the Burmans. It is a late hour of the night, yet I am not permitted to write or to sleep, owing to the questions

almost constantly put to me. Some of the people here seem not far from the kingdom.

An Encouraging Field.

14.—I am now writing a word from a Karen house in Tounghola. This region is one of the most populous I have yet seen in Burmah. There are ten or twelve villages of Karens, all within half an hour's walk of each other. I have been in this region once or twice before, and have long yearned over these multitudes, all of whom have been, until now, in heathen darkness. But the day seems ready to dawn. There is here now at least one man, who seems like a true disciple of Christ. He and others are desirous of having a teacher stationed here. O, could I be permitted to see a church established in this place, I could almost adopt the language of Simeon on seeing the infant Jesus. I shall spare no pains to have one of our best men stationed here immediately. I have just preached to a house full of attentive listeners.

Evening.—I did not leave Tounghola plains until I had seen many of the people; indeed, not until my strength would permit me to preach no longer. Then I came on to another region of Karens, and am now seated in a house which is raised upon posts, twenty feet from the ground. Here, too, after dinner, eaten by candle-light, I have preached and talked until I am too weary to say a word more. This has been not only a day of weariness and toil, but also of joy and hope. I have seldom, if ever, seen and preached to more heathen Karens in one day. I now retire to rest, suspended high in the air, here at the very foot of the Eastern mountains.

Accommodations in Travelling.

15.—When the sun first lit up the eastern sky this morning, we were ascending the hills which seemed to pierce the clouds in the distance. We have come with much speed, for we supposed that near where we now are we should find a company of believers, the most southern church on these hills. But we are now to address

ourselves to another journey, quite as long as that already performed. The Christians have changed their place of residence, and pitched their tents far to the north-west, quite at the foot of the hills.

Evening.—We reached these few weak lambs of Christ near night-fall. But O the desolateness of the place! There are just enough of the bamboos cut away for the people to build their frail tent. There is a kind of bamboo floor to these huts, raised a foot or two from the ground. As to the walls, there are none, unless here and there a kind of palm leaf set up to lean against a slender bamboo at the edge of the tent, can be called walls. For the roof, there is scattered upon some poles a little dried grass! My walls are my curtain, and the roof over me is formed by a clump of living bamboos, which bend gracefully over my tent! But here I must stop two nights and one day, as to-morrow is Sunday. I find here a company of Christian Government surveyors, who are all ill with fever and ague. I fear the effects of this exposure upon myself and company.

17.—I am again writing from the tops of some of these hills. We passed the day yesterday very pleasantly. We administered the ordinances to a little company of twenty Christians, but we saw no heathen Karens. There are heathen, however, whence these Christians come, of whom five families are almost ready to join the disciples.

We have performed a hard day's work. But we are all in excellent spirits, for we are among the loving children of God, in Nga-pee-en. Here are twelve or fifteen families, all under one roof, and all Christians, though not all yet baptized.

18.—This has been a day of much interest, and also of great exposure. The buildings are new and not yet completed here. There are no proper roofs. The chapel has as yet for a roof only a thin mat, and that only just high enough to clear my head when I stand up. The heat has been most fearful, so that I dare not stand up even to preach; but crouch-

ing upon my feet and knees, I preached with much liberty. When I had said all I was able to say to these converts, we started, at about three o'clock, and walking until dark, performing a good half day's journey, we came on to Shau-lau. Here the members of the church seem much improved, compared with what they were two years since, when br. Crawley visited this place with me.

Baptisms in Shau-lau.

19.—Evening. We have had a good day here in Shau-lau. Three converts have been baptized. We have found it very good to commemorate Christ's dying love with these weak, yet real, Christians. The heathen have attended our meetings. There are now about twenty-five members in this church. They have built themselves a good wooden framed chapel, and other things appear as if the gospel had taken a deep hold upon the people.

But my company is diminishing, not dying, but being disabled by fever. Another is so ill that I must send him at once to the plains, but the rest of us expect to remain yet two days among the mountains.

20.—All this day has been spent in climbing hills, and in following our narrow path through places where none but Karens would be able to keep upon it. We took breakfast about noon in a large Tay (long house) of heathen Karens; and when the sun was sinking behind the hills, we arrived among a few Karens, some of whom, we hope, are Christians. Here we are, in a dense jungle, among the highest hills, in the extreme northern part of the Tharrawadi district. Thus we have come among the mountains through almost the whole extent of this district, from south to north. Here the people are few and very poor. We are glad to find a house even with a floor and roof to sleep in. All is wild about me. But God is here.

More Additions—Favorable Reception.

21.—This morning I visited the Karens who live near where we slept. After

worship and a thorough examination, two only were thought worthy of being baptized. Here an assistant has been stationed more or less constantly for the past three years. But we rejoice for any tokens of God's favor.

After administering the ordinance of baptism, we came on with all possible speed, and reached the plains at the foot of the hills. We are all very weary, but glad that we are no longer among those mountains so unpropitious to those accustomed to the plains. We stop to-night among the tall elephant grass, where there are but a few houses of Burmans. But we are very kindly treated; indeed, even Christians could hardly supply our wants with more zeal. But alas! there are no disciples of Jesus here. On the subject of religion, O how dark are these minds!

22.—Again we have travelled all day, but to-night we are among Karens whose hearts have been renewed and enlightened by the Holy Spirit. Here in Kan-yoagwen, is one of our most flourishing churches. When the church was founded, I baptized seventeen converts. Others have been baptized yearly since. All, from the very first, have remained firm, so that now the church numbers about fifty members, and several new converts are ready to be baptized.

Congregational Singing among the Karens.

23.—I had an unusually pleasant and solemn season in the early Sunday morning meeting. All present gave an account of their Christian experience, and made me feel sure that many, at least, of this church are growing in grace.

At the hour of worship in the morning, the scene was truly exciting. The chapel was full, also the door ways, and many people sat upon the ground and looked up at me through the open bamboo-work of the floor.

The first hymn was sung in "Ariel." It might not have been sung with all the artistic skill of a Boston choir, but it was sung "with a will," and by all, at least

by every Christian present. Here Christians regard singing as an important part of divine worship, and all try to participate in it.

On reading the fifth of 2d Corinthians, I was overwhelmed with its contents. I never before saw half the meaning in that chapter. Lest the unconverted part of my congregation might leave before I got to the sermon, I made free comments as I read. But I had the pleasure of finishing my sermon on 2 Cor. 5: 17, and all the other services, before one person left the house. Indeed, most of the people remained while seven interesting candidates related their Christian experience and were baptized. It must be that what I heard before I arrived here, is true.—They told me, "The heathen in Kan-yoagwen are shaken"—they are awake, in a degree, to a sense of their condition. And O that Zion might travail in birth for these perishing souls. Then would she bring forth. Few days in my missionary life have been so full of interest as this.

Tour to the North—State of the Churches.

Feb. 1.—The past ten days have been spent in visiting to the north of Kan-yoagwen. Indeed, I have been quite to the extreme north-west of this district. I was surprised to find so many heathen Karens. I was constantly among those who never before listened to the gospel from the lips of a missionary. I visited and administered the ordinances to two more small churches, a portion of whose members were Christians in the days of Burman rule. I would have liked extremely to extend my tour into the Prome district, in order to visit a populous region of heathen Karens east of Prome city. But this was not consistent with my other duties.

While I went north, Totah and a part of my company went to the south-east. So that we have gone over almost the entire province. I have visited in person seven little churches. We had no occasion to exercise discipline upon any member of these churches. We have baptized

only twelve persons from among the heathen, but there are more than that number of new converts whom we could not yet admit to the churches.

Promising Indications.

But what gives us very peculiar joy, are the indications that churches may soon arise in new localities. I have already spoken of Toungoola. I have just made arrangements for one of our best men to go to that place. He starts early to-morrow morning. I am unable to tell you what yearning desires I feel toward that populous region. Help me in bearing my burden. This region, and, indeed, this whole province, weighs heavily upon my soul. But these heathen, these seven Karen and two Burman churches, and these ten native preachers, I commend to God. And now, as I enter my little boat to return by night to Henthada, I look to God. "Help, Lord, for vain is the help of man."

TOUNGOO MISSION.

LETTERS FROM DR. MASON.

Paku Association—Encouraging Advancement.

Paku-dom, Jan. 28, 1859.—The Paku Association closed its session last week, and it was the most interesting meeting I ever attended in any country. The work is deepening and widening all around us. The stations have increased from fifty-two last year to fifty-eight this. Though it has been a year of famine for many, the subscriptions to the Mission Society have increased fifty per cent. A large proportion of the congregations have built new and more substantial chapels. The church with which we met has a large teak chapel nearly completed, on which they have expended more than seven hundred rupees for sawing timber and carpenter work. Another church raised its subscription more than fifty per cent., though it expended four hundred rupees for hired labor on a new chapel, and has had an insufficient harvest. Thus neither hard times, nor building new meeting-houses

at home prevents them from increasing their efforts abroad.

Another congregation sent twenty-five rupees to the Mission Society, the same as last year, but added nineteen for Mrs. Mason's school, and thirteen for the poor. Besides supporting their teacher and his family, they gave him eleven rupees in money, areca nuts to the value of twelve rupees—(they are used in barter like money)—and bought him a horse. A third increased their subscription twenty per cent., and added twenty-six rupees for Mrs. Mason's school, eighteen for Quala, and gave eighteen to their own teacher.

About two thousand persons were present, among whom was our Christian Commissioner, Major Phayre, whose visit will be long remembered by the substantial boons he conferred upon the people. He appointed two Christian Karen magistrates in the place of the Burmese heathen who have hitherto held rule over them.

He said the most remarkable thing he saw was the young teachers who had been raised up on the ground, whose speaking and general appearance pleased him much. For their own normal school, he agreed to ask government for a grant of three thousand rupees to build a brick school-house, and to procure some expensive scientific apparatus which I suggested as desirable. A monthly grant-in-aid we will not have, because it will do the people more good to support the pupils in school themselves.

The Commissioner seems about as great an enthusiast as you deem me. He remarked at parting, "I can assure you I came with high anticipations, but I have been truly surprised at what I have seen."

Bible-Class Instruction.

Bghai-dom, March 1.—A Biblical conversationeaze, if there be such a thing in the dictionary, is what we are greatly enjoying in these Bghai mountains every night. When the Association closed, several of the Bghai assistants came around me, and urged me to stay and

teach them. They said their people would furnish them with provisions, so that there would be no difficulty about their board. "Come along, then," was my reply; and here they are—about twenty of them—a regular school of theology. I make my Bghai writer, however, do most of the work. Though a young man, and one who never went out of Toungoo for his education, he has a better knowledge of the Scriptures, is better skilled in figures, is a better penman, writes a better letter and preaches a better sermon than any other man in Bghai-dom. In the evening all come together, with all the readers, male and female, in the village, and we take up the portions of Scripture which have been the subject of study during the day. I make such remarks on them as the occasion seems to call for, and then every one present asks for explanations on all the points of difficulty that occur to him; and when the lessons of the day have been exhausted, questions on other portions of the Scripture are in order. As I have the best read assistants answer the easier questions, there is more of social converse than formal lecturing in our assemblies. The meetings seem very interesting to the villagers, as well as to the young preachers. On one side is a crowd of young girls in their teens, with a few mothers in Israel, who have learned to read a little; and on the other, several elders, reading in spectacles; while the old chief sits by a centre part, suggesting questions for the bashful and backward to ask. The people do not know quite as much as the farmers in a village of New England; but the desire for knowledge is not more strongly developed in any agricultural district in America than it is here; and that is worth more than a college degree where the love of knowledge is lacking.

TAVOY MISSION.

JOURNAL OF MR. CROSS.

Tour to Metoh—New Disease.

Tavoy, Dec. 22.—The Karens came in from Metoh with elephants to convey me

and my luggage on a tour to that place. I left home in the morning on the 23d, and arrived in the evening at Lockchin. We were overtaken in the evening at Lockchin by a violent shower. I was without tent or any kind of shelter, and hence apprehended most serious results from an anticipated drenching. We had only a few moments' warning before the shower was upon us; yet before it reached us the Karens had constructed with leaves and bamboos a water-proof tent, in which I spent the night perfectly secure from the rain.

24.—Arrived at Metoh about 5, P. M. The people are much alarmed by reports of the prevalence of cholera in town. The Burmese, who come out to trade with the Karens, find it for their interest to exaggerate their reports of the sickness in town, so as to prevent the people from going to town themselves. The prices of all articles brought for sale are in this way readily increased to double what they otherwise would be. The Karens, however, in this place are no longer what they were ten or twelve years ago. They have, in a measure, risen above the fear which a few years ago would have driven half the inhabitants from the place. I find the people afflicted in their families by a variola or pox, which so nearly resembles the small pox as hardly to be distinguished from that fearful plague in the appearance of the pustules. This is a variety of pox unknown in America. It is rarely fatal, but from its resemblance to the small pox, usually produces great alarm. Many of the people think it here the real small pox, and yet they do not flee from it. I take this as an encouragement, an evidence of advancement in civilization, and of Christian knowledge among the Karens.

26.—Sabbath. The congregation large.

Importance of Missionary Visitation.

27.—Left Metoh for Kergen. This church is small and scattered. Many cases of fault. I was unable to visit this place last year. There is an influence

connected with the visits of the missionary, which seems almost necessary with these churches. Perhaps it is on account of habit. They seem revived when we are with them, but too soon relapse; and if they cannot be visited annually, the relapse becomes nearly hopeless. Where, however, there is so little knowledge, either of the Scriptures or anything else which can do them any good, it must be felt that their relapses from consistency in Christian walk are hardly surprising.

Two were baptized, and all seemed much revived, and promised to come back to their chapel, from which they had nearly all scattered away.

29.—Left for Lehtapoo, a Pwo village on the southern branch of the Tenasserim. There are still left four of the six original members who first constituted this church. Two of them are old men, who struggled long with their fears of sorcery, before they ventured to become Christians. They met me as men whose life was hid with Christ in God. When I asked them the usual question in salutation, "Are you happy?" they said, "We are perfectly happy. God is our God, and we are his." I spent a season of much pleasure with this little church, now increased to about twenty members. Four have been baptized during the year, and they seem to be growing in grace and the knowledge of the truth as it is in Jesus.

Jan. 2.—At Metoh. The large chapel was well filled. This church has enjoyed a revival during the rainy season, and their pastor, Thoumoo, has baptized fourteen or fifteen converts. I preached too long for my strength, but find no other bad effects than temporary fatigue and exhaustion of strength. There is a great and pleasing difference in the condition of this church from its condition last year. Then, nearly half the members had by their confession been guilty of breaking their pledge against the use of arrack, and of other serious offences against good discipline. Now, scarcely an open fault of this kind is found. They

seem united in their pastor, who is truly a man of much talent as a preacher and pastor. The boldness of his thoughts and the strength and point with which they are presented would be creditable anywhere, and would be listened to with interest, let them come from whom they would.

The contribution of this church in money does not equal that of last year; but the reason is not that they have less interest, but less money. All the Karens in this, as well as the Mergui province, have suffered an almost entire famine of rice, and have had to purchase at exorbitant prices; hence they have no money. This church has, however, considerably more than supported their own pastor and school teacher.

3.—Left for Kaitu, which is also on my way home. Kaitu can hardly be called a church. A wide section of territory has professed disciples scattered here and there in it. We have recently employed an assistant in this place,—a good man, who was obliged to leave preaching two years ago on account of our retrenchments; for he could not live among so scattered and crooked a people without more help than we were able to give him to procure food for his family. Two persons offered themselves for baptism; but I preferred to leave them to be baptized by the Metoh pastor, who will make a tour in this region after me. I trust my visit here will not be in vain. I could not see all who profess to be Christians; but those whom I did see seemed much encouraged, and I hope they will this year build a chapel and gather around it.

Tavoy Association.

I left town on the 12th January to attend the meeting of the Tavoy and Mergui Association, to be held at Gudvadsa. A plenty of Karens volunteer to row my boat up the Tavoy, so that I am not obliged to hire any coolies.

14.—Arrived at Nyandoolay in the evening. The members at this place have built a very nice chapel, and seemed all

ife to greet me. They taxed themselves with five rupees a family, to build their chapel.

15.—The people of Nyandoolay provided me elephants to pass over the mountains to Gudvadsa. Just about half way to the latter place, I met the people coming after me with elephants from Gudvadsa. They had heard of my arrival and started to convey me to their village almost at the same time that I started to go to them. This could not but be pleasing to me. I arrived about noon, and found that the people had built a new chapel, and made convenient preparations for the meeting of the Association. I already find some heathen people here from far above Yay and from within the Maulmain province.

16.—Spent the Sabbath in preaching. I find my strength increasing instead of diminishing by my jungle life. The congregation is not so large as it would have been in a more central place. Yet I trust it will be equally profitable, in consequence of the influence cast beyond the borders of Christian society.

17.—The meeting of the Association began. Rev. E. B. Cross was chosen Chairman, and Totatopan and Quine clerks, and a committee of six to introduce any resolutions or questions which the Association may wish to consider.

The sermon was preached by Rev. Thounmoo, from Gen. 6: 13—"And God said to Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth."

He said, "God sent the flood to destroy the world,—not simply to sweep away the wicked who then lived to vex Him, but to give proof and example of a still more dreadful end to come by fire. 'For, as it was in the days of Noah, so shall the coming of the Son of man be.' And the destruction of Sodom in the days of Lot reightens the force of the example to certain proof, that the wicked will be cut off, and suffer the vengeance of eternal fire. Did not God give warning of this

dreadful end, before it came upon the world of the ungodly in the days of Noah? Yes, but none except Noah and his house believed or regarded it. Men now hear continually the cry of alarm, but the time seems to be long. They wait ten, twenty or thirty years, and the threatenings are not fulfilled. The end does not come. All things remain as they were from the beginning. No signs of fearful rain, or the rumbling of fire from beneath or above are heard. Those who make the alarm are mocked and called false prophets. But in an instant, "in an hour when they looked not for Him," the Son of man came, and no remedy or escape was left for the wretches who had defied God and mocked at his warnings.

"Noah believed and escaped. The men of Nineveh believed and escaped, and so may we and the ungodly who are round about us."

In the afternoon, after reading the Scriptures and a short discourse from the Chairman, the letters were presented and read by the delegates of the churches. All spoke of the famine which they had endured. Some complain of a low state of piety among the members, and the disposition to scatter away from their chapels, which is so prevalent among the Karens of these provinces.

The contributions of the churches are generally somewhat less than they were last year, owing to the famine. I hope, however, we shall be able to support the preachers now employed among the churches, and have means to send a few young men belonging to the school in town to read the Scriptures and do what they can to preach the gospel among the heathen.

18.—The morning session was opened by religious exercises and a short discourse by the Chairman. The session was devoted to the matters presented by the committee of six, appointed to present and introduce any questions or resolutions which any members of the Association might wish to have considered. Nothing new was presented, yet a few things here-

tofore presented and resolved upon were again held up for approval and for continued effort,—such as attempts to expose the Burmese who might bring arrack for sale; to encourage their children to go when called by their teacher; to assist him on his preaching tours; also to aid the missionary in his pastoral visits to go from one place to another. The Karens have done all they could to save my expenses in this way, and my travelling expenses among them will be next to nothing. If they were acquainted with managing a boat at sea, I should not be obliged to expend anything for my work.

The afternoon session was introduced by religious exercises. Arrangements were made for preaching excursions, and for raising funds for printing, etc. The assistants enter heartily into the matter of raising funds to print my notes on Romans and the Revelation; also to continue the Karen calendar. The assistants now say they cannot do without it; and since it describes Dr. Jayne's medicines, I have received letters of congratulation even from Toungoo by the natives, so that I feel enough encouragement to go on with it, and regard it as one necessary means of health, both of the body and the mind, for this people.

The meeting of the Association for 1860 was appointed for the middle of January at Kawot, and quarterly meetings for the ordained pastors to visit all the churches and hold the communion with them, and spend a few days with them in preaching and prayer. All the assistants are also to meet quarterly at convenient places for mutual improvement.

Attentive Hearers—Church Prospering.

19.—Spent the day at Gudvado, after the breaking up of the meeting of the Association, for the special benefit of the little church in this place. On the whole, we have had a very interesting, and, I trust, profitable meeting. I shall not now attempt to state the number of baptisms for the year, though I might make out a partial statement from the letters of the churches. I expect, how-

ever, many more will be baptized when I make my pastoral visits to the churches, and a good deal will be added to the contributions now reported in the letters to the churches. A number of the heathen came from the north, and some who were idolaters, as most of the Karens in the Yay and Laming districts are, not only listened with interest to our preaching and our proceedings, but professed their disgust for idolatry, and we hope will be converted as the influences of the gospel are more and more extended in their direction.

20—21.—With the church at Nyau-doolay. The church under the pastoral care of Rev. Kolaupau, seems to be in a good state, and our time spent with them was pleasantly spent in preaching and in the communion of the Lord's Supper.

Locating a Chapel.

22—24.—The church at Shintopee I find in a very disorderly and unpleasant condition. They have not attended meetings during the rains, or done anything worth naming to feed their pastor, and besides have scattered away from the chapel, and been guilty of many open offences against good discipline. The reason seems to be that in an attempt to build a new chapel, a question about its location so divided the minds and interest of the people, that they not only neglected to build their chapel, but almost all other Christian duties. As the question of the location of the chapel was still unsettled, and they had only prepared a temporary structure for the present meetings, I called the old men to follow me, to visit the different sites, to go around to all their houses, so that I might acquaint myself fully with all the circumstances of the case.

After preaching in the evening and dismissing the congregation, I called them to discuss their different interests. I found a majority in favor of building their chapel where it had been before, and where they had already collected much of the timber for a new one. After listening to all they had to say, I present-

ed the case distinctly before them, with my own reasons for not shifting the place and giving themselves up again to the control of the bad habit which has done almost more than anything else to destroy their prosperity and keep them in a state of helpless poverty. I was happy to see them all heartily (or apparently so) come round to one mind and to a unanimous resolution to build their chapel where they had first intended, and where the ruins of the old one still remain.

23.—Sabbath.—We spent nearly two days in church or covenant meeting, listening to the confessions of the people. Two-thirds or more of the number have been guilty of breaking their temperance pledge, or of breaking the Sabbath during the year. All delinquencies are as thoroughly ferreted out as possible. This, with the exhortations, rebukes and instructions which are necessary in such a case, make our work most laborious and unpleasant. But we feel that such work is a part of our labor, and most difficult and trying it is. But God knows them that are his; and if we can be instrumental in helping them that are his to a knowledge of themselves and of the judgments which must begin at the house of God, we have little anxiety for the wear and tear to which it may subject us. We could not well administer the communion, and left without doing so. But I feel very much encouraged at the revival which seems to have taken place.

RANGOON MISSION.

LETTER FROM MR. STEVENS.

Baptism at Thongzai.

Rangoon, May 15, 1859.—Ko En, our pastor, preached for us to-day, having returned from Thong-zai yesterday. He reports favorably of the prosperity of the good cause at that place. He baptized one woman, the wife of one of the Christians, who has been a partial believer,—“convinced of the truth,” she says—for a long time. All, she said, when I made

my visit there, all that was wanting in her case was, that she could not wholly give up the world. She liked to attend theatrical shows. She had lost all confidence in Buddhism, and did not follow the ancestral customs. But now that she has taken a decided stand for Christ, we trust her influence will be good. Her brother is one of the members, and although not a man of much force, is very consistent as a Christian, and has a mind bent on preaching according to his ability, I expect him to spend a part of the rains with me, studying the Scriptures, and hope he may yet become useful as an assistant.

There are now nine believers at Thong-zai, all belonging to the Rangoon church, excepting two who purpose taking letters from the Maulmain church to join with them. One of these, Ko Zah, was for years employed as a school-teacher in Maulmain. He is now about sixty years of age, and is acting as the leader of the little band there in their Sabbath meetings. We hope ere long to see there a distinct church with its own pastor.

The Work at Rangoon.

In Rangoon, we trust the work is going onward. There are at present no applicants for baptism, nor any who seem earnestly seeking the truth. But besides our stated Sabbath ministrations, the truth is daily exhibited either in the *zayat* or in private houses, and is listened to with respect, and seems for the time to produce its legitimate effect, correcting false impressions of Christianity itself, and showing to the people many things respecting their own system, which, though clearly taught in their books, had failed to arrest their attention. We endeavor to impress these things on them, to disturb, if possible, their fatal security, and rouse them to seek salvation from Him who is able to deliver. Some of them, however, seem dreadfully infatuated;—as I was told a few days since by a man over sixty, somewhat distinguished for his works of merit, “If by following Gaudama’s religion I must perish,”—as

I had been showing him from his own books, and as he could not deny,—“then I will perish,” said he; “I cannot abandon the religion of my fathers.” O that effectual prayer might be offered, both here and at home, that this fatal infatuation might be broken up which characterizes a large mass of this people.

LETTER FROM DR. DAWSON.

Census of Pegu.

Rangoon, May 15, 1859.—In a recent number of the “Rangoon Times,” the editor of that paper publishes the official report of the census taken of the inhabitants in Pegu province for the years 1855, 1856 and 1857.

The report states that a census is taken yearly by the village officers in the month of August, and the results of the last three years’ census are as follows :

Total Population of Pegu.

1855	582,253.
1856	789,105.
1 57	840,203.

“The real progress of the population is not of course so rapid, observes the report, “as would appear from this statement. The apparent increase is owing to the greater carefulness and accuracy with which the village returns are prepared. There is reason to believe that the returns do not yet show the full amount of population.

The numbers of males and females, and of adults and infants are as follows.

Men, ...	282,863.
Women, ...	268,103.
Total, ...	550,966.
Boys under 16 years, . .	148,647.
Girls under 16 years, . .	140,590.
Total, ...	289,237.
Total of males, ...	431,510.
Total of females, ...	408,693.
Total population, ...	840,203.

“The numbers of the different races of

which the population is composed, are as follows :

Burmese, ...	571,696
Karens, ...	116,084
Talings, ...	94,445
Khyens, ...	17,844
Shans, ...	13,916
Indians, ...	10,975
Yabings, ...	4,748
Chinese, ...	3,562
Europeans and their descendants, .	768
Jews, ...	75
Other races, ...	4,951

Total number of inhabitants, ... 840,023

“It appears probable,” continues the report, “that the greater portion of those persons here entered as Burmese in race, are in reality Talings, who have lost their national spirit. There does not appear to have been any considerable amount of immigration into the province during the past year.

“The population of the town of Rangoon had increased from 45,246 souls in 1856 to 60,362 in 1857. The population of Promé, the second largest town in the province has slightly increased during the same period, and now amounts to upwards of 20,000 souls.”

From these extracts, it is made to appear, that the population of the whole province of Pegu, which comprises a geographical area as large as two States of the size of New York, is less than one million. From my own personal knowledge of the country, I cannot but believe that the census returns are still incorrect. From many places situated in the interior no returns were received at all. That the people do not rightly understand the object for which a census is taken is very evident, and hence in every way they try to conceal the number of their families. They suppose the measure to be connected with revenue questions. The fewer inhabitants they introduce on the returns, the less taxes they will have to pay. It is very natural for such people to reach that conclusion.

Beginning at the mouth of the Rangoon river, and proceeding along the creek running into the Irrawadi and up the valley of that noble stream, embracing, say a

distance of five miles, on both the eastern and western banks of the river, as far as Thayet, Meaday, and to the English boundary, I should put the population down as one million; and for all other parts of the province, at half a million more. When the first census was taken, in 1855, the whole population was estimated at a little over half a million; in two years after, another quarter of a million and more is added to the returns; showing that there is ground for still supposing a much larger number of inhabitants to be resident in Pegu province than is recorded in the reports furnished by the Burmese and Karen village officers. In round numbers therefore, the population may be assumed at one million five hundred thousand people, of all ages, sexes, and races.

Roman Catholic Bishop of Burmah.

A Catholic movement, which is now taking place in Burmah, deserves a passing notice. Last week a small French screw steamer called the "Alon-prah," after the founder of the present Burmese dynasty, proceeded up the river to the royal city of Mandalay. The steamer is of the reputed burden of 113 tons, and is owned by a mercantile company in Bordeaux. She was sent here to be offered for sale to the king, and brought out from fifteen to twenty French emigrants. The object of these emigrants is to form an establishment at the capital for the growth and manufacture of silk; a department of enterprise which seems capable of almost unlimited expansion in Burmah.

Mons. d'Orgoin, who is the leading spirit of the present mission, and bears the title of General by courtesy, is the bearer of a pontifical letter from the court of Rome, which is to be read in the presence of his majesty the king of Burmah and ministers, appointing bishop Bijandet the vicar apostolic and metropolitan of all Burmah. Bishop Bijandet, as a mere priest, has been a resident in this country for more than twenty years, and is the first instance of a Frenchman having attained to the dignity of the pope's repre-

sentative in this kingdom, an Italian having invariably filled the office of bishop and vicar apostolic in Burmah. This change is attributed to the influence of the present Emperor of the French, who is apparently anxious to extend his prestige, if not his religion, in these oriental territories. Though a secular person, Mons. d'Orgoin is looked upon somewhat in the light of a nuncio from the pope; and, as his holiness is regarded as one of the crowned heads of Europe, his deputed servant will be received, it is said, in the same manner as the late embassy from the Governor General of India, who is the viceroy and representative of the queen of England.

That the king will accord to the Pope's communication and his delegate anything beyond the usual and prescriptive ceremonies and courtly formalities, seems very doubtful; and more consideration will be no doubt shown to the servant of a temporal prince, than to the representative of the head of a foreign religion. Time, the great revelator of all political and diplomatic schemes, will unfold the result of this Catholic movement in Burmah.

Episcopal Mission established in Maulmain.

The long projected plan of establishing an Episcopal mission in Burmah is about going into operation. Three weeks ago, the Rev. Augustus Shears reached Rangoon on his way to Maulmain, where he expected to commence a station, under the patronage of "the Society for the Propagation of the Gospel in Foreign Parts." Personally, Mr. Shears is a fine young man, and is possessed of a most catholic spirit. He is, I believe, unmarried, and goes to work, as soon as he can command a sufficient knowledge of the language, among the Burmese population. He expects to be joined shortly by a first rate schoolmaster, when a school will be commenced, and thus hand in hand, preaching and teaching, preaching to adults, and teaching the young, will proceed together for the evangelization of these heathen people.

Appeal to American Baptists.

Thus the inheritance of the American Baptist churches, is being divided, and will slowly pass away out of their hands. For more than forty-six years, by the common and well understood consent of all evangelical denominations throughout Christendom, the Burman empire was, in the providence of God, the allotted field of missions freely surrendered to the Baptists of America. Assuming the trust thus conferred upon them, they here sowed bountifully, for many a long year, "the things of the kingdom." But they have now apparently grown weary and faint before the work is done. Arracan has been abandoned. All our missions are weakened. New fields are unoccupied, and other bodies of the Christian army are marching in to possess the land. It is a solemn question, and ought to be as solemnly pondered by every true hearted Baptist,—Ought these things to be so? Are you willing to give up Burmah—the field of your first love for missions—the field of so many tears and prayers and sacrifices, — precious lives sacrificed — heaps of money spent, and of much labor done? Then, if willing to retire, just sit still, refuse supplies, talk a few years longer about questions of missionary policy, and your inheritance in Burmah is lost.

TELOOQOO MISSION.**LETTER FROM MR. JEWETT.****Viyaty—Village Preaching.**

Bucherreddy-palem, Jan. 27, 1859.—This morning, a little after sunrise, Kanakayah and myself started for Viyaty, three miles from the tent. After passing through this tope of olive-trees, and threading our way through narrow lanes inhabited by weavers, we came to the small tank, in the rear of which is the temple and its lofty tower which forms its gateway, and on its banks streets lined with palm-trees. On either side of our path were rice-fields,—some already cut

and stacked, some ready for the sickle, and some still green. Some fields had only recently been sown.

Viyaty is situated on a rising ground which forms the bank of a tank for a great distance. This tank is a fine sheet of water, seven square miles or 4480 acres in extent,—the cause of all this fertility. The endless monotony of the plains gave way here to a charming prospect. The distant ghauts, the nearer hills, the vales, the trees, the fields of grain, were purely eastern. Cooley men were carrying plants of young grain, and the women were at work planting them.

The streets of the village were fenced in with walls made of stone laid in mud; the houses, in part, were made of the same material and covered with grass. After passing the small temple, we went to the centre of the village, where a platform of rough stones formed around a shade tree indicated the place of public meeting. Kanakayah began to read from the "Jewel mine of Salvation." He told them of the only true incarnation of God to save man from sin and hell. I followed in the same strain. We told them how an ancient prediction had been fulfilled in the birth of one like unto us; yet being, in reality, Immanuel—"God with us." Your temples, your priesthood, your sacrifices—all proclaim that you are under guilt, cut off from access to God. All these are evidences of your need. Here is a man who never sinned. He is your sacrifice, your atonement, the true Mediator to bring you to God. See his body, inhabited by divinity—assumed on purpose to expiate your guilt. Behold Him, dying, triumphing over death, and ascending to God to intercede for you. Now what is your duty?—to turn from dumb idols, from a sinful and dying priesthood, from forms of worship that minister to impurity, to the only true God, who built heaven and earth.

Men and women, old and young, the aged tottering on their canes, came together, lining the street for a considerable distance. The people were farmers, intelligent, and able to understand, but not one

of them could read. Finally, a brahmin, and a few boys able to read made their appearance and were supplied with books.

On our return, about nine o'clock, the sun was hot, rendering it uncomfortable even with an umbrella of double thickness. The nights are so cold this month that one might imagine a heavy frost; but as soon as the sun is up, the fervent heat begins.

27.—Evening.—This evening we all came into this village where we found a large concourse of people, men and wo-

men. Many farmers were among them, a noble set of people, mostly unable to read. We read and explained a part of Romans, 10th chapter. We were in full view of the temple with its ritual, its daily routine of service, proclaiming man's guilt. It can do nothing more. We told them Christ has come to put an end to a bodily and outward service, that He requires them only to believe in order to be saved. Some were disposed to dispute, while many heard attentively.

MISCELLANY.

THE KYANS OF BORNEO.

Mr. Meldrum gives in the *News of the Churches* for August an interesting account of a new field for missionary labor in the island of Borneo.

Of all the aborigines of the immense island of Borneo with which I have come in contact, the Kyans are certainly the most interesting; they are numerous, courageous, independent and truth-loving; they greatly respect the English, and express a desire for teachers. Mohammedanism has not yet obtained amongst them any converts, and they have ascended a few rounds of the ladder of civilization; thus they present a very fair and promising field for missionary enterprise.

That they are great head-takers, I admit, and I fear they will be so until we teach them better. This is the worst feature in their character.

My knowledge of this tribe has been derived from two visits to Barram; one made five years ago, the last five months ago.

Barram river discharges itself into the sea about eighty miles south west from Labuan; the bar at the mouth is very shallow, and extends from two to three miles seaward; the difficulty of access to this river may account for the infrequency with which it has been visited. The late Mr.

Burns, Mr. St. John, the present British consul at Brunai, and myself, are the only Europeans who have been there.

The Kyans, who are located on this river, came from Balloi in the interior, near the Rejang, about twenty years ago. The tribe Kaniah were supreme, before their advent; those two tribes are becoming amalgamated, and are stationed as follows: at 120 miles from the sea the first settlement is found, it is called Lumbum.

CAMPONG.	NATION.	CHIEF.	FIGHTING MEN.
Lumbum,	Kyan,	Aban Nipa,	150
"	"	Tamading,	150
Bata Balla,	Kaniah,	Awalaging,	50
Maboolan,	Kyan,	Oyong ding,	50
"	"	Parringaw,	50
Longwat,	Kaniah,	Tamobong pang,	100
"	"	Lari Mading,	100
Tamawandien,	Kyan,	In dispute,	100
Omapoo,	Kyan,	Tamobong Nipa,	400
Lympawanan,	Kaniah,	Oyayabit or Haweat,	200
Mampawa,	Mixed,	Tamang poyong ajing,	150
Longakah,	Kaniah,	Sagan,	100
Mampawa,	Mixed,	Tamang poyong ajing,	150
"	"	Laki Seeman,	150
Galowing,	"	Omangat,	25
Longtaken,	Kaniah,	Oulu Belari,	300

I have the name of forty other campongs, situated higher up the river; they are said to be populous.

The Tring tribe are not numerous; they originally possessed the lower parts of the river, but have now placed themselves under the protection of the Kyans.

The general appearance of the Kyan is

prepossessing; his countenance is open, his manner unembarrassed, and his address always respectful. To view a fair specimen of his race, the most prejudiced would be compelled to allow that there was such a being as a noble savage. They are of middle stature, well-built, agile, and muscular. The dress of the men is the *chawat*; it is composed of from three to seven fathoms of white, red, or black cotton cloth. The chiefs sometimes use silk or satin for this principal article of costume; it is passed once between the legs, wound round the waist, and the ends hang down before and behind. A jacket of broadcloth is generally worn, and whenever the Kyan goes the least distance from home, he dons his war dress; this consists of a padded jacket, over which is placed the *soonang*, made of the skin of a small species of leopard, or of the goat. Great chiefs only may use the tiger's skin. The hat is usually made of rattan, covered with the skin of some animal or bird, and adorned with feathers. The *elang* or mallet, and sumpitan spear with poisoned arrows, are their only weapons. A light wooden shield is invariably used; it serves a variety of purposes; they sleep under or upon it, arms and clothes are floated upon it in crossing rivers; meat is cut upon it; it is used as an umbrella, &c.

The Kyan women are chaste, comely, and when young, many are very good-looking. They approach a stranger with frankness, quite unmixed with that pretended modesty observable in Brunai or Bajou women. Their dress consists of a square piece of cloth, or a handkerchief, tied on one side by the two upper corners. The backs of the fingers and hands are tattooed, and the arms up to the elbows—the patterns are regular. The most singular object a stranger first observes, is the length of the lobes of the ears; these are distended by weights of metal, and sometimes reach as far as the breasts; the hair is divided in the English fashion, a fillet of red cloth or bark is worn round the head. Within doors nothing else is worn in the shape of clothing, but when working in the field or paddling the ca-

noe, a jacket of woollen or cotton cloth is used, and a very broad hat covers the head. Both men and women ornament themselves with beads, the men round the neck, the women round the waist. The eyebrows and eyelashes are frequently plucked out; this detracts from their good looks; the reason for so doing, I was told, was because monkeys had eyelashes and eyebrows.

The marriage tie is respected. Except in a very few instances, the Kyan is content with one wife. One or two chiefs have lately taken a second wife, their first having no family. All are anxious to have children; parental love is strongly developed. I was authorized by the Rev. Mr. Keasberry of Singapore, to offer an education in his seminary to the son of any chief; but none would part with their child. All expressed a lively wish that teachers would reside amongst them.

It is generally, although not always, the custom for a young man to take a head before he gets married. Much hardship and suffering is often undergone on these head-hunting expeditions. If he returns with one, great rejoicing, feasting, and drinking takes place—the whole camping is kept in excitement and revelry for a week or ten days. The head is then hung up with the others belonging to the house in which he lives; these are generally hung in a row before the chief's door. Roast pig is consumed in large quantities, and is their standard dish; their liking for the flesh of swine has materially tended to keep them from being Mohammedans. Boorak, a slightly intoxicating liquor, made from rice, is their favorite beverage. Rice, sago, and fruit, complete their principal articles of food.

Their houses are substantial erections; the roofs are mostly neatly shingled, the posts are about thirty feet long, of a very hard and durable wood. Aban Kinpa's house at Lumbum contains fifty doors to apartments—if we estimate each apartment to be twenty feet broad, the length of his house will be one thousand feet.

Tamading's house is still longer. Each apartment may contain ten persons; this

would make five hundred to be the number of Aban Kinpa's household. The ascent and descent to these houses is by a notched stick, rather impracticable for strangers, but adopted because of the facility with which it can be drawn up should an enemy suddenly appear. These habitations are divided from end to end exactly down the centre; one half offers a large verandah, used in common, the other half is partitioned off for the different families. In front of each house are a number of small ones; these are the granaries of the campong.

The canoes used by the Kyans are generally constructed out of the trunks of single trees; many are capable of conveying fifty men. They are expert in managing them on their rapid rivers; they are quite unfitted for the open sea, on which they have only ventured on two or three occasions, when they got dreadfully frightened, and nearly lost.

On my first visit to Barram, Owin Balari, a Kineah chief of great influence, came down the river to meet me, and at once proposed that I should become his brother, after the fashion of the Kyan nation. As this is one of their most sacred customs, and one which has not been without its effect in gaining for me the good will of this people, I shall particularly describe it. After expressing my willingness to be affiliated, the chief desired that the prahus might come to an anchor, and a party of Brunai Nakhodas, and others, whom he had brought as an escort, were told to come on board and alongside. The chief then stood up and made a long and loud oration, in which he called on the spirits of his forefathers and on his sacred birds, the sun and sky, the hills and river, the trees, and all animate and inanimate things, to witness that he was about to become the brother of a white man. I then stood up, and, as requested, made a speech; but of a very different kind from Owin Balari's. One of his attendants now handed to each of us a small bamboo lancet, with which we made an incision in each other's arm. The blood thus obtained, being intimately

mixed, was next incorporated with tobacco, and, rolled up in prepared plantain leaf, formed a cigar; this we alternately smoked. Another oration, in which the lancets and remaining piece of cigar was held up to be viewed by the aforesaid witnesses, concluded the ceremony. I was then congratulated by the onlookers; the Kyan portion of them seemed truly pleased; not so the Brunai men—they evidently did not relish the rapid advance I had made in the friendship of the chief. My "brother" offered me a couple of slaves, but I respectfully declined them, and took the opportunity of stating my opinion of slavery in general. I accepted two bezoar stones from him, also some camphor. I made him a suitable present in return, with which he was greatly pleased.

Domestic slavery exists in a very mild form; they seldom sell their dependents, although continually tempted to do so by Brunai and other traders.

Being a temperate people they have little sickness. Diseases of a cutaneous kind are not so observable as amongst the Brunai or Bajai people. Small-pox visits the coast at long intervals, and is greatly dreaded; those who are attacked are carried to the jungle, a quantity of rice and water is placed beside them, and they are left to recover or perish. When this disease appears on the coast, the Kyans forbid traders to enter their river.

They appear to have an idea of a Deity, but it is very faint. Tanangan is their term for God; but I question if this word could, with propriety, be generally used.

They hold certain birds sacred, particularly the rhinoceros horn-bill. Important matters are always left to the augury of birds; the ancient Romans had a similar custom. They have no idols, no priests or other professors of religious rites.

Human sacrifices are very rare amongst them; the last was about seven years ago. It happened on the death of Parrin Lajow, a powerful chief at Barram. A slave boy was bound to his tomb, and left to perish; his screams for three days were

very distressing. It is imagined that the spirits of slaves thus treated follow their masters into the other world, and there minister to their wants. This is also one of the reasons why the Kyan seeks heads with so much eagerness, and may also account for his not sparing whomsoever he meets whilst on the war path.

As a specimen of their traditions the following may be given :

"Once upon a time there was in the Kyan country, a tree, to walk round which would have occupied a good pedestrian two days. This tree sprung out of a rock. From it sprang two children, a male and a female. In process of time they married and begot ten children ; five boys and five girls. To prevent dissension about who should be the greater amongst them, the old couple proposed that the children should run to the top of a distant hill ; the first who gained the summit was to be rajah. They all started and got to the top save one, and he was the youngest and weakest of them all. On their return, the old people were speedily informed who got to the top first ; but on learning that none had assisted their younger brother, the old people severely reprimanded them for their want of brotherly love, and to punish them, made the youngest rajah. The sea was then created, and the world began to flourish !"

The chief articles of commerce are birds'-nests, camphor, bees'-wax, bezoar stone, rattans, Malacca canes, and no doubt gutta percha and India rubber. The interior is thought to abound in minerals ; but the only certain information I received on this head, was that near Balloi extensive fields of coal and iron existed. They purchase by barter, cotton cloth, Spanish stripes, brass ware, salt, ivory, tobacco, silver and gold wire, silk and satin in small quantities.

Few Brunai traders have visited the Kyan country during the past two years, in consequence of a quarrel between them and the Kyans. A Brunai trader on his departure had robbed the tomb of a chief. The tombs are composed of carved posts of hard wood, covered with gongs, cha-

nangs, and brass plates ; on the top the body is placed, surrounded by valuables, in the shape of arms, jars, beads, &c. For some time after this robbery occurred, they would admit no trader. My last visit broke the ban, and trade has been resumed on a better footing. The effect of closing the river was the means of supplies of salt, &c., finding a way to them across the country from the river Coti.

Lately the Kyans have attacked Tootong, a small town on the coast. They took seven heads. Meri, another town, is half-depopulated by the frequent visits of the Bintulu Kyans, and by the oppressive exactions by the Sultan and Pangerans of Brunai.

The Jesuits have lately established missions at Labuan, Brunai, and Pulo Gaya Bay, and propose extending their labors amongst the Mooroots and Kyans. The Propaganda at Rome is to be solicited to send out more priests. Except at Sarawak, we have no missionary whatever in Borneo. Even at Labuan, no teacher of religion is yet established. No wonder we do not succeed in Borneo. God's blessing cannot be expected to attend us as long as we neglect to disseminate His life-giving word among these nations, who, for want of a knowledge of it, commit the darkest crimes without compunction. "Man's inhumanity to man, makes countless thousands mourn." It is sincerely to be hoped that we may no longer have to reproach ourselves with neglect, but do our strenuous endeavors to send a few teachers to the Kyans. At the present moment the door is open to us, and the field is clear ; delay, and we may find the door closed by Islamism, and the field occupied by Jesuits.

All the chiefs whom I questioned regarding their willingness to receive teachers, assured me that they would welcome them.

If it were asked how access is to be gained to them, I would say first by coming to Singapore, then by going to Labuan, where a native boat and crew might be hired. Should the writer of this, who resides there, be upon the spot when a

missionary destined for the Kyans should arrive, he would feel happy to smooth the difficulties which a stranger might feel, by accompanying him to the Kyan country.

Already have we been the means of bringing Chinese and Malays amongst the Kyans, by our proximity at Labuan. Those people are sure to do them harm in a moral point of view; indeed I found some of the chiefs crammed with absurd and even wicked ideas regarding the "white man." The Brunai traders also instill much wickedness into their inquiring ears. Should the Kyans after this offend our nation, and it should be found necessary to attack them, the cost of one warlike expedition against them would amount to more than what would have supported a dozen missionaries for a lifetime.

Sincerely do I trust that some warm-hearted Christians will espouse the cause of the hitherto neglected Kyan, and be the means of raising him to that position which he appears capable of filling in this world, and of giving him the chance of saving his immortal soul.

I propose to pay another visit to the Kyans soon, for the purpose of becoming better acquainted with them. The result of this visit will be made public.

HINDUISM.

Its Changes in Fifty Years.

I have often heard it remarked, not only by the Hindus themselves, but also by Protestants, that it is impossible for them to change their long-established customs, and embrace Christianity; that the universal prevalence of *caste*, and the claim upon the son to pursue the same avocation in life as the father, will never admit of any radical change; that such and such were the acts and customs of their forefathers, and, to deviate in the remotest from their example, the most dire calamities would inevitably follow. But such a view of the case is not only unwarranted, but untenable. Protestants who

have thus represented the matter, are certainly either unacquainted with the facts, or else they belong to that class who know nothing of the promises of the Bible, and are opposed to the spread of the glorious gospel of God's Son. That Hinduism has undergone the most wonderful changes during the last half century, I will now proceed to show.

Let us notice, first, the changes that have taken place in the articles of dress and household furniture. Half a century ago, the Hindus had but little if any furniture, and that of the rudest style; now, many wealthy natives have their palaces furnished to overflowing with the most fashionable and costly of English manufacture. Half a century ago, the sun-dial and water clock were their only time-pieces; now, clocks and watches, the most beautiful and valuable, grace their drawing-rooms. In articles of dress, many of the wealthy wear English-made fabrics in preference to their own. Now, many pursue occupations which, but a very few years ago, were entirely unknown in this country. Half a century ago, there were no printed books in the Bengalee language; now, thousands are appearing at Calcutta annually. Half a century ago, no Hindu ever thought of making himself acquainted with the English language; now, there are hundreds in the English counting-houses of every large city throughout the land, who read, write, and speak the language fluently. For many generations the Hindus have been accustomed to travel in rude country boats, on foot, in palankins, or in cow carts; but now the most wonderful changes have been introduced even in this respect; now it is not uncommon to see the opulent seated in a stately equipage of English manufacture, drawn by a pair of costly Arabian or English steeds. The Government steamers that now plough the thrice hallowed and bloody waters of the great Ganges are crowded with passengers. The railroad even, that most modern invention, they are taken with; and the trains that now run between Calcutta and Raneegunge,

distance of one hundred and fifty miles, are filled to overflowing every day. In the telegraph offices, too, they are at their posts, controlling the wonderful machine.

In a religious point of view, the result has been the same. Half a century ago, thousands of infants were thrown into the Hoogly, (an out-let of the Ganges,) at the great Saugor Mela annually; but now not one. Half a century ago, many widows were annually burnt alive with the bodies of their deceased husbands; but now the remembrance even of this barbarous custom seems to have been almost forgotten. Formerly it was thought a very shocking thing to touch the flesh or the hide of a dead cow; but now many brahmins even wear shoes made of cow-hides instead of their old wooden sandals. Only ten years ago, Brahminism was so rife that the appearance of a brahmin in the midst of a crowd addressed by a Christian missionary, was sufficient to dismiss the whole assembly, and leave the earnest missionary without a hearer; now not only the brahmins themselves, but the people listen attentively without molestation. But a very few years ago, hardly a Hindu would have ventured, through fear of banishment from home, *caste*, and friends, to recommend the marriage of widows; but now, through petitions made by the Hindus themselves, the Government, during the present year, have passed an act making such marriages hereafter legal.

If we examine into their ancient religious rites and ceremonies, we find many not only unobserved, but forgotten. Half a century ago, how many native Christians were there in Hindustan? Now between Lahore on the north, and Calcutta on the south, there are more than 25,000 souls professing salvation through Jesus Christ. Half a century ago, how many schools were there in which a liberal education was imparted? Now, in the North-west provinces alone there are 3,781 in full operation. Of this number, 87 are Government schools, with 5,907 pupils; 33 are missionary, with

1,749; 3,661 are common, with 40,181 pupils; making a grand total of 47,837 pupils. Half a century ago, there was not one girls' school in all India; now there are several, conducted under the most flattering circumstances.

Such are some of the most important changes of Hinduism during the last fifty years. Christianity is gradually working its way through the multitudinous objects that oppose its progress, and light is fast dispelling the moral darkness that hangs thick and dreadful over this land, where "every prospect pleases, and only man is vile." If the last half century has accomplished so much, what may we not expect from the next, with its increasing facilities for moral and religious education, and the rapid progress of civilization and science! Who shall now say that the close of the nineteenth century shall not see the whole fabric of Hinduism, as well as Mohammedanism, dissolved, and remembered only as one of the things that were! Who shall now predict that heathenism is too strong for Christianity and civilization! The past refutes such an assumption. The present promises changes that will astonish the whole world. Let the friends of Christ, therefore, rally all their strength around the banner of the Cross; and let their prayers ascend with one harmonious voice to Jehovah of hosts, pleading that this glorious work, begun and so successfully carried on in heathen lands, and especially in India, may be crowned with still more success; that more laborers may be sent into the harvest. And we have the promise that the work shall be done, and "that his word shall accomplish that whereunto He hath sent it."—*Presbyterian Banner*.

CHRISTIANITY IN ICELAND.

We are indebted to a Swiss correspondent for the following article, communicating much information of a country, of the religious history of which, in earlier times at least, but little is generally known. The whole paper is exceedingly interesting, and will well repay the

reader for its perusal.—*Evang. Christendom.*

Sailing in a north-westerly direction from Scotland, along the Frozen Ocean, at the end of three or four days one of the most remarkable islands in the world is reached. Its extent is nearly double that of Switzerland, but its aspect is very different from that of our favored country. During journeys of many days, nothing is to be seen but a wild desert; neither green grass nor bush refreshes the eye; nothing but a stony soil, black and rugged lava, enormous masses of ice and snow, and, in the neighborhood of mountains, innumerable torrents, which descend from the glaciers, and hurry their foaming waters along the wildest solitudes. Around this melancholy desert, which covers, as with a sheet of desolation, the whole interior of the island, extends a narrow coast, which alone is susceptible of cultivation, and furnishes to the 50,000 inhabitants of this barren country a miserable subsistence.

It is on this narrow strip of a less severe climate that poor scattered farms are found, but rarely united into villages. Around these poor dwellings are seen little patches of cultivated ground, which produce a few vegetables; but nowhere through the whole island is a harvest field ever seen, nor even a fruit tree. Here and there a flock of sheep or small cows are scattered over the steppe, browsing upon the most nourishing herbs they can find. The milk and wool of these wretched flocks are the principal resources of the inhabitants. The men live in the open air, occupied in cultivating their stony soil, in taking care of their cattle, in casting their nets into the sea, or in spearing the sea-dog, whose skin serves them for garments, and whose oil is so precious for enlightening their long winter evenings. The women, in the meantime, nurse their children and spin the wool they have been able to procure, around the meagre fire which serves both to warm the room and cook the food.

Such is the country, and such are the inhabitants of this island, which is right-

ly named Iceland. But it has not always been so. It was formerly, at least along the coasts, a fertile country, full of charms for navigators, who visited it for relaxation. It is exactly a thousand years since Iceland was discovered by a hardy Norwegian navigator. Until then, no human foot had trod that soil; but scarcely fifty years had elapsed ere 80,000 colonists from Norway and Denmark were established there. Life and activity were soon manifested. Towns and villages arose around the bays; the houses were speedily surrounded by fertile fields; a good constitution and wise laws governed this flourishing State; the excellent ports of the coast were full of vessels, which, departing on commercial expeditions, returned, bringing immense riches into the island. The merchants also brought back with them new elements of civilization, which they introduced among their countrymen. As early as the year 980, Christian missionaries from Saxony and Norway came among the yet pagan colonists, and twenty years later (A.D. 1000) the whole population embraced Christianity in pursuance of a solemn decision of the Diet of the country. Elegant steeples soon arose above the happy dwellings of the inhabitants; a fine cathedral was erected in the capital, a bishop was installed, and to every church a school was adjoined. The young Icelanders repaired to the mother country, (Norway,) to Denmark, Germany, France, and even to Rome, in order to enjoy the benefits of education; then, enriched by these new intellectual treasures, they returned to consecrate them to the service of their country. A remarkable development manifested itself in the population. The best works of the civilized Continent were translated into the Icelandic language. The discovery of printing was scarcely made in Germany when a press was established in Iceland, and numerous books circulated among the people. An extraordinary thirst for reading showed itself among the inhabitants of the island, and exists even to this day. During the long and gloomy nights of winter, which

at Christmas last twenty hours, it was and still is the only amusement of the Icelanders to read and re-read in the family circle the books they may have the good fortune to be able to procure. Such was the active and intellectual life which formerly animated this island; it seemed, in the vast solitudes of the Northern Sea, as a garden blessed of God.

But how, then, did this prosperous state of cultivation disappear? In the course of centuries the enormous blocks of ice floating from the North Sea insensibly approached nearer to the island, rendering its climate increasingly severe, and finally surrounding it by a formidable rampart. From the same cause, the seas in which the Icelanders carried on an active commerce all the year round, became also more and more inaccessible; and now they are no longer navigable, excepting at certain times of the year, and then with much danger. The masses of snow which formerly were only permanent on the summits of the mountains, gradually descended to the declivities, and finally established themselves on the borders of the plain. The torrents formed, in summer by the thaws ravaged those parts of the country but slightly elevated, and carried along with them into the sea the arable land, leaving nothing behind them but an arid and rocky soil. Other scourges of God were joined to these sources of disasters; in 1350, the terrible epidemic called the *Black Death*; on two occasions, in 1627 and in 1687, Algerian pirates made an incursion into the island, putting the inhabitants to fire and sword, and taking a large number away captives. In 1707-17, 1,000 persons died from small-pox, and, in the years 1784-1785, more than 9,000 died from starvation. Is it surprising that after such calamities, the population of Iceland, formerly very considerable, should now have fallen to between 40,000 and 50,000 inhabitants, and that this land should appear in our days as covered with a mourning veil?

The population of Iceland, like that of Norway, belongs to the ancient Germanic

race. No people in the world have preserved, as the Icelanders, the originality and purity of their language. It is spoken at the present time exactly as it was spoken 1,000 years ago, so that it offers a precious phenomenon to the learned, who occupy themselves with the study of primitive languages. But these Icelandic people belong also in mind and character to the Teutonic race. They are a serious, simple, faithful, hospitable people, and comparatively pure in morals. The promptitude with which they embraced Christianity, about the year 1000, is a proof of their good disposition. Their first bishop, a man full of holy zeal, did not content himself with building temples of stone, but devoted himself to forming *living stones*, with which to raise a spiritual temple to the true God. The Christian faith penetrated so deeply and so truly into the hearts of the people, that the desire for communicating it to others early manifested itself in missionary activity.

It is true that the Christianity professed by the Icelanders had much degenerated from the Christianity of the apostles. But when, in the sixteenth century, the torch of the Reformation was kindled on German soil, some rays penetrated even to Iceland, and lighted in the breast of these people a new and holy fire.

In the year 1530, an excellent young man named Oddur, belonging to the family of the Bishop of Holum, in Iceland, left his country in order to pursue the study of theology in Norway. The doctrines of the Reformation were then taught in the best schools of that country, and the contest for and against these doctrines was very ardent. Oddur was led into this intellectual combat, but he found not there the light; he therefore soon retired from these public debates, and lived in solitude, praying to the Lord to open the eyes of his understanding, that he might perceive whether saving truth was to be found in the doctrines of Rome or in those of Luther. It was on his knees that he studied the Greek Testament. Gradually light dawned in his soul. He compared

the writings of Luther with what he read in the Word of God, and ere long found himself so powerfully drawn towards this extraordinary man, that, without any delay, he took up his pilgrim's staff and set off to Germany, spending some time in Wittenberg at the school of Luther and Melancthon. Enriched with full evangelical knowledge, he returned home, firmly resolved, by the aid of God, to carry the gospel to his own countrymen. But this was not so easy as he had perhaps hoped. The evangelical preaching of the young Oddur excited in Iceland, as it does everywhere, lively opposition, especially on the part of the priests and monks. The young man, therefore, followed Luther's example. As it was the translation of the Holy Scriptures into the vulgar tongue, which alone had given to the Reformation a solid basis, Oddur resolved to apply himself immediately to the translation of the New Testament into the Icelandic language. He commenced this work at a solitary farm, in the corner of a stable, where he was safe from surprise and persecution, and in 1539 this first version of the New Testament into Icelandic was completed. It was a faithful reproduction of Luther's German translation. Armed with this treasure, the fruit of his watchings, he again left his country for Denmark, where he printed a thousand copies of his translation under the liberal protection of the pious king, Christian III. He then returned to Iceland, and began to circulate his books. They were received with astonishing avidity, for reading was even then the prevailing taste of the population. This good Word of God which the Icelanders then saw, for the first time, in their own tongue, displayed also in this country its irresistible efficacy. Towards the year 1550 the whole island passed over to the evangelical faith, and has remained faithful to it to this day.*

Thirty years later, the Old Testament was translated and printed, not by foreign

presses, but in Iceland, where several presses were already in activity. From this moment the entire Bible was in the hands of the people, and it was a treasure received with indescribable joy. Nevertheless the Bible was not then in the hands of all, nor even in all families; for the first edition was a large folio volume, and of so high a price that only those in easy circumstances could possess themselves of it. The Bible, however, was, from this time, generally read; for either this precious treasure was mutually lent, or meetings were held at some large farm during the long winter evenings to hear this holy Book read. Soon afterwards Luther's Catechism, an edition of the Psalms, prayer-books, and other religious works, were printed in the Icelandic language, and were seized on with eagerness in all parts, and held in high esteem.

This prosperous state of things, alas! disappeared in proportion as the general state of the island declined under the influences of the unfortunate circumstances of which I have spoken. It is true that at a subsequent period three editions of the Bible, of nearly 2,000 copies, (two in folio and one in quarto,) were printed, as well as three editions of the New Testament in octavo. But the devastations in the island caused the destruction of a great number of these books. The consequent poverty prevented the publication of any new editions. The presses themselves disappeared, no one knew how, with the exception of one only; and that, at the end of the last century, was in a state of such dilapidation that it was of no use. A small number of indispensable books were printed in Denmark, but in the space of forty years no more than five thousand.

To such a degree did this penury reach, that in 1806 a man of high position in Iceland, and perfectly well-informed, said, "It is absolutely impossible to procure in the island a Bible or New Testament at any price. It is a sad thing that throughout the entire country, among a population of 47,000 souls, there are not more than forty or fifty complete Bibles." This

* "In 1552 the last representatives of Catholicism in Iceland finally succumbed.—*Kent's History of the Popes*."—Ed.

makes it the more easy to believe that each of the 200 pastors who have charge of the 350 parishes of the island have to keep a parochial register of all the books each family possesses. We are far removed from that blessed time, now sixty years ago, when the generous Sistrup purchased Bibles, at his own expense, to give to every congregation, where they circulated from one family to another.

Seventeen years since, a dean of an eastern district took every possible pains to procure a Bible which should be his own, and he has not succeeded yet; for all who are happy enough to possess one will not part with it at any price. The copies which still exist have been so much used, and are in so deplorable a state, that it is scarcely possible to read them; thus, a pastor possesses an old folio Bible, which has become worm-eaten, the leaves of which are carefully pasted with paper, on which the text has been written in a hand so beautiful and correct, that it would do honor to the best writer; and yet it is the work of a simple peasant. If, in the midst of such circumstances, religion in Iceland has not degenerated into a sort of Paganism, it is attributable to the grace of God and to the moral feeling of this people, who, once in possession of the truth, have kept it with unalterable love, and transmitted it from generation to generation by oral instruction."

In the spring of the year 1814, 5,000 copies were printed of the entire Bible in Icelandic, and an equal number of New Testaments were also ready. Dr. Henderson, at the invitation of the Bible Society of London, was enabled to carry this treasure to his Icelandic friends, who, on their distant shores, were awaiting him with impatience. "Our ship," he wrote, "instead of sailing for war or pillage, is laden with a cargo of corn and other provisions to supply the corporeal wants of the Icelanders; but it contains, besides these, the bread of life, which I am to carry to our brethren of the North. The Lord has evidently thoughts of peace towards His people in Iceland."

The passage was good and rapid. On

the 25th of July, 1814, the ship cast anchor in the port of Reikiavik, the capital of the island, on the south-west coast; and Dr. Henderson came on shore. "I was prepared," he wrote, "for an affectionate welcome, but the reality has far surpassed my expectation. The thirst of the inhabitants for the sacred volume is such, that I had hardly set foot in the house of the chief pastor, when the doors were besieged by an immense crowd of persons, who all wished for a copy, and would willingly have paid double, could they have received it instantly." Dr. Henderson's first care was to provide for as equal a distribution of the book as possible throughout the island. Three great depots, at Reikiavik, the others in the north and in the east, were to receive the copies designed for each district; and while in these places placards made this known to the public, the pastors of neighboring places were requested to announce it publicly from the pulpit. Dr. Henderson intended himself to go through the whole island, both to direct the distribution and to judge of the actual necessities.

Everything being thus prepared, this zealous servant of God started on the 26th of July, accompanied by a Danish officer to undertake this difficult journey. He wrote thus: "When we had gone through two parishes in which there were only three or four Bibles, we arrived in a desert, which we crossed, not meeting, during five days, with a single human habitation. There was no vestige of green to rest the wearied eyes, not the note of a bird to break the gloomy silence. The contrast made so much the more agreeable to us the pretty valley of Eyaford, into which we descended upon leaving this desolate plateau. There we planted our tent at the entry of the village. In an instant the people crowded round us; they welcomed me as an angel of God. 'It is as if manna had been given us from heaven!' they said in their joy. And as I entered into one of their huts, these poor people loaded me with their prayers and benedictions."

traveller had many difficulties to overcome in his missionary tour. "I have posed," he wrote in the month of October, "to many and serious dangers; but the Lord has delivered me from them. I have had to cross on horseback many sixty rivers, several of which were considered very dangerous; but I had trust in Him who says, 'When thou shalt pass through the waters I will be with thee; and through the rivers, they shall not overflow thee.' (Isaiah xliii. 2.) In these two months I have seldom been in a house; my tent has almost served me for a dwelling." But all difficulties were a thousand times sweetened to the pious Henderson by the experiences which met him in visiting his Bibles. He came once to a parish, in which the houses were spread, and as he could not visit all he sent word to the inhabitants to come to him. A peasant, about eighty years of age, had come, on behalf of his parents, to know if it were true that Bibles in Icelandic had arrived, and he obtained. There was in his manner a remarkable expression of piety and modesty. When Dr. Henderson had given him a New Testament, the interesting young man could hardly contain his joy. A crowd of people were gathered round the tent, and Henderson requested the young man to read aloud the third chapter of the Gospel by St. John. Hardly had he commenced when all seated themselves on the turf, or knelt on the turf, to listen to the most touching devotion and attention. Gradually tears began to flow, the general emotion was visible. The poor people could not restrain their admiration, praising God for having admitted them to see this day. When he had retired, two women, one of whom was very aged, remained after the other being never weary of pressing the hand of the traveller, and blessing God who had deigned to send them again the good and pure Word. "I forgot," writes Henderson, "all the difficulties of my journey across the mountain, and

for such a scene I would willingly have endured twice the same toils. I cannot sufficiently render thanks to God and the Bible Society for having deemed me worthy to be the instrument of such a benediction, and the bearer of a message which, by affording so much consolation to others, is to me a source of inexpressible satisfaction."

We cannot recount all the interesting details of this missionary tour. It is enough to say that the progress of Dr. Henderson through the country was a real triumph. Abundant manifestations of the Christian life were everywhere apparent. And when the moment came for the missionary to quit this island which had become so dear to him, he found no difficulty in persuading so many hearts, filled with grateful joy, to erect a memorial of this merciful visitation of the Lord. But what should the memorial be? No monument of stone, or such like thing; it was the foundation of an Icelandic Bible Society. On the 10th of July, 1815, a considerable number of men of all conditions assembled at Reikiavik, in the house of the head pastor, to take this solemn resolution. They spread in all directions circulars inviting the inhabitants to take part in this important work. Dr. Henderson, had been authorised by the Bible Society in London to make on the occasion, in their name, a donation to the infant Society of 300*l.* sterling; and before leaving, he had the joy of seeing that not only the rich families gave of their abundance, but that fathers of poor families, and even men and women servants, brought their mite for the holy work just commenced. Dr. Henderson returned happily to his country, and the first time that he was able to be present again at a meeting of the British and Foreign Bible Society, he presented to it a letter of thanks from the first civil and ecclesiastical authorities of Iceland, which concluded thus: "You will always be the objects of our veneration and profound gratitude, as the instruments of the Divine mercy which has deigned to give us these new proofs of love; and as long as

we live, as long as the Word of God is honored among us, your memory will dwell in our hearts." Since this time the Icelandic Bible Society has itself printed and circulated more than 10,000 Bibles and New Testaments, and an increasing blessing rests upon its labors.

SAILING OF MISSIONARIES.

Rev. James M. Haswell, Jr., with Mrs. Haswell, and Miss Sarah Mason, sailed from Boston in the "Annie Buckman," Monday, Sept. 26, for Rangoon. Mr. Haswell is to be associated with his father in the Maulmain Burman Mission; Miss Mason will join her father at Toungoo, and aid him in the work among the Karens.

Rev. J. W. Johnson and Mrs. Johnson, and Rev. Henry A. Sawtelle, with Mrs. Sawtelle, sailed from New York, Oct. 5, in the "Northern Light" for California, from which place they will embark for Hongkong. Mr. Johnson returns to his field after a stay of several months in this country. Mr. Sawtelle was recently pastor of the Baptist church in Limerick, Me., and will be associated with Mr. Johnson in his labors at Hongkong.

DONATIONS.

RECEIVED IN SEPTEMBER, 1859.

Maine.

Warren, Ladies' Bap. For. Miss. Soc., Eliza A. Kennedy tr., 11; Eastport, Washington st. ch., Dea. J. S. Pearce tr., Juv. Miss. Soc., tow. sup. of a child in Mrs. Johnson's sch., Hongkong, 10.25; Vassalboro', a friend of missions, of which 25 is for the German Mission, 50; New Gloucester, ch. 13.42; Alfred, John Friend, 3; Mary Friend 50 cts.; Susan Friend 25 cts.; Ruth Maxwell 25 cts.; Portland, a friend 50 cts. 91.17
Damariscotta Asso., Henry Kennedy tr., for the Hongkong Mission, 28.21
Hancock Asso., D. Morgan jr., tr. 22.50; Sedgewick, 1st ch. and soc. 17; Bluehill, 1st ch. and soc. 10; Mt. Desert, sr. Manchester 5; Hancock, Rev.

R. Y. Watson 2; Sullivan, a sister in Christ 50 cts. 57.00
Penobscot Asso., J. C. White tr., 14.75; Bangor, 2d ch., of which 20 is for Fem. Miss. Soc., 66.86; Corinth, ch., of which 4.25 is fr. J. G. Ridley's Bible cl., 13.96; Stillwater, ch. 2; Enfield, ch., of which 15 is fr. Youth's Miss. Soc., and 2 fr. H. Darling and wife, 17; Stetson, Soc. soc. 2; Kenduskeag, Mrs. Everett 2; Hampden, 1st ch. 15; Houlton Village, Rev. R. C. Spaulding 1; Mrs. J. Spaulding 1; Mrs. N. Ingemol, 50 cts.; M. White 50 cts. 136.57 312

New Hampshire.

Nashua, 1st ch., mon. con. 68.

Vermont.

Brattleboro', ch. 18

Massachusetts.

Boston, Union ch., Geo. W. Chipman tr., mon. con. 51.69
Boston South Asso., Dea. D. Sanderson tr., East Stoughton, ch. 11.50; Foxboro', ch., of which 25 is fr. the Fem. Miss. Soc., to sup. I. S. W. Torrey in theol. sch., 55.82. 67.32
Newton Upper Falls, Miss Eliza Jameson, for the Ningpo Mission, China, 10; Newtonville, a female friend, to aid in completing the printing of the Siamese Scriptures, 5; Holyoke, 1st ch. 20; Dorchester, a friend, 1; Taunton Green, ch. 75; 111.00
Salem, a friend 25; Beverly, 2nd ch. 1; Natick, ch. 14.69; 40.69
Lowell, Mrs. Underhill and a friend 2.00
Worcester Asso., Worcester, Pleasant st. ch., mon. con., per Rev. J. Aldrich, agent, 11.31
Wachusett Asso. 27.50; Princeton, ch. 38; Feltonville, ch. 21.25; Bolton, ch. 4.17; East Princeton ch. 4; Barre, ch. 1.65; Sterling, ch. 1; per Rev. J. A., agent, 97.57
Taunton Asso., Raynham, ch. 17; Swansea, ch. 10; Rehoboth, ch. 6; Dighton, ch. 5; Seekonk, Fem. For. Miss. Soc. 14.50; per Rev. J. A., agent, 52.50
Westfield Asso., Holyoke, 2nd ch. 30; Granville, ch. 18; Middlefield, ch. 16; per Rev. J. A., agent, 64.00
Barnstable Asso., Hyannis, ch. 32.50; Orleans, ch. 20; Brewster, ch. 13.37; Chatham, ch. 8; Harwich, ch. 5; Barnstable, ch. 5; per Rev. J. A., agent, 83.87
Old Colony Asso., Plymouth, Miss A. B. Judson, of which 10 is tow. sup. of Rev. J. G. Oncken, Germany, and

up. of Rev. J. M. Maulmain, Burmah, Bridgewater, Dea. 1 5; Wilbraham, a; per Rev. J. A., 27.00
608.95

Rhode Island.
Friendship st. ch., to sup. nat. pr. in 20.00
ntion, R. B. Chap- Providence, 1st. ch., 19.07; Central ch., to cons. Edward N. M., 100; 119.07
139.07

Connecticut.
ulia E. Lyman, to R. Lyman, in care S. M. Whiting, Sibsam, 25.00

New York.
Mills 1; Gorham, 1., Mrs. Whittier 1; Mrs. Margaret per Rev. M. Bron-; Fort Covington, ch., Sing, ch., the Ladies' to Westervelt tr., to t. pr. under care of lincaid, Burmah, 70; le, L. B. Kneeland 89.25

o., M. M. Jones tr., ld, ch. 15.30; Utica, st. ch. 68.85; Cass- 10; Amesville, ch., ves 50 cts.; Steuben, tor 45 cts.; 95.10

so. 17.46; Avoca, ch. rington, ch. 2.50; land Bath, ch. 24.25; ch. 6; Howard, ch. ill, ch. 17; Reading, 2; Tyrone, ch. 33; nd Jersey, ch. 41.25; ch. 4.65; Warsaw,); Wayne, ch. 5.50; 4; a friend 1; per Royce, 215.33
Asso., Joseph Bald- Fayette ch. 2.65; selic, ch. 5; Norwich, 5; Rhoda Terry 3; re, ch. 2.75; friends cDonough, ch. 8.11; Miss I. Wilcox 25 51.89

Asso. 46.58; Hornby, 'roupsburg and Brook- m. Miss Soc. 3.61; per H. Danforth, 55.19
ce Asso., Royal Smith olville, M. G. Peck 1; 'eck 1; Russell, Mrs. cts. 2.50

Asso. 22; Dover ch. 4.50; South Do- 2.25; Rev. W. O. Hol- Rev. J. E. Vasser ter. O. Dodge, agent 30.75
rville Asso.

Westerloo, ch., to sup. nat. pr., 40; South Durham, ch. 8.25; Flat Creek, ch. 4; Charleston, ch. 1.69; Preston Hollow, ch. 10; Berne and Knox, ch. 15; C. Hamilton 1; per Rev. O. D., agent, 108.75

Union Asso. 10.72; Bedford, ch., of which 46 is fr. F. M. Soc., 53; Bankville, ch. 18; Cross River, ch. 3; Carmel, ch. 48.57; Red Mills, ch. 10; Tarrytown, ch., 24.61; Peekskill, ch. 10; Yorktown, ch. 5.25; Cold Springs, ch. 3; Mrs. Manegan 5; per Rev. O. D., agent, 191.15

Saratoga Asso., Half Moon, 1st ch. 5; Providence, ch. 23.60; Galway, 1st. ch. 1.40; 2nd ch. 9.50; Broadalbin, ch. 7.75; Clark Davis 5; Stillwater, 2nd ch. 30.80; per Rev. O. D., agent, 83.05

Stephentown Asso., Berlin, ch. 20; E. Chatham, ch. 5; N. Chatham, ch. 3.50; Flat Brook, ch. 14.70; Grafton, ch. 15; Lebanon Springs, ch. 10; Nassau, 1st ch. 7.91; 2nd ch. 1; Petersburg, ch. 12.75; Pocatenkill, ch. 1; Stephen- town, ch. 17.77; Samuel Lud- dington, 5; Mrs. S. Ludding- ton 5; Peter Shaw 1; H. Haughtailing 25 cts.; Mrs. Drew 1; per Rev. O. D., agent, 120.88

Hudson River South Asso., Yonkers, ch., per Rev. O. D., agent, 36.95

1080.79

New Jersey.

West N. J. Asso., Woodstown, ch. 18.92; Greenwich, ch. 13.14; Marlton, ch. 12; Cape May, 1st ch. 14; Cape Island, ch., Sab. Sch. 4.03; per Rev. S. M. Osgood, agent, 62.11

East N. J. Asso., Somerville, ch., Willow Grove, Union Sab. Sch., of nat. pra. under v. B. C. Thomas, per Rev. S. M. O., agent, 20.00
82.11

Pennsylvania.

West Philadelphia, 1st ch. 202.10

Beaver Asso. 20.52; Muddy Crook, ch. 3.40; Sharon, ch. 7; Providence, ch. 3.30; Achor, ch. 27.75; Zoar, ch. 8.24; New Castle, ch. 5; New Prospect, ch. 1.25; West Greenville, ch. 3.72; Unity, ch. 5.03; per Rev. S. M. Osgood, agent, 85.21

Central Union Asso., Vincent, ch., per Rev. S. M. O., agent, 13.39
Centre Asso., per Rev. S. M. O., agent, 25.00

Clarion Asso. 18; Union ch. 3.51; Strattonville, ch. 4.27; Mt. Pleasant, ch. 2.49; Be-

rean, ch. 2; New Bethlehem, ch. 1.50; East Mahoning, ch. 1.34; Soldier's Run, ch. 4.50; Zion, ch. 10.46; Leatherwood, ch. 1; Mahoning, ch. 55 cts.; Warsaw, ch., Thomas Pearce, 25 cts.; per Rev. S. M. O., agent,	49.93
Monongahela Asso. 12.25; Elizabeth, ch. 9.80; Goshen, ch. 4.50; Red Stone, ch. 5.50; Flat Woods, ch. 1.34; Monongahela, Union ch., Rachael Sturges 50 cts.; per Rev. S. M. O., agent,	33.89
Northumberland Asso. 12.78; Clinton, ch. 8.35; Rush, ch. 2.50; Laporte, ch., C. Baldwin 1; Danville, ch. 3.62; Berwick, ch. 2; Jersey Shore, ch. tow. sup. of a Karen assistant, under care of Rev. B. C. Thomas, Henthada, 6.75; per Rev. S. M. O., agent,	37.00
Philadelphia Asso., Montgomery Square, ch., per Rev. S. M. O., agent,	30.00
Pittsburg Asso., Pittsburg, 1st ch., per Rev. S. M. O., agent,	4.75
Ten Mile Asso., Pigeon Creek, ch., per Rev. S. M. O., agent,	9.00
Tioga Asso., Abbott, ch., per Rev. S. M. O., agent,	1.00
	491.27

Ohio.

Good Hope, ch., Geo. Wickens tr.,	7.00
Sciota Asso., Licking, ch. 32; Walnut Creek, ch. 2; Fairfield, ch. 2.90; Refuge, ch. 610; Lancaster, ch. 4; per Rev. H. Davis, agent,	47.00
Miami Asso., per Rev. H. D., agent,	8.12
Auglaize Asso., Lima, ch., per Rev. H. D., agent,	4.36
Strait Creek Asso., per Rev. H. D., agent,	10.05
Huron Asso. 18.62; Auburn, ch. 2.28; New Haven, ch. 4.15; per Rev. H. D., agent,	25.05
Portage Asso. 7.08; Streetsboro', ch., of which 3.53 is fr. Fem. Benev. Soc., 1.82 fr. Sab. Sch., and 6 fr. 3 sisters, 11.35; Brimfield, ch., br. Barber 5; per Rev. H. D., agent,	23.43
	125.01

Indiana.

Flat Rock Asso. 11.37; Marietta, ch. 2; per Rev. A. S. Ames, agent,	13.37
Friendship Asso. 2.80; Quincy, ch. 1.30; Vernal, Sab. Sch., to sup. Le Roy Merrifield in Mr. Jewett's sch., Nellore, 3; per Rev. A. S. A., agent, 7.10	
Bedford Asso., per Rev. A. S. A., agent,	10.30

Indianapolis Asso., per Rev. A. S. A., agent,	4.66
White Lick Asso., per Rev. A. S. A., agent,	2.04
Madison Asso. 13; Rev. W. T. Stott 3; Rev. R. Stephenson 4; per Rev. A. S. A., agent,	20.00
Long Run Asso. 5.39; Miss E. A. Williams, to sup. a nat. pr., 3; per Rev. A. S. A., agent,	8.39
	65.84

Illinois.

Edwardsville Asso., Upper Alton, ch., per Rev. J. W. Eaton, agent,	13.60
Ottawa Asso., Johnson's Grove, ch., per Rev. J. W. E., agent,	2.06
Clear Creek Asso., Jonesboro', ch. 4; Anna, ch. 3.40; per Rev. J. W. E., agent,	7.40
Broomfield Asso., Urbana, ch. 5.95; West Urbana, ch. 2; Master E. C. Ayer's weekly contrib. 1; per Rev. J. W. E., agent,	8.95
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1858.

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THE

MISSIONARY MAGAZINE.

VOL. XXXIX.

DECEMBER, 1859.

No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

THE OPENING OF CHINA.

BY REV. M. J. KNOWLTON, NINGPO.

[Continued from page 383.]

Facilities for the Evangelization of China.

Though China merits the designation of being a hard mission field, still there are many circumstances which may be classed as favorable to the propagation of the gospel.

1. The facilities for travelling throughout the empire may be mentioned as one. It is true there are no railroads, no steamers, and but very few wheel-carriages or carriage-roads, the only roads, for the most part, being mere footpaths. But the facilities for water communication no doubt are more complete than those of any other country. "The rivers of China," it has been truly said, "are her glory."* The four principal are the Amour, which has for its basin the whole of Manchuria and a part of Mongolia; the Hoang Ho or Yellow-river, which in its windings flows a distance of about 2,500 miles, and drains a basin of about 700,000 square miles; the Yang-tse Kiang or Yangtze river, which rises in the north of Thibet, and winds its way in a northeast direction through the heart of the empire, a distance of more than 3,000 miles, and drains a basin of about 800,000 square miles, and containing a population of about 180,000,000; and the Pearl river, which drains a region of about 200,000 square miles, and empties into the sea near Canton. There are numerous other rivers, which, like the larger, continually swarm with boats. Intersecting the rivers and their tributaries, are countless canals, running in every possible direction, and varying in size and extent according to circumstances, forming a complete network of water communication over all the vast plains of the country. The rivers and canals, large and small, like arteries, veins and capillary vessels, permeate every part of the empire, extending even to the most distant and obscure villages and hamlets. The missionary has but to step into a boat, taking with him his assistants, books, food, bed, &c., and, by a quiet and easy mode of conveyance, is soon at any part of the field that he wishes to traverse. If in any instances he wishes to cross mountains, or travel by land, sedan chairs, horses, camels or asses are easily obtained.

2. The clanship of families, and the custom of living congregated together in vil-

* Williams, in "Middle Kingdom."

lages and cities, probably will also facilitate the spread of the gospel. Dwelling together in the same place, the people, if at all inclined, can easily assemble to listen to the truth; and should the gospel once get a footing in a place, the tendency will be to work like leaven, until the whole village or clan shall be brought under its influence. Especially would this be the case, if those first converted were persons of intelligence, character and influence in the clan. Many a Chinese village has been converted to the Roman Catholic faith in this very manner, and Protestant missions are not without some similar examples. However, the advantages to be derived from the people being connected by family ties, and being congregated closely together, will not appear much at first; indeed, disadvantages may arise from the same source. But when the "Spirit shall be poured out from on high," and the truth begins to have free course and be glorified," then these circumstances will no doubt be found greatly to accelerate its progress. Then will unprecedented multitudes flock to hear the gospel; they will "fly as a cloud, and as the doves to their windows." The people in masses will be seen turning to the Lord. "Nations will be born in a day."

3. The eminently social habits of the people will contribute to the same end. They are inveterate talkers. In the absence of newspapers, lectures, and, to a great extent among laboring classes, of books, they are compelled to rely upon private conversation in receiving and communicating intelligence upon all subjects; hence it has become a universal habit and pastime. What one man hears, he tells his neighbor; that neighbor conveys the intelligence to a third; so that anything new or important is soon known throughout a village, a city, or a whole district. So when a man listens to the preaching of the gospel and gets some idea of its doctrines, he soon communicates his knowledge to his relatives and friends. And when a man becomes a sincere Christian, he is sure to be found frequently explaining Christianity, as far as he is able, to those with whom he is brought in contact, and urging its claims upon them, who, in turn, especially if favorably impressed or become believers, communicate their knowledge to others. Thus the truth is communicated from one to another like leaven.

4. The settled habits of the people constitute another circumstance favorable to their evangelization. Their villages are as permanent as the tombs which surround them, or the hills, at whose base they are often built. If a missionary visits a village and makes a favorable impression, he knows where to find the same persons again and ever after. Thus the truth may be brought constantly to bear upon them; impressions may be followed up. In case a church of believers is gathered, and a house of worship built, they are permanent. The church is not scattered, nor the chapel deserted by migration. Permanent in their residence, and eminently industrious, regular and peaceable in their habits, surely there is more hope of Christianizing such a people, and especially of their becoming firm and consistent Christians, than of roving, fickle and warlike tribes.

5. Another advantage is the universality of the written language. Though the spoken dialects are numerous and very diverse, the written language is the same throughout the empire, and is used even beyond the limits of China, in Corea and Japan. Thus the Scriptures, or other books and tracts, when once printed at any station, may be circulated everywhere, requiring no revision though carried to the most distant parts of the country, and to several bordering countries. Hence, though the number of intelligent readers in proportion to the whole population may not be large, yet the population of China and the neighboring countries which use the language is so immense, that, in the aggregate, the number accessible by books printed in the Chinese language is very great. Probably no language on earth, the English language even not excepted, has as many readers. Let it be borne in mind, then, that the Scriptures or Christian tracts, once printed in Chinese, are available to give

instruction and "the light of life" to scores of millions, and to exert their beneficent influence upon hundreds of millions of souls.

6. Closely connected with the above, is the advantage of the same views, objections and characteristics to be met with in one locality, existing substantially the same throughout the empire. A book that would successfully combat false doctrines and effectually meet objections to Christianity in one place, would, as a general thing, be equally applicable to any other place. The same arguments, found best adapted to convince of the truth of Christianity in one section of the country, will be found equally useful in preaching the gospel in another part. The missionary, having become acquainted with the characteristics, views and modes of thought of the people of any locality, and acquired the power of adapting his labors to them, will find his acquisitions equally serviceable to him wherever he may go.

7. Again, the intelligence of the people as compared with more barbarous nations, is a stepping-stone to a more ready acquaintance with the precepts of Christianity. Their minds are active; they are able to think. They are accustomed to moral reasoning, though they have a great amount of immoral practice. They have among them a vast number of excellent moral maxims, applicable to almost all relations and circumstances in life. Many of these maxims speak of the omniscience, omnipotence, authority, justice, providence and goodness of "Heaven," in nearly the same terms that Christians use. They undoubtedly have some knowledge of God. In addition to the works of creation, which show forth "his eternal power and Godhead," tradition has handed down, from most ancient times, some knowledge of the "Supreme Ruler," as He is styled in their sacred books, so that they are doubly "without excuse." Excellent moral precepts and instructions have been given them by their sages. Hence when the morality of the gospel is set before them, they in a sense are prepared to appreciate it, and readily acknowledge their obligation to obey it. And though, by not obeying the light they have, they have become morally hardened, yet when their hearts are touched by divine grace, they make more rapid progress in religious knowledge than, but for their previous advantages, would be possible.

8. Again, their religious instincts are on the side of Christianity, which is an important circumstance in favor of its reception. They feel themselves in some way amenable to a Power higher not only than men, but gods, and under obligation to pay that Power divine honors. They have a sense of moral guilt, and their consciences will not let them rest; something within them points to a future existence, and to future retributions; and they feel the need of some sure directory in all these matters, and some means by which their sense of guilt may be removed, and they attain a happy state of future existence. There are those whose religious convictions are comparatively quite strong, and who are consequently more easy to be reached by the gospel than others. Many such have already been converted. The philosophy of the literary class is abstruse and cold, and far from being adapted to satisfy the religious wants of even its advocates, much less those of the masses of the people. The idolatries and superstitions of Buddhism and Taoism meet these religious wants far better than a frigid and atheistic philosophy; still they are far from being satisfactory. They promise only temporal, material good, a sensual heaven, which cannot satisfy the cravings of the spiritual nature. Their puerilities and absurdities, and even their idolatries, are looked upon by multitudes with unbelief and contempt, and are regarded with indifference by multitudes more, custom alone leading them to continue in the practice of them. The adaptation of Christianity to meet all the spiritual wants and religious aspirations of the soul, gives it important vantage ground, in whatever part of the world it is propagated, and cannot fail to commend it powerfully to the inhabitants of this land.

9. The revolution is, no doubt, a great preparatory step toward the overthrow of idolatry, and the establishment of Christianity in the empire. The iconoclast character of the revolution is its most striking feature. Throughout a large tract of rich and densely populated country in the heart of the empire, idols and idol temples are no more. Idolatry has here received a blow, whatever be the fate of the revolution as a political movement, from which it can never recover. When the people witness the destruction of temples and idols, and perceive the gods unable to resist or to wreak vengeance upon the perpetrators of the deeds, their confidence in them is destroyed, or at least greatly weakened. The mission of the insurgents is not merely to destroy the old idolatrous practices. They inculcate the worship of the one true God, Author and Sovereign of the universe, and appeal for proof of his existence and authority, not only to nature and the Christian Scriptures, but also to the Chinese ancient sacred books; they print and circulate the Christian Scriptures, and Christian tracts; some of them but slight modifications of those prepared by Christian missionaries; they inculcate the observance of the Ten Commandments, and teach that Jesus is the Saviour of the world. Now whatever errors may be mingled with these great truths, and however the practice of the insurgents may differ from the precepts of the gospel, still the proclamation of some of the great fundamental doctrines of Christianity, cannot fail of their effect in contributing to undermine idolatry, and prepare the way for the reception of pure Christianity.

10. But, as the greatest obstacle to the propagation of Christianity in China is found in the depravity of the heart, so the greatest encouragement in that work is found in the promises of God. A "lo I am with you," constitutes a surer ground of success, and affords more encouragement in the work of saving souls, than a thousand favorable outward circumstances. When the missionary of the cross sees his way hedged up with apparently insuperable obstacles, and he is ready to cry, "who hath believed our report?" in order to reassure his heart, and acquire confidence to press boldly onward, he has but to lay hold by faith upon such promises as these,—“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent

Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

Ningpo, July 4, 1859.

THE RED KARENS.

BY REV. DR. MASON, TOUNGOO.

Their Origin.

The Eastern Bghai, Bghai-mu-hay or Red Karens, call themselves Kaya, their term for man, and are called by the Burmese Ka-yen-ni, by the Shans, Yen-laing, or Red Karens, from the color of their dress, which was originally all red, as it occasionally is now, but a mixture of black garments is now commonly seen. Yule says, “It is generally believed that they are not in any way closely allied to the Karens proper of Pegu and Tenasserim, but that they are rather a Shan race. I have not been able to find any proof of the latter kindred, other than their being a *gens brachata*.” This proof fails, when it is known that we have pant-wearing Karens living in sight of Toungoo.

Their Dress.

The men wear short red pants, with perpendicular narrow black or white stripes. Sometimes the pants have a black ground, with red or white stripes. Below the knee are black bands, several inches in diameter, formed of twisted thread. A shawl or

sheet of white, with red or black stripes, is wrapped around the body with or without a Shan jacket. A bright red turban is worn on the head, and an ornamental bag is hung across the shoulders. Every man carries a short knife in his belt; many, swords; and those who have not muskets or matchlocks, carry from one to three light spears, which are used in war like javelins, and thrown from the hand. Every man has a pony, so that in time of war they form a species of light cavalry, when all turn to service, and the cultivation is carried on then by the women exclusively.

The female dress is peculiarly picturesque, though every garment is only a rectangular piece of cloth. The head dress is a large red or black turban, wound up to form a small tower on the top of the head. There is no gown; but a cloth like the Roman toga is tied by two corners on the right shoulder, and the left arm is sometimes kept covered; but more often it is thrown out above the garment. A second piece of cloth like the first is kept in the hand like a loose shawl, or wound around the body. These garments are usually one black and one red. For a petticoat, another rectangular piece of cloth is wrapped two or three times around the person, and is kept in its place by a wampum belt, some half dozen inches in diameter. Another enormous band of beads is worn below the knees, and on the ankles large silver bangles. Both sexes wear silver bangles on the wrists, and the women a profusion of silver necklaces, formed of ingots of silver, or coins, to which are added a dozen or more strings of beads. Eardrops are worn by both men and women, and the latter add silver earplugs of an inch or more in diameter. Beads are as numerous among the women, though all imported, as among the American Indians; and the profusion of silver ornaments seen indicates anything but poverty. The feminine instinct for ornaments above all other things, is strikingly illustrated while I am writing. A girl stood in the crowd while some boys were going over their spelling lessons, and she was asked to study. "If I do," she replied, "must I put off these?" pointing to her ornaments; and on being told she must, the decided answer was, "Then I won't yet."

Surface of the Country.

It is not generally known that the country inhabited by the Red Karens is the best known in the interior of Burmah. After fourteen travelling days from Toungoo, I found myself on the summit of a mountain some four or five thousand feet high, about the twentieth we had crossed on our way, when the land of the Red Karens opened suddenly before us, and a more beautiful prospect I never beheld. Mountains and two massive ranges ran down like the sides of a triangle with the apex at the south near where we stood, and in the interval was spread out what appeared to be an immense plain, bounded on the north only by the horizon. It seemed to be pillared by mountains two or three thousand feet high, like a gigantic altar on which to offer sacrifice to God, or to build a temple for his worship. Its scant shrubbery and bare red soil, contrasted strongly with the dark mountain sides, covered with heavy timber. The picturesque summits of the almost perpendicular walls that supported this expanse, indicated them to be, as they proved, of mountain limestone. On entering the country, however, I found it far from being the plain it appeared in the distance. It is a rolling country with long dry ridges, and deep hollows in which the water runs, as in Kentucky, to arise in perennial springs in other places. The village in which I now am has no water for its fifteen hundred or two thousand inhabitants, except what one of these springs supplies. The country with the mountains around resembles both Scotland and Vermont; and the inhabitants are only what the Highlanders were in the days of the Wallaces and Bruces.

Government.

They are governed by a Saubwa, who is now, according to his own statement, more

than ninety years of age ; and his son and heir tells me that they have occupied their present locality for forty generations, having been driven down from the north by the Burmese, and separated at upper Pagan from the Chinese, with whom they were then associated. Here on this high table land they have lived, a terror to both Burmese and Shans, plundering, kidnapping and killing as opportunity offered, and selling the slaves they did not need to the opposite nation, Shans to Burmese and Burmese to Shans. The country remained intact until the days of the present Saubwa. Many years ago, a member of the Burmese royal family, Pha-pau-min, fell into disgrace at Ava, and he fled into the Karen country for refuge, where he was protected by Kapho, the present Saubwa, or as the Burmese call him, Ke-pho gyee. In process of time the Burman succeeded in supplanting the Karen chief, and obtained the supremacy of the Eastern Red Karen country, which he made tributary to Ava, and was on this account received back to favor at court. He died a few years ago, and his two sons are now the rulers ; but the principal power is said to be in the hands of a Shan who is nominally under them. Three years ago the Shans of Mobyá revolted, and were aided by eight hundred men from Ke-pho-gyee ; but the Burmese were successful in subduing the revolt, and their principal town is occupied at the present moment by a considerable Burmese army.

Ever since this event, the western Red Karens have been threatened with destruction from their brethren on the east, aided by the Burmese. The work was commenced a few months ago, and a village destroyed ; but it was arrested by a demonstration from the English government, who sent two companies of Shans to aid Ke-pho gyee on the defensive. This has stopped a general attack ; but Menloun, a rebellious chief, who fled from the English territories last year, where he had long been a terror to the Karens of Shwaygyeen and the Yunsalen, has been received to the protection of the eastern Red Karens ; and supported by them, issues from his retreat and plunders, killing all that opposes him in all the villages on the boundary. Within a week several villages have been attacked, and several persons killed in each, within a few miles of the place where I write. The boundary is a low range of hills not two miles distant, which no Karen on this side dares to ascend ; so that he may be within twenty minutes' march of us at any time without our knowledge.

Population.

The eastern Red Karens are said to be three times as numerous as the western, and these must amount to fifty or sixty thousand. I am told there are ninety-four large villages and several smaller ones. This one has between three and four hundred houses, and there are three or four villages larger. Supposing them to average one hundred each, we shall have at five or six persons to a house, the population of the whole district fifty or sixty thousand.

Manufactures.

I find the people, with all the savageness which is imputed to them, by far the most civilized Karens known. They are better clad, provide themselves with better food, are better skilled in the arts ; are more vigorous, active, laborious, than any jungle-tribe I have met. They make their own knives, axes, swords, spears, hoes, bangles, silver ornaments and earthen ware, bits and bridles, saddles and stirrups. Every foot of land they cultivate is hoed with a heavy hoe of the European form, such as is never seen among either Burmese or Karens, but is used by the Chinese. They have cattle in great abundance, which are trained to carry panniers as donkeys are in Europe, and which bring their produce from the fields to the villages. Almost every thing cultivated in Burmah is seen growing here. Jacks, tamarinds, mangoes, guavas, oleaster plums, limes, citrons, plantains and other fruits are seen scattered

all their villages. Millet is cultivated in great abundance; beans of several species, vegetable eggs, gourds, pumpkins, leeks, sugar cane and yams abound. Cotton flourishes here better than in any other locality where I have seen it in Burmah; and various dye-plants are cultivated. Their houses are kept in much better condition than among other Karens, and they fence in their yards and grounds, and have stiles and bars to take down and put up on their cross roads, reminding the traveller of the country in England or America before the advent of railroads.

They make both a spirituous and fermented liquor, the use of both which, it is said, is almost universal. Both the Saubwa and his son, who is nominated heir, never, however, taste either. Neither do I see any intoxicated Karens, while drunken Shans, whose religion forbids the use of such drinks altogether, pass my house daily.

Slavery.

A considerable portion of the population are slaves; but slavery here exists in its mildest form. There seems to be very little difference between master and slave. A little boy who comes to worship with his master, was stolen from one of our now Christian Bghai villages two years ago, and his father came recently to redeem him; but the child refused to return to his home. He is undoubtedly better clothed and better fed than he was in his father's family.

There is a little cluster of Shan houses in this village, all whose inhabitants are the slaves of the Saubwa; but he makes no demand on their earnings, and the men are allowed to go where they like; but the women are forbidden to leave the village, which is the only mark of slavery on them. In other respects they are slaves in name only. The master of the little boy bought him of a Bghai chief for a pair of oxen, when six or seven years of age; and while I am writing, two Tounghoo women are brought in for sale. For the one who is young, eighty rupees are demanded; for the elder one, forty. This may seem to indicate the value of the commodity.

Manners and Habits.

From all I see of them, it is difficult to believe the stories that are told of their ferocity. Perhaps I see only their sunny side. They are civil, good tempered, and intelligent, and might be made anything desired with right training. They afford a singular specimen how a people can do without doctors, lawyers and police men. When sick, they have no medicine, but offering to evil spirits; and yet I see as many old people among them, if not more, than in cities where there is either a homœopathy or allopathy physician at every corner, and a druggist's shop or a vender of quack medicines in every street. They have no lawyers. Every one pleads his own cause, and offers his present to the judge without the charge of bribery. Yet when the old gentleman, from whom there is no appeal, decides the case in the palace-yard before me, both parties retire apparently as well satisfied as litigants usually are. There is no police, no prisons, no penitentiaries, no schools for young thieves; and yet they have no locks on their doors, no watch-dogs in their yards, no man-traps or spring-guns in their gardens; and still thefts are said to be very uncommon. The men often talk very loud, but they do not often break each others' heads, as in Christian lands.

Religion.

The people seem more strongly devoted to making offerings to evil spirits than any with whom I have met; yet they have very distinct traditions of the true God, whom they denominate Eapay. Eapay, they say, created the heavens and the earth, and man and all things. He associated with men, at first; but when they ceased to obey him, he left them, and is now in "the seventh heavens." When sick, they often pray to God, saying, "O Lord Eapay, have mercy on me. I am sick, I am suffering, O Lord

Eapay." They have long traditions in poetry, I am told, concerning God. A small specimen given me I found to be in lines of ten syllables, to which they have tune adapted; a measure that I never before met in Karen poetry. Like the rhymes of other dialects, it abounds in repetition, as may be seen below.

The earth at its origin, Eapay created.
 The heavens at their origin, Eapay created.
 Man at his origin, Eapay created.
 The sun at his origin, Eapay created.
 The moon at its origin, Eapay created.
 The grass at its origin, Eapay created.
 The trees at their origin, Eapay created.
 The bamboos at their origin, Eapay created.

Karenee-dam, Dec. 29, 1858.

NINGPO MISSION.

LETTERS FROM MR. KNOWLTON.

Baptism at Chusan.

Ningpo, May 23, 1859.—On the first Sabbath in April, an interesting case of baptism occurred at Chusan. It was that of a man who had long been a devoted Buddhist, and earnest merit-seeker. He had long been indefatigable in the use of the various means by which Buddhists in China hope to obtain merit, and a comfortable abode in the future world. He had visited various temples of celebrity; made his offerings upon their shrines; there paid his vows, and chanted most reverently and devoutly his prayers. He had expended much money in offerings, and had accumulated a large number of notes or orders prepared by Buddhist priests, with which, on arriving at the future world, he might draw money for all his wants. In order to obtain greater purity and merit, he had confined himself to a vegetable diet, refusing all flesh; and had consumed immense time in chanting prayers, and in repeating, with the use of a rosary, a countless number of times, the name of Buddha, which, in this dialect, becomes, O-me-do-veh.

Use of the Rosary in China.

The repetition of this name is supposed by all Buddhists to possess peculiar merit. Hence every priest, every devotee, every person feeling the need of some superior aid, is everlastingly chanting in a sing

song tone, these four syllables, "O-me-do-veh." Often in going along the streets, we see aged persons, usually aged females, rosary in hand, repeating in a low whining voice, O-me-do-veh, at every slip of a bead. At the daily morning and evening services in the temple, the priests spend most of the time allotted to them in walking back and forth before the huge idol representing Buddha, repeating in regular time, which is marked by striking at every repetition, with a little hammer upon a small bell or piece of wood held in the hand, the mystic "O-me-do-veh," "O-me-do-veh." In case any person is exposed to sudden danger, the first and almost only exclamation is, "O-me-do-veh." Not a minute probably passes during any day in China, in which this name is not repeated millions of times. The magic influence which is attached to the repetition of these four monosyllables, constitutes the most striking feature of Buddhism in this country.

A Work of the Holy Spirit.

But the devotee of whom I am speaking, did not find peace of mind. Notwithstanding all his zeal and devotion, the future still remained dark; he was still without hope and without God in the world. A few months since, passing the chapel when the native assistant was talking, out of curiosity he went in, took a seat and listened. His attention was arrested. He came again and again. He became convinced that here was presented the true road to that which he had so long

and earnestly sought, viz., peace of mind, and a substantial hope of everlasting happiness hereafter. He began to speak of his convictions to his family and near neighbors, which brought upon him their ridicule and bitter opposition. His wife and daughter, especially, berated him so severely for listening to "red haired men" and receiving their doctrines, that for a short time he ceased to attend the chapel. But his heart was there; and it was not very long before he began again to attend the meetings. Daily he listened, while the assistant unfolded the plan of salvation through the atoning merit of the Son of God. Gradually the light dawned upon his mind. He saw that his sins against the infinite God and Sovereign of all could not be removed by any efforts of his own, nor could any fancied merit of his own serve to justify him. He was enabled at length to realize that Christ was just the Saviour he needed, and to trust entirely in Him for pardon and salvation. He now spoke of having a peace of mind that he had never experienced before; also of Christ as his Saviour, and expressed an earnest desire to be baptized and unite with the church. His examination before the church being satisfactory to all, he was baptized at the time above mentioned, in the presence of a large concourse of people. As he is about sixty years of age, and has property sufficient to support himself and family, he has but little business or care, and is able to give his whole attention to the service of God and preparation for heaven. He is present daily at the morning and evening services at the chapel, and is diligent in the use of all the means whereby he may grow in grace and increase in the knowledge of Jesus. Though naturally a timid and retiring man, he is not ashamed to acknowledge his new religion, and to recommend it to others. His wife and daughter have ceased to oppose, and, I trust, they will ere long be constrained to follow him.

Baptism of a Converted Opium Smoker.

At the communion season at Ningpo, on the first Sabbath of this month, a young

man was baptized, whose case possesses peculiar interest from the fact that he formerly was an opium-smoker. Opium smokers are a most hopeless class; yet this man seems thoroughly redeemed from that fascinating vice, has left the company of his former associates, and his relatives and friends are astonished at the change that has been wrought in him. His father, who is considerably advanced in life, is deeply impressed by the great change in his son, and seems to feel that it is high time to attend to the interests of his own soul.

Ground of Encouragement.

June 1.—Though the obstacles to the evangelization of China are numerous and great, yet they are not sufficient to discourage the laborers in the field who are best acquainted with them. Hence they should not discourage the friends of missions at home; but, on the contrary, stimulate them to greater exertion. My own heart is filled with hope and bright anticipations for China; but they are not founded upon what man can do, but upon the sure word and promise of God.

Interesting Report from King-hwa.

A few days since I received a letter from Dong-Sin-Sang, accompanied by a diary of his first month's labors at King-hwa. He devotes his whole time to the work of preaching the gospel. He daily receives at his house numerous calls from his relatives and old neighbors, who wish to learn something of the new religion, to whom he faithfully explains the Scriptures and expounds the Christian doctrines, and exhorts them to believe in Christ, that they may be saved. On the Sabbath he has services morning and afternoon, at which usually about thirty persons are present. He has also visited a few villages where from fifty to a hundred or more gathered around him and listened attentively to the truth. He reports four inquirers, who come frequently to listen to him, while he unfolds to them the way of salvation by faith in Christ.

I entreat your prayers in behalf of that interesting field.

The Work at Chusan.

June 21.—On the first Sabbath of this month I went to administer the ordinances, as is my custom once in two months, at Chusan. Since having visited them before, one applicant for baptism had died. He was very anxious, on my previous visit, to receive the ordinance; but he was so ignorant that he was advised to wait a little. Still he was sincere, and I have strong hope that he is saved through a childlike trust in Christ. I rather regretted that I did not comply with his request, though he scarcely had common sense, and to all my inquiries, I only got from him one remark, *vis.*, that "Jesus came to save sinners." There was one who wished to be baptized at this visit; but he did not give sufficient evidence of having been born again.

All the members here (11) with the exception of one or two, give me great comfort by their consistent Christian lives, and evidently sincere piety. The assistant has a service every morning and evening, at which at least three of the members are present every morning, and four or five every evening. In the morning, a chapter in the Old Testament is read and explained, before and after which a prayer is offered; in the evening the same order is observed with a chapter in the New Testament. Frequently, inquirers, if they reside within a convenient distance, are also present. Every fifth day in the month, making six days in a month, a public preaching service is held in the chapel in the evening, at which usually the room is well filled. Daily the assistant sits in the chapel, and converses with numbers who call in as they are passing by on business. When I was there, a theatre was in operation a short distance off, which caused an unusual number of persons to be passing the chapel; so that the assistant and myself were occupied in preaching alternately throughout the day to a crowded house, during two or three days in succession.

Some listened attentively for hours together, and seemed favorably impressed with the truth. O for the Spirit's power to convict them of sin, subdue their hard hearts, and bring them to the cross! Some are inquiring.

Gyin is at the present time laboring at Chusan, and is a bold and zealous preacher. He meets with a strong hand the sophistries, the boastings and the superstitions of opponents of the truth, and silences them. Still I am sorry to say that his natural ruggedness of temperament, and his outspoken manner, sometimes bring him into difficulty with his associates; yet he has a kind heart, and is, I believe, a Christian, and is quite ready to forgive.

Fruits of Native Labor.

June 7.—At our last communion season we had the privilege of receiving four persons into the church by baptism. They were chiefly the fruit of instruction given by Wong, who was converted while a merchant at Chusan, and who was for a short time previous to his death, employed as an assistant. His course was short, yet in good works it was long. Two persons, his wife, who is now employed in a day-school for girls at our West Gate chapel, and a nephew of his, had already been brought to a knowledge of the truth through his instrumentality, and had joined the church. Now his mother, seventy-four years of age, and nearly blind; another nephew, brother of the former, and a young man, who taught a school near his dwelling, all taught and convinced of the truth of Christianity by him, have at length, under the influence of the impressions then received, and, I trust, of the Holy Spirit, submitted themselves to Christ, and are desirous to live and die his disciples. His two brothers are also inquiring, being fully convinced of the truth and importance of Christianity, the result of his faithful instructions, and consistent Christian life. This is indeed a beautiful illustration of the leavening power of the gospel, for which, in this

land of darkness and discouragement, we thank God and take courage. It illustrates also one of the principal means by which Christianity in China is to be propagated.

Apostasy—Statistics of the Church.

But our joy was not unmingled with sorrow, for at the same meeting that these persons were received, one member was excluded. He was formerly the servant of Dr. Macgowan. Though he had been suspected of dishonesty some time, he was not detected until just before Dr. M. left Shanghai, when he was convicted of theft.

The statistics of the church, I find on examination, to be as follows; Whole number of native members, 25; females, 6; from Kinghwa, 4; absent from Ningpo, 5; as follows: one at Chusan, one at Kinghwa, one in England, two unknown. The members, I think, as a general thing, are growing in Christian knowledge and in grace, and none give particular anxiety. One was last year guilty of getting slightly intoxicated on two or three occasions; but warnings and exhortations have not been in vain upon him, and he seems truly to have repented, and is, I believe, a sincere Christian. He was baptized in 1854.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Employments at Home—The Work Onward.

Henthada, May 11, 1859.—In the months of March and April, it is not customary to travel much in the jungles. Yet these months are an important period of time, especially with us at this station. At this season, we see more frequently than usual our native pastors and teachers, who need to be supplied with books and medicines for the ensuing rainy season. There are also teachers to be established, and preachers to be sent to new places—"regions beyond." Much talking and preaching is to be done, to both Christian and heathen visitors, who are

most numerous at this season. Our buildings also must be repaired for the rains. All these things have fallen to our lot during the past two months, besides the writing of many Karen letters and other matter, which may become more permanent than letters.

We have reason to think that God is still with us, converting sinners. Several new families here and there have recently joined themselves to the people of God. We hope they will prove to be true disciples. We also hope soon to see "the pillar and ground of the truth," churches of Jesus Christ, in three new places. Our cause is onward, slowly, yet, we trust, surely.

Report of the Karen Missionaries North of Ava.

Among the many incidents of the past two months, one or two are of some interest. The one peculiarly interesting to us was the return of the Karen preachers from Ava. Three Karen evangelists accompanied Messrs. Kincaid and Douglass to the capital of Burmah during the last cold season. One of these returned from Ava in company with the missionaries; but the other two, parting with them at Ava, went far to the north, even to Bamau, a city at a distance from Ava half as great as that which separates Ava from Rangoon.

We have awaited the report of these evangelists with much interest. They have returned and paid us a visit of several days. The substance of their report is, that they found no Karens, not even one, above the English frontier, which is a few miles north of Prome. They felt sure that there are no Karens about Ava, for they saw none, nor could they hear of any. Also, the testimony of the Burmans was, there are no Karens about Ava, probably no other Karens so near as those upon the mountains about Toungoo.

The Ka-Khyeans.

The Karen missionaries did indeed find a tribe, or nation, the Ka Khyeans.

* See Mag. for Oct., p. 348.

widely different from the Burmese,—a tribe independent of any other nation, and acknowledging no allegiance even to the Burman king. The tribe appears to be quite numerous. They inhabit a very mountainous region north of Baman.

The Ka Khyeens differ in costume and language both from the Burmans and Karens. Our Karens were unable to identify a single word of the Ka Khyeen language with their own, though there is a similarity between their religious customs.

The Ka Khyeens seem to be lower in the scale of civilization even than the tribes or races in the southern parts of Burmah. They are so fierce as to inspire with fear even their Burman neighbors. They are constantly engaged in petty wars, seizing and selling into captivity their unfortunate victims.

Now this report is the more firmly believed by us, as it strikingly agrees with the testimony of intelligent Burmans who are acquainted with Ava and the regions north of that city.

But when will the gospel of Christ civilize and save the Ka Khyeens also? There can be no doubt but it is able to do this, were it carried there by the living teacher. How true it is that there is much land to be occupied!

Who will Respond to the Call?

I have recently received a letter from one of the Pwo Karen pastors of Bassein, in which in earnest, entreating language, he asks me to help them get a Pwo missionary. He reminds me that while in Bassein last year, I gave them reason to hope that, if br. Van Meter did not return, another man would be immediately sent. They now say they hear nothing of a missionary coming to them, and ask, "will a man come?" I have thought much of that matter, and have been oppressed with anxiety in trying to answer the question proposed. I agreed, however, to lay the matter again before my brethren and theirs in America. I have done so. Let the entreaties of these shepherdless sheep reach the ears and stir the

heart of some young servant of Christ who is about to choose his field for life. There is a wide field for a Pwo Karen missionary. The region including the south of this, the Henthada, the west of Rangoon, and the east of the Bassein provinces, would form the most important Pwo Karen field yet discovered. The missionary might live either in the southern part of this province, Donabew, or in Bassein city. The latter would be more central.

Schools at Henthada.

The rains are now just upon us, and our school is nearly all together for another term's study. Mrs. Thomas' female school has been continued even until the present time, and now forms a large and interesting portion of the Henthada Normal school. Now we need the aid of our friends. Money is wanted. We feel very grateful to our friends in various places for their timely aid. Let us also have their prayers. Do pray that God's Spirit may come down with power upon these numerous heathen in Henthada.

MAULMAIN KAREN MISSION.

JOURNAL OF MR. HIBBARD.

Church Declining—Karen Lumbermen.

Ka-do-ko, Maulmain Karen Jungle, Feb. 21, 1859.—I leave Ka-do-ko this morning by elephant for Mauko and Tarcrai. I have not found the church here in so prosperous a state as I could wish. In a word, they are "lukewarm," if not altogether "cold;" and why it is so I cannot tell. They have had for years an ordained pastor who is an able preacher, and yet there have been no baptisms here for several years past. Comparatively few were at meeting even on the Sabbath. During the afternoon service, a heavy shower of rain coming, a month out of season and unexpectedly, what few men there were in the chapel, except the pastor, who was preaching, left and went to cover up their paddy; while the chapel leaked so badly that it was difficult to

the few that remained to find dry sitting places.

The Christians at Ka-do-ko have resolved to lay a board floor and board up the sides to their chapel. They do this with money received from government, on account of the destruction of their former chapel by the Burmans in the last war. As a contrast, the Ka-do-ko church, being rich in business men and having fifty members, have contributed to the support of their pastor not a rupee nor a basket of paddy, nor any thing else, so far as I could learn; while the Mauko church, mentioned below, being away here in the woods, and with only thirty odd members, and those too poor or too ignorant to engage in lumbering, &c., have been able to contribute for the support of their pastor, one hundred and odd baskets of paddy! Grain enough for the year's supply.

There is reason to fear that "the love of money" is the root of the declension. Several of the most influential men have been tempted by the prospect of making money fast to enter into the lumbering business. I do not know how much money they have made; but not a few of them are in a fair way to lose their own souls. The course some of our brethren take in reference to this matter, is too bad. It may sound very well to say that the Karens must be helped to get into money making business, in order that they may be able to support their institutions of religion and learning; but it works wretchedly in practice. The Karens are a simple people, cultivators of the soil, unused to the business world; and when they enter it, they are unable to cope with the Burmans, and half caste or whole caste English, Irish and German speculators with whom they have to do. If the missionary as first contractor, or as agent employs them, they are more likely to get justice done them; but even then, it is almost certain destruction to their piety. The lumber men cannot, and do not pretend (as they frankly own,) to keep the Sabbath. They are thrown into innumerable temptations, and too often

fall,—I should rather say, almost always fall. Lumbermen at home are, or were, proverbial for their wickedness.

Jungle-tour—Prosperous Church.

22.—Mauko.—I reached this place, mid way between the rivers Salwen and Gyne, yesterday about 4, P. M., after a long and weary journey, and found the members apparently happy and prosperous; that is, they have enough to eat and to wear, and are able to feed their pastors besides. A number have been baptized this year from among the heathen; and their families and relatives give promise of new additions. A son of one of them, himself not a Christian, was my elephant-driver yesterday. I found him very teachable, and ready to hear the gospel. He has no desire to follow the customs of the heathen, and wants to become a Christian. I trust he is not far from the "kingdom of heaven."

Church at Taerai.

23.—Ta-crai.—I arrived here yesterday, after travelling all day. We lost our way, and went far beyond the place. Fortunately, we met the pastor, Sau Paulah, going to a distant part of his parish, and gladly did we put ourselves under his escort; otherwise, it would have been long after dark before we finished our journey. Spent a long evening with the pastor, consulting upon the state of the church, which is in a sad condition, and trying to inspire him with new courage. The church is not well united, and the pastor has found it difficult to maintain discipline. Money making is very palpably at the root of the evil. The leading men, engaged in business either directly or indirectly, have no zeal or time to attend to the purifying of the church, and the consequence is that arrack drinkers and sellers and those who practise heathen customs and superstitions are in the church. There are not many transgressors except the arrack drinkers; but the church should not tolerate even one. In trying to find encouragement for the pastor, I found it for myself as well; for

"what is impossible with men is possible with God."

Spent all this morning with the deacons and elders, in pointing out the path of duty in reference to discipline, and encouraging them to walk in it. This afternoon we have had a meeting of the church, and it was resolved to exhort the offenders to repentance; but if they refused to hear the church, they should be cast out. One man confessed at once having resorted to a heathen custom akin to magic, to cure disease. He promised to abandon utterly such things. In short, all seemed to look and talk as though a brighter day was dawning upon them.

Running Away from Duty.

The church entered heartily into the plan of having a high school here, and one of their young men, who nearly completed a course of theological study under Dr. Wade two years ago, and who has since been engaged in cultivating, has engaged to go to Ka-do-ko to teach the high school in the rains, and to preach in the dry season. This young man left the Theological school without leave, four months before he would have graduated, and we have never known the cause until now. It seems that the grandfather of the girl to whom he was engaged, though a deacon in the church, did not wish to have any of his family connected with the ministry, and so sent word to the young man "to leave his studies, and come and marry his intended and go to work; otherwise he should not have her at all." The poor fellow, as too many others have done in other lands than this, chose to take a wife. But he has not been quite happy in cultivating paddy; he wanted to be doing the work of the Lord. The old grandfather still stood, or was supposed to stand, in the way. If his consent could be obtained, he would be glad to do what I wished. The consent was not so difficult to be obtained as was thought; the old man had met with *losses*, had seen what havoc the love of money was working in the church, and was, moreover, on a sick bed, from which

it is doubtful if he ever arises. He felt humble and gave his consent very readily.

24.—Left Ta-crai early this morning, feeling that my visit had been timely and profitable. The best of these churches, with the most efficient of the native pastors, make but little progress alone. They need to be visited frequently by the missionary, for the purpose of giving encouragement and advice.

Church of Krung-pung—Lumbering Mania.

25.—Arrived at Krung-pung to-day about ten o'clock. The pastor and Pab-poo, the first assistant teacher in the Theological Seminary, who has a house here, and almost all the rest of the brethren had gone a fishing. (Remember the apostles went a fishing also.) They all came back before dark, and this evening we have had worship. Two of the younger members of this church have gone astray during the year. I fear neither has yet learned Christ in the heart. The little band does not seem to be very aggressive, and I fear are not in a very healthy state.

26.—Arrived at K'yong late in the evening, being detained a long time on the way, waiting for the water to rise in one of the creeks.

Here the church has suffered severely from the lumbering mania. They have lost many hundred rupees, besides several souls and some bodies. That is to say, several have died, and others have apostatized. And still, those who are left do not falter in the way. They propose to themselves to rebuild their chapel and make a better one of it, though it is a very good one now.

28.—Spent a profitable Sabbath with the Christians yesterday. This morning left early for T'mau-peit; and after working slowly against the current till the middle of the afternoon, arrived at the "great bridge." A large eagle shot by the way, and a hawk shot here, furnished the eight men who accompany me with an ample meal of flesh, and they pronounced it good. From this point my boat returns to the city to meet me again on the

Attaran, while half our company push forward on foot.

April 1.—T'mau-peit. As soon as it was fairly day, we started on our long and hard day's walk. Stopped about noon to rest and preach in Wong-ka, a large Pwo Karen village. Many heathen came together, (there are no Christians here,) and listened attentively as long as I was able to preach. So earnest had been the attention, and so great my hope of good results, that I went on refreshed in spirit, if not in body. After this, we lost our way, which gave us an hour's additional walk. The last two or three miles of the way was ascending and descending a very steep and rugged mountain. We followed the bed of the mountain torrent nearly to the summit. It would be impossible to lead, much less to ride a horse over this path; yet on previous occasions I have rode over on an elephant with safety.

Welcome Reception.

We arrived exceedingly fatigued, and found a welcome reception in the house of De-gua, a Theological student of the middle class. He is a young man yet, though he has a wife and three or four children. He formerly lived with his parents and relatives in the Shan country, and first heard the gospel there from some of the Karen preachers. His experience in coming to Christ, as he narrated it to me in the evening after worship, was exceedingly interesting. He was opposed by his father and other relatives, but at length overcame all obstacles. His father has since died in the faith of Christ, and most of his near relatives are Christians.

Death of a Pastor—His Successor.

2.—This church has met with a great loss in the death of their pastor, Sau Bau-ko, during the past rains. Though long in poor health, he has been a most efficient helper in the Lord's vineyard. The church has been greatly built up under his hands; and a more simple, loving, *interesting band of Christians* I do not know in this land, or any other. But

the pastor has left them to dwell with Christ, which for him specially must be far better; and so this evening after services we are to consult with reference to his successor.

3.—The result of the conference last night was that De-gua is for the present to act as pastor. He was set apart to the work (not ordained) with reading suitable portions of the Scriptures, accompanied with remarks upon the respective duties, &c., of both pastor and people, and by prayer. Every one seems satisfied unless it be the new pastor, who seems to have a proper sense of the greatness and sacredness of the work upon which he has entered. He is very anxious to complete his theological course; but the circumstances of his family will not admit of his going so far from home as Rangoon. Eight have been added to the church by baptism during the past year.

4.—Th'mait. Left T'mau-peit about sunrise, and arrived here by elephant a little before sunset. Riding or walking, one cannot escape the dreadful heat of this season of the year. The very wind, which is ordinarily expected to refresh, has to-day felt as hot as though from a furnace or oven.

5.—The great hindrance to the progress of this people in knowledge and piety is their living so widely separated. They live in seven or eight little hamlets, situated from an hour to six hours' walk from the chapel. They have an experienced and faithful pastor, though I fear he is too much in the habit of scolding his people from the pulpit; but in the circumstances he can do little more than to keep his flock above the starvation point spiritually. A few have been joined to them from the heathen the past year.

8.—K'nee-k'maw. Here, on the right bank of the Attaran, is a little branch of the Th'mait church, and a few warm-hearted Christians. One of them is a deacon, who reads and expounds the Scriptures to the little band as he is able. To see and hear the missionary is a rare and rich privilege to them. I have preached to them this evening.

A Karen Light Shining.

9—10.—At Pan-thang, a large heathen village of Pwo Karens. Here lives Shway-maing, the Pwo who was baptized in town last rains, about whom I wrote at the time. I find that he does not hide his light under a bushel. All the Karens in this region, far and near, have heard of his conversion and of his Saviour. Some others have already begun to worship the eternal God; and many I found anxious to learn more about "this way." I trust I shall have occasion to write about some of them again. Here I met again the young man who listened so attentively to the gospel three weeks ago on the banks of the Salwen, as I awaited the return of my boat from the city. He is a nephew of Shway-maing, and is one of those who have begun to worship God.

12.—Reached Tunaw last evening, and to-day having called in the members, (they had for the most part fled into the woods, and were living in booths, from fear of small pox,) we held a covenant or confession meeting. Two were suspended for arrack-drinking. All the others still hold on their way, though their piety is not of a very high order.

13.—Sunday. Preached twice, and administered the Lord's Supper. I trust the little band derived both strength and comfort from this precious ordinance.

14.—This evening after dark, reached the city—I cannot call it home—my home is far away on the sea. Though the heart sighs for the friends far away, still it is pleasant to meet again one's fellow-laborers, and talk once more in one's native tongue.

Visit to Dongyan—Schools.

Ta-crai, Karen jungle, July 11, 1859. —Dong-yan is the place where the last Association was held.* I left the city on the 20th June, and reached the place the next day. The hard plain which we rode over on an elephant-sled, when we went up to the Association, was now covered deep with water, and I went in my boat

to within a few rods of the chapel. During the week that I was there, however, there was little or no rain, and the water on the plain fell so much, that on leaving, the Christians had to turn out and push my boat through the mud and shallow water for about half a mile, before it would float.

My chief object in going there at this time was to visit the school which had been commenced in accordance with the resolution passed at the Association, viz: to "try and get up three or four jungle-schools of a higher class." I found the school in as prosperous a condition as I could expect. There were twenty-eight pupils in attendance, (others expected,) studying arithmetic, catechism, reading, writing, and some, their letters. A class of three were studying the gospels, and several were learning to read Burmese. The reader will wonder, and ask, perhaps, if this is a school of a higher class, or a high school, what are those of a lower class? I answer, schools where they simply learn to read, advancing as far in some instances as the "Child's Book," or the catechism. The day of small things is not to be despised.

Church Discipline—New Worshippers.

I was pained to find that several of the members had recently fallen into sin, making it necessary to exclude them. One at home cannot even conceive the "thousand and one" difficulties, pernicious customs, &c., which the missionary to a heathen people has to encounter. Four others were also excluded for apostasy, some of the cases of long standing. These churches are generally very slow to discipline delinquent members. I am trying to correct this evil; but with so little experience and so large a field, the work seems to move very slowly.

But even at Dong-yan all was not dark. I had the pleasure of meeting two new worshippers from the heathen. One of them seems very promising. I think he has been "born of the Spirit." Two persons, excluded some years ago, were seeking to

* See *Mag.* for Sept., p. 323.

be restored to the fellowship of the church. I trust they are truly penitent.

Still another dark shade;—two of the members were suspended for drinking. One, a former assistant, and the other, the aged chief baptized years ago by br. Osgood. This last I think is deeply sorry for his sin, and seems to have set his heart most fully against it. God give him grace to stand!

The Remnant Left.

“But little light,” I seem to hear one say, “for so dark a picture.” Too true. And yet there are about seventy left in that church, who, I trust, “have not bowed the knee to Baal,” whose names I hope to find “written in the Lamb’s book of life.” Let us rejoice over them.

On returning to town, after a week’s absence, I was most happy to hear from my family—safe at the Cape,—Mrs. H.’s health improving. By the blessing of our Heavenly Father, I trust, they have ere this safely arrived in our native land.*

20.—Since writing the above I have returned to Maulmain. I was absent eleven days, visiting three of the churches, striving to set in order “the things that were wanting.” One here and another there, seeking to know the way of the Lord more perfectly, with an evident desire to walk therein, encouraged and comforted me; while others, walking disorderly, were cause of grief and anxiety.

I am preparing to leave on another short tour to-morrow. During my last two tours, there was but little rain, and the weather was excessively hot; now, however, it appears more settled, (settled to rain,) and I hope, consequently, to travel without special risk to health.

* Mrs. H. reached this country, with Mr. and Mrs. Allen and family, of the Tavoy Mission, Mrs. Crawley and children, of the Henbada Mission, and Mrs. Haswell and children, of the Maulmain Mission, July 27.

TELOOQOO MISSION.

JOURNAL OF MR. DOUGLASS.

Visit to Heathen Festivals.

May 14.—Saturday evening we rode out to Nuvasima Konda, or mount, that we might be in readiness for the Sabbath. We were happy to welcome as co-workers at this great gathering our Free Church brethren from Nellore. It was their first visit to this festival in order to preach Christ; and one of the proofs that the school system is coming to be thought, in practice as well as theory, not the only method of reaching the Hindus with the gospel.

Our tents were side by side; our hands joined in labors in one great work, the salvation of souls. We passed the Sabbath for the most part in the tent, as there were but few to whom we could preach. The majority were very busy in erecting their shops and pandols for trade, and the entertainment of groups of friends that came pouring over the mountains during the night; so that on Monday morning, what was a wild, lonely mountain was now thronged with at least 25,000 people.

Monday morning we began properly our work, which did not cease until night. The weather was most oppressive,—hot winds blowing fearfully, the sun blazing on our heads. We could scarcely find time for our meals, our tent was so thronged with willing hearers the whole day,—our audiences constantly changing, the majority remaining until they had heard sufficient of the great plan of salvation to save them.

Our company consisted of seven, or we could not have gone through the day, being obliged to relieve each other. Ezra, the head teacher in our schools, not accustomed to speak to promiscuous audiences, though talking the whole day in school, was standing idle near me about eleven o’clock. I asked him if he could find no work. He said, “I have lost my voice.” He had been very earnest in recommending the Saviour to his dying countrymen. From this little circum-

stance you may form some idea of the draft such labors make on the whole man. One cheering feature of the day was, we had but very little useless disputation, which is so often an unavoidable necessity, but which we by no means covet. The minds of our hearers seemed far more than usual open and receptive to truth. They appeared not in a passive state of soul, but their faces were marked by intelligence, and in some instances they made earnest and sincere inquiry about the way of salvation through Christ. We have no means of knowing the number who heard, or the good done. We rejoice to leave that with Him in whose hand are the hearts of all men.

Near the close of the day we gave sparingly portions of the word of God, being more and more convinced that giving books should be the exception and not the rule. The mass of the people left Tuesday morning at sunrise. We came home at the same time, thankful for another opportunity of preaching the gospel to those who "sit in the region and shadow of death." May God add his blessing through Jesus.

Icnavardy is a small village, seven miles west of Nellore, situated to the north of the mount, in fact on a part of the mountain that slopes off into the plain. The Pennar river at some past period has evidently worn its way through this spur of the mountain, on the north bank of which the village is situated. Monday morning, May 30, we rode up the south bank of the Pennar, opposite the village, where we forded the stream. The time chosen for this festival is the dark, moonless nights, so that dark vile deeds may be hid even from the vile public sentiment, and he who rules in darkness may have full power. The temple at this place is one of considerable size, surrounded by a high wall enclosing a large space, as is quite common to heathen temples. As soon as we arrived we went to the temple, where for an hour we tried to tell the deluded excited masses of the true God and his Son, Jesus Christ. We found but few willing to hear for any

length of time. When the sun became oppressive, we repaired to our tent, in hopes the people would come and hear us. But almost none came the whole day. This we accounted for in part from the fact that the people from the neighboring villages are only present at night, spending the day at their homes. As soon as the hot winds had subsided and the sun gone down toward the western hills, we went out again to the people. Separating our company into two parties, and selecting the places best suited to reach the people, we continued our speech until dark. We were made to feel truly, this is Satan's hour and dwelling place.

Questions of a Caviller.

One young man, full of conceit, came up to us, demanding a hearing, and asking questions which he deemed unanswerable. I tried in vain to persuade him to be quiet a little, until I could finish what I was saying to the company of hearers around me; but all was vain. One question he put something in this form. "You say Jesus was the Son of God, and that he was also God; then if God, when he was on earth he had all the attributes of God; for example, power; therefore, while Christ was on earth, the God who made and upholds all things had no power at that time." Our Saviour's words John 3: 13, could not by any means satisfy this proud caviller. When I saw he would not wait a proper reply, I stood silent for some time, until he became so blasphemous in his queries that I withdrew from him a little, saying if he thus spake, I must leave him altogether. I then turned to others, when he soon left, greatly to my joy, as I could then unfold the plan of salvation to the people who were ready to hear.

We hope some good was done. The idol of special worship at this temple is one of the wives of Siva. Her name is Kamarchia, which means, "lust of the eye." The profit realized by the brahmins at this festival, though comparatively a small one, is about 2,000 rs. Of this sum, the government of Britain p-

part. When will the last blow
 which shall sever the Christian
 from heathenism in India? The
 is at hand.

Heathenish Custom.

As you may look with our eyes on
 the festival, allow me to relate a
 detail, if not the main, feature, and
 adding attraction this festival has.
 I was crossing the river the morning
 of arrival, I presume there were three
 hundred people in the water bathing,
 singing, and offering their prayers to
 a hundred idols and deities they wor-
 shiped. Here and there I saw groups of
 old women, and in the centre of
 a group a woman, sitting in the stream
 with her neck, the priests or brahmins
 were over this woman prayers, making
 a circle of the water, eat certain things,
 anointing her face with various color-
 ed powders. As I passed through the
 looking at these strange scenes, no
 one needed the least surprised but myself.
 Going to the temple, my surprise
 ended into disgust. There I counted
 a hundred of these women, lying prostrate
 on their faces in rows, and others at the
 temple coming up from the river in
 wet garments, with hair dishevelled
 most abject countenances, taking
 places in the same rows or forming
 a circle; and, when stretched at full
 length on their faces, their hands extend-
 ed towards the temple, in the upturned
 position of which (the only part of the
 visible being covered by a sheet
 instantly wet,) their friends placed

certain fruits and flowers, offerings to the
 goddess.

Here these poor deluded women must
 be from morning until night, under a
 blazing sun, without permission to move
 a muscle, or at least until they sleep and
 dream that the goddess came and awoke
 them, telling them their prayer is heard.
 But if they do not dream that their prayer
 is heard, they must repeat this cruel cus-
 tom for the three successive days this fes-
 tival continues. Those we saw were the
 poor pariahs, who were not allowed to
 enter the court of the temple, which we
 were told was literally covered with caste
 women. From what we learned, we
 judged there must have been at least
 three hundred women performing this
 vile and cruel rite of Satan. But who
 are these women? They are the wives,
 daughters and sisters of the people among
 whom we are laboring. What is their
 prayer? They are barren, and are taught,
 and to all appearances believe, that if
 they thus do, and earnestly pray to the
 goddess, they will have children. One
 man sat at the head of three females.
 We asked him who those were near him?
 He said, "This one is my wife, and these
 two, my daughters." "O Lord, how
 long?" was our prayer. We never had
 such a view before of the extreme cru-
 elty of heathenism, matched only by its
 villenousness. We only wonder the people are
 not more degraded and low, when we
 think of the teachings of their books and
 their customs. Pray for us, and do not
 quit the rope, while we are in this well
 of Satan's digging.

MISCELLANY.

LESSONS ON MISSIONS FROM THE NEW TESTAMENT.

These are portions of the gospel history.
 the apostolic writings, which af-
 firmation concerning missions of a
 nature that cannot be set aside, as applica-
 ble to the first ages of the church.
 These may be rendered needful, in
 respects, by difference of circumstan-

ces; but matters of Christian principle
 and of Christian prudence are not to be
 changed by new circumstances, nor can
 they be tampered with without danger.

One rule of procedure we find to be set
 forth in various passages; and it is a rule
 which might lead to both a temporal and
 a spiritual economy in mission work.
 It is the rule which our Saviour laid down

when He said, "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." The same rule is laid down with emphasis unusually severe, in the words: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This rule was acted upon by St. Paul and his companion Barnabas, when the envious Jews opposed the progress of the good work which these devoted missionaries had been enabled to begin at Antioch in Pisidia. "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken unto you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The early preachers of Christianity had often to save their lives by sudden flight from the places where they were most vehemently opposed; but we find that, while they did not persist in addressing themselves to the enemies of Christ in those places, yet if they had made converts, they had the courage and the kindness to return, that they might confirm the faith of their brethren, and warn them that "we must through much tribulation enter into the kingdom of God." On these occasions, they saw to the ordering of the young religious community, and the regular observance of Christian worship.

The lesson derivable from this mode of action in the early church is also taught by the experience afforded in later times.

There may be a profitable and an unprofitable expenditure of missionary labor. There may be fields that reward the care bestowed on them, side by side with those which give no tangible result in the building up of a new body of converts, ready to be organized as a part of the

Christian church. Where, however, there is a body of Christians, although it be a small one, self-denial of the highest possible kind, and the encountering of extreme danger also, are warranted, in order to give strength and encouragement to that infant church in the season when such aid is most required.

Energy and self-denial on behalf of real converts, however few in number, and a prudent withdrawal of efforts from fields that reject the influences brought to bear upon them, seem to be taught alike by our Lord and his apostles, and by the history of missions in modern times. It is only to the general principle, however, that we profess to look. Particular applications of it might be too rashly made. But where a general principle is fairly and fully recognised, it sooner or later is sure to be available. Difficulties yield before it. It remoulds, if it does not change what is opposed to it, and gives a true basis to what, in appearance only, was out of harmony with its operation.

That the apostles always sought to plant a new church, and to gather an increasing number of converts into it, and that this was their systematic effort, the narrative of their labors amply proves. While they did not neglect the cases of individuals converted to the faith, they yet expended their unwearied and most anxious labors on the building up of Christian communities, on the organizing of a Christian society, however small it might be, and however faintly, in the early part of its history, its lineaments might resemble those of a maturer church, or one constructed out of comparatively better original materials. And we find that our greatest modern missionaries have adopted precisely the same system, and have had great success in following it out. From the days of Frederick Swartz to those of David Livingstone, the systematic formation of Christian communities by intelligent and faithful missionaries, and their efforts to bring all civilizing and Christianizing influences to bear upon these, have proved the value of the principles of apostolic procedure, and that

they are the best we can adopt for our guidance now.

There is another rule which seems to be by no means indistinctly traceable in the first ages of the church. The best men that could be found were sent into the mission-field. Those who lay undue stress on the power of working miracles might be compelled to admit that this power made it not so needful to choose the best men they had in any Christian community for the office of ambassadors to the heathen. But we find that the famous early church of Antioch in Syria was prompted to send forth Paul and Barnabas as missionaries. And we have sometimes felt, on hearing the young and inexperienced exhorted to give themselves to the service of the church in the mission-field, that the most eloquent and effective of all exhortations would be the personal dedication of some of our *best men*, as well as the best youth of our country, to the high and holy work.—*Scotch Record*.

SOUTH SEA ISLANDS.

When it is said, "there remaineth yet very much land to be possessed," it is implied that some portion, more or less, has been already occupied. This is true of the work of Christ and the church in the Pacific. The Georgian and the Society Islands; the Hervey, Navigators or Samoa; the Friendly and the Hawaiian Islands, have been so far under the influence of Christian instruction, that the tribes inhabiting these groups are no longer heathen. The Bible has been translated, printed and read in their language, and the gospel preached to them, so that all who will may be saved. Many of them have abandoned their habits of indolence and vice; have exchanged them for habits of industry, intelligence, and cleanliness. Not a few are consistently pious, have long been members of the church of Christ, and have adorned their profession. True, there remains much ignorance, degradation and vice among these communities; and is there not

also much in England and the United States?

The Saviour declared that "The gospel of the kingdom shall be preached in all the world for a witness among all the nations, and then shall the end come." He did not mean, however, that the gospel should be preached in England till all her inhabitants were hopefully converted to God, and highly civilized, ere it was proclaimed, and its benefits tendered to other nations. Paul did not confine his labors to a single country or city till all had received his message. He thrust the leaven of truth into the measure at Corinth, then hastened to Ephesus or Colosse, or some other city or village, and repeated the experiment. So would the Lord Jesus have His people do everywhere. Let the messages of a Saviour's love be as fully made known to all the benighted nations as they have been in England; and the great work which the Son of God gave to His disciples, when about ascending to His mediatorial throne, would be accomplished. When shall it once be?

While we rejoice that light from the Word of God is shining on these few islands, and that a foundation is thus laid for the temporal and eternal benefit of their occupants, we may not shut our eyes to the fact that almost innumerable isles in this same ocean are unblessed with this light. Within the tropics, and between 130 degrees west, and 150 degrees east longitude, there are besides these already mentioned, the Marquesas Islands, the Palisiers or Low Archipelago; the Astral and Cook's Islands; the Feejee and New Hebrides; the Phoenix and Kings Mill Group; New Caledonia and Solomon's Islands; the Radick and Marshall's Islands, with other smaller islands to the west of Hawaii. Some of these groups have numerous islands. The Feejee group, some 360 miles to the north west of the Friendly islands, is said to comprise 150 isles, and of these 100 are inhabited. The number of inhabitants is differently estimated at from 300,000 to 200,000. The new Hebrides, are situated to the west of the Feejees, comprise many

islands, and are said to contain 150,000. Micronesia, the general name of the Phoenix, Marshalls, and Kings Mill group, are small, low islands, sparsely inhabited. Of New Caledonia I can gather but little. It seems to be a large and beautiful island; but the inhabitants are said to be so fierce that no permanent influence has as yet been gained. Of Solomon's Islands, a group to the south of Ascension, Herrera reckons eighteen principal ones, with numerous inhabitants. Such are some of the islands of the Pacific. I say *some*, for the ocean between the tropics is thickly dotted, and more may yet be discovered. There are many of them on the highway from California and the Hawaiian islands to New Holland, the Ocean Continent, New Guinea, Borneo, Sumatra, and the islands to the east of China. And though but a few of these islands have been explored to much extent, yet the aggregate number of human beings now dwelling on them, and hastening to the judgment seat of Christ, must be very considerable. Truly there remaineth yet very much land, in the Pacific, to be possessed in the name of Christ, the King of Zion.

And such lands! Canaan, Israel's promised possession—a land flowing with milk and honey—was, in some respects, the glory of all lands. It was a good land as God made it; and when subdued and occupied by an industrious, intelligent, God-fearing people, it was a most desirable residence. Yet so far as climate and soil, adaptation to the growth of both tropical and temperate fruits and flowers, of animal and vegetable productions are concerned, the South Sea Islands have probably a decided preference. These are not unfrequently styled "The isles of the blessed." Says a late writer: "It would be difficult for the strongest imagination to conceive an earthly paradise more lovely than is to be found in some portions of the South Sea Islands. Freed from the usual power of the tropical heat, and fanned by the soft breezes of a perpetual spring, these delightful regions present to the eye extensive and beautiful views of

hills and valleys, forests and streams. The scenery is in general fine, especially on the island of Tahiti, which abounds in landscapes of the most charming kind." A merchant who anchored in Porter's Bay, Marquesas, and made a chart of the Bay, thus wrote: "The scenery of Porter's Bay is quite enchanting, and if there be a terrestrial paradise, or happiness in this mundane sphere, it is there. Every requisite of life is amply provided for them by the bountiful hand of nature." Wilks speaks of the Feejee islands as a lovely part of God's creation, as they came from the hand of the Creator.

It is certainly a fact, that in most respects the lines have fallen to the occupants of the South Sea islands in pleasant places, yea they have a goodly heritage. Their climate is on the whole delightful. The very air is balm. No spot probably on the face of the earth can be found where men of correct habits will live longer and enjoy better health. And though our fountains do not "roll down their golden sands," nor "spicy breezes blow soft" across these sunny isles, still, wherever watered by the rains of heaven, or irrigated by the art of man, it brings forth by handfuls. Yea, the Pacific washes many a spot which might become the garden of God. Shall not these sweet and fruitful isles, capable of sustaining a vast population, be secured to Christ as a part of His inheritance? Why so long lie waste?

The highest economy demands that the church take speedy and full possession, in the name of the Lord, of all the lands in this great ocean.

Economy of life and treasure would have been promoted, had this been done long ago. From July, 1833, to January, 1836, some fifty officers and seamen fell victims to savage ferocity at a few only of the islands of which I have been speaking. They were called into eternity with scarcely a moment's warning. A speedy possession is demanded; for in this age of enterprise, the number of those who do business in these great waters is constantly increasing. It seems

to be admitted that the Hawaiian group will become of much importance in the commercial world. Why should not the more southern groups in connection with New Holland, Southern Asia, Eastern and Southern Africa, and the Western portions of South America, become of incalculable value?

When all these countries and the South Sea islands shall become the abode of industrious, intelligent, Christian men and women, of how much importance will they be to each other and to the rest of the world! Is it not a pity that such lands as these should be covered with darkness—should witness such scenes of pollution and blood—should be the dwelling place of cannibals and beings so fierce and revengeful that no vessel in distress would dare approach some of them, lest it be seen that they had escaped the perils of the sea only to fall into the hands of man-eaters? Pity indeed, since we hold in our hands an infallible remedy for the cure of the moral disease which now afflicts them—hold in our hands weapons which might subdue these wretched beings to the obedience of Christ? Why should it longer be said that there remaineth yet very much land between the tropics to be possessed in the name of Christ by the church? When will the soldiers of the cross be as courageous and self-denying as the men of the world? When will they buckle on their armor, and follow their Leader to victory and everlasting renown?—*Rev. J. S. Green.*

JAPAN AS A MISSION FIELD.

The following letter is from the pen of the Consul General of our government in Japan.

"I will answer your queries to the best of my ability, but you must always bear in mind that my opinions may prove to be erroneous. You must always remember the peculiar system of concealment of even the most trifling matters, which the Japanese have practised for more than two hundred years; and add to that the fact that I can only converse with them

through the tedious medium of a double interpretation.

You inquire—

"1. What has caused the change in the policy of the Japanese government toward foreign nations?

"I cannot enter into any details on this point without making public matters which are now in the hands of the President, and can only be published by his authority.

"2. Is it probable the present friendly bearing will be continued?

"The Japanese will scrupulously observe all their treaty obligations; and any breach of the present good understanding will arise from the aggressions of foreigners, and not from a want of good faith on the part of the government.

"3. May we anticipate the same favorable change in religious, as has been seen in political matters?

"The Japanese have heretofore looked at Christianity as inseparably connected with the ideas of conquest and the subversion of the government. As a people they may be said not to have any sectarian feelings whatever; and the three systems of religion in the country appear to be supported alike by all the people. Indifference may also be said to be a leading characteristic in religious matters, and there is an utter absence of anything like veneration for the emblems of their worship. I labored most earnestly to convince the Japanese that they have nothing to fear at this time from Christianity; that it is not now propagated at the point of the sword, or made a cloak for ulterior designs.

"The future success of missions will greatly depend on the conduct of the early missionaries who are sent here. If these are prudent, patient men, and are ready to temper their zeal with discretion, I cannot doubt that the happiest results will ultimately crown their labors.

"4. What will be the best mode of approaching the rulers and people with Christian instruction?

"This is the most difficult to answer of any of your questions. The Japanese are

a people are remarkably amenable to reason, and as soon as the missionaries have acquired the language, they can readily approach them with oral arguments. How far the circulation of printed matter would be permitted at present is more than I can say.

"5. How far are Chinese books in use among the rulers and people?

"All the princes, literati, and nobles, military men, and most of the doctors, read Chinese.

"6. Is the press free?

"There is no newspaper in Japan, and I believe the government suppresses publications that it deems improper. Books are numerous and cheap. These are printed in Chinese, Hiragana, and Katakana characters.

"7. How many of the population can read?

"From my observation, I am of opinion that in no part of the world is the knowledge of reading and writing so universally diffused as in Japan.

"8. What is the population of the Empire?

"No correct census has ever been taken. They ascertain the numbers of certain classes at fixed periods, but the masses of the people are not counted. The estimates of the population, which I have obtained from intelligent Japanese, and those who had the best means of knowing, vary from thirty to fifty millions of souls."—*Spirit of Missions*.

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN.—J. WADE, Jan. 11, 24, June 1 (2).—C. BENNETT, Jan. 26, Feb. 12, March 1, 14, April 28 (2), May 31, June 6, July 20.—C. HIBBARD, Feb. 17, 25, May 12, 13, June 29, July 11, 20.—J. M. HASWELL, Jan. 26 (2), 28, March 1, 14, April 30, May 12.

TAVOY.—E. B. CROSS, Jan. 26, 29, March 3, 30, April 13, June 2, 3.—T. ALLEN, March 25.

SHWAYGYEEN.—G. P. WATROUS, Jan. 11, Feb. 12, 19, 21, March 21, April 25, June 13.—N. HARRIS, April 5.

TOUNGGOO.—F. MASON, Jan. 4, 28, Feb. 12.

20, March 1, 30, April 9, 11 (2), 23, May 7, June 2, 7, July 15.—Mrs. M., Feb. 27, June 14.

RANGOON.—J. DAWSON, Jan. 31, Feb. 16, March 17, April 4, 5, 15 (2), 26, May 13, 15, 30, July 1, Aug. 3.—E. A. STEVENS, Jan. 27

(2), Feb. 28, March 15, April 2, May 18, June 1, July 1, 16, 19.—Mrs. S., July 19.—J. G. BINNEY, May 28, June 27, 30, Aug. 3.—Mrs. INGALLS, April 7, 8, May 16, 31, June 27 (2), July 1.—Mrs. KNAPP, Jan. 29, Feb. 10.

PROME.—E. KINCAID, Feb. 14, March 4, June 29.—Mrs. K., May 31.—T. SIMONS, Feb. 9, 14.

HENTHADA.—B. C. THOMAS, Jan. 5, 12, Feb. 8, March 5, April 30, May 11.—A. R. R. CRAWLEY, Jan. 28, Feb. 7, 9, March 7, April 30, May 3, 20.

BASSIN.—J. L. DOUGLASS, Feb. 23, April 18, June 27.

Assam.

S. M. WHITING, Feb. 3, 5, 12, April 5 (2), 8, May 6, June 2, July 20.—C. F. TOLEMAN, April 7, 19, June 30, July 4.

Teloogeois.

L. JEWETT, Jan. 10, 26, Feb. 21, May 11, 23, 25, June 21 (2), July 8.—Mrs. J., Jan. 24.—F. A. DOUGLASS, May 10, June 10, Aug. 23.

Siam.

R. TELFORD, July 14.—S. J. SMITH, May 2, June 18, 21, July 15, 18.

China.

W. ASHMORE, Jan. 27, April 11, 12, 24.—D. J. MACGOWAN, Jan. 22, Feb. 24, March 29, April 2, 13, 16, Aug. 15, 24.—M. J. KNOWLTON, Jan. 26, March 7, 9, April 3, May 23, 26, June 21, July 4, 7.—E. C. LOAN, Jan. 31, Feb. 25, 28, March 31, April 1, May 23, 31, June 20, July 8.

France.

A. DEZ, March 17, April 6, May 9 (2), July 20, Sept. 8 (2).—J. BOILEAU, March 24.

Germany.

J. G. ONCKEN, March 19, April 6, 30, May 4.—W. HAUPT, Jan. 1.—J. BLENNER, Jan. 1.

DONATIONS.

RECEIVED IN OCTOBER, 1859.

Maine.

Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 11; Sumner, ch. 15; Jonesboro', ch. 7; Mt. Vernon, ch. 5.75; Thomaston, 2nd ch., of wh. 10 is fr. Fem. For. Miss. Soc., Mary C. P. Campbell tr., 26;	64.75
Waldo Asso., D. B. White tr., 7.47; Seward's Mills, Rev. Z. Morton 2.53;	10.00
Washington Asso. 17.06; Lubec Village, ch. 1; Addison, ch. 7; E. Harrington, ch. 5.43;	30.49
Bowdoinham Asso., Simeon Hearsay tr., 31.55; Livermore Falls, ch. 7.89; Wayne, ch. 4.30;	43.54
	148.78

New Hampshire.

Bristol, Congl. ch., per Rev. A. H. Danforth,	2.78
Concord, 1st ch., Hon. J. A. Gilmore, tow. the completion of Rev. E. A. Stevens' chapel, Rangoon,	25.00
Milford Asso., J. W. Pollard tr.,	40.58

W. A. Norwood	4.00	per Rev. J. A., agent,	38.75	
N. T. Green-				1615.41
5; Sutton, Dea.		Connecticut.		
family 2;	11.75	Rockville, Wm. Butler 10; Nor-		
on, A. J. Prescott		walk, Morrison and Hoyt,		
le, ch. 20; Bow,		Shirt Establishment, per Rev.		
h Hampton, ch.	28.50	O. Dodge, agent, 16; 50;	26.50	
	112.61	New London Asso., Lebanon,		
Vermont.		ch., per Rev. J. Aldrich,	30.00	56.50
wh. 1 is fr. Rev.		agent,		
.27; Derby, Dea.	8.27	New York.		
Massachusetts.		Bethel, ch., Mrs. Catharine		
vails of jewelry,		Mott 1; Miss Bethiah Doug-		
1, 2nd ch., E. C.		lass 1; Miss H. M. Spalding		
.19; Old Cam-		1; Ovid, ch., Sab. Sch., tow.		
409.13; Cam-		sup. of a nat. Karen pr. in		
ciple's thank-of-		Toungoo, 7; Lewis, Miss		
Vest Cambridge,		Amanda Lee 1;	11.00	
Hutchinson tr., 50;		Cayuga Asso., E. Dean tr.,	24.50	
and cong., Dea.		Yates Asso., G. W. Shannon tr.,	43.00	
1 tr., mon. con.		Broome and Tioga Asso.,		
nd Oct. 45.41;		Willseyville, ch., J. Willsey,		
y, ch. 37	573.40	per Rev. S. M. Osgood, agent,	10.00	
ch., Geo. Apple-		Orleans Asso. 18.37; Holley,		
con. 50; South		ch. 5.12; per Rev. R. Morey,	23.49	
Emma R. Chan-		agent,		
bury, L. Good-		Harmony Asso., Cherry Creek,		
Vendell, Thomas		ch. 6.60; Hanover, 1st ch. 4;		
Beverly, 1st ch.,		Stockton, ch. 18 cts., per Rev.		
circle, to cons.		R. M., agent,	10.78	
Herrick L. M.,		Ontario Asso., Benton, ch. 5.50;		
1st ch., Dea. J.		Phelps, G. W. Mead 5; per		
, 67.35; Groton,		Rev. R. M., agent,	10.50	
ester, Mrs. Sam-		Livingston Asso., Lima, ch.		
for Miss S. Brad-		9.25; South Livonia, ch. 1.50;		
sed), 33;	296.35	York, ch. 30.50; Mt. Morris,		
Dea. J. A. Bra-		ch. 1; Livonia, Lavina Adams		
Lawrence, "M.		1; per Rev. R. M., agent,	43.25	
riend" 2; Chelms-		Harmony Asso. 14.29; Harbor		
ch., Ladies' Bur-		Creek, ch. 9.50; Ashville, ch.		
Soc., Mrs. Mir-		8; Grahamville, ch. 8.77;		
tr., 26; South		Ripley Centre, ch. 10.65;		
1st ch. 22;	95	Busti, ch. 28; per Rev. O.		
so., Dea. John		Dodge, agent,	79.21	
Kingston, ch.		Rensselaerville Asso., Renssel-		
Hanson, ch. 1;		aerville, ch. 18; S. M. Hol-		
field, ch. 6.50;		lenbeck 20; Westerlo, Fem.		
1st ch. 25;		Soc., tow. sup. of nat. prs.,		
ate, ch. 13.50;		30; Rev. J. C. Weeden, with		
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